

Book Reviews

THE TEMPTATIONS OF RELIGION. *Charles Davis*. Hodder. 127 pp. £0.45.

This little book in four parts is based on two Radio talks and two published essays by Professor Charles Davis, who a few years ago was in the news for having resigned his orders in the Roman Catholic Church. It is not surprising therefore that one of his essays here, already once published in *Concilium*, the Roman Catholic journal, raises 'Questions for the Papacy Today', which concentrates, naturally, upon the pressing issue of the nature of papal authority. Davis attacks the established attitude of the church in terms of its assumption of what he calls 'a cosmocentric view of the sacred', i.e. an existing order presented as divine, rather than historically achieved, and consequently thought of as an immutable norm; and then in terms of the consciousness of modern men, in a pluralist society, even of Roman Catholics themselves, who are only prepared to find disclosures of the sacred as mediated through and in terms of their own historical world. No sacred authority will be long accepted as overriding situations understood in their own known terms. Of course, *Humanae Vitae* on birth control is the flash-point of this issue.

But the question posed in these terms does not stop there, and Professor Davis has more on the matter of authority in the first section of the book (which gives it its title) on *The Temptations of Religion*, and which covers about half of the entire book. Here his foil is a fundamentalist preacher, which leads to a discussion about the pursuit of certitude as a besetting religious temptation, which if directly sought, corrupts genuine faith as lust corrupts love. A short survey from Aquinas to Kierkegaard issues in the conclusion that search for religious certitude is self-defeating; it can only come unsought as 'the religious community is actively concerned with understanding its faith in relation to the concrete data of its experience, individual and social', and not when insisting upon infallible or inerrant authorities. Three aspects of this understanding are then considered; first of all, our modern cosmology, or lack of it as a felt context of our existence, compared with traditional, cosmic constants that Davis sees much religious outlook being affected by, making it static and unaware of the changing relativities of our time. Then, in similar terms, he sees religion suffering

from failure to think of history as open-ended to a faith that looks to a transcendent hope, rather than to a domesticated progressively fulfilled ideal. Thirdly, perhaps in changing social orders (as at present) and so clinging to a hostile rigidity that rejects the nonconforming threat to its own fear of freedom.

The two other sections of the book review the interplay of social change and the church's life; first of all, in the attitude to our technological society and state (glamourised by Harvey Cox's *Secular City*) now the target for rebellion of youth, especially in the United States, as embodied in Roszak's *The Making of a Counter-Culture*. In terms of this, modern ecumenism is irrelevant, as it fails to recognise pluralistic forms of modern society and the uselessness of imposing functional structures upon a differing religious consciousness. But still further, the efforts at adapting the liturgical life of the church, fail to grasp the secular climate of the contemporary world in which public worship seems unreal. The church is a deviant from modern culture, and it must decide either for the ghetto or the desert, an in-group of religious sub-culture or a fairly unstructured Christian involvement in the world as we find it.

Some of Professor Davis' views may seem exaggerated; some are certainly reflections of his own experience and its emotional implications. But there is enough material here to start off very usefully a study group or conference that was designed to look both critically and constructively at the church's contemporary life and task.

G. J. C. MARCHANT

MAN, SCIENCE AND GOD. *John Morton*. Collins, 1972. 256 pp. £2.50.

This is in some ways an unusual book, in that its author is well versed in both science and theology. Professor Morton has held the chair of Zoology at Auckland University since 1960, and he is the author of a number of books on marine life. He is obviously widely read, and he is an active member in the Anglican communion. His churchmanship is 'conservative', although without a trace of fundamentalism; and he owes, he confesses, a particular debt to his fellow Anglicans, William Temple and E. L. Mascall. He has no doubt therefore about such historic beliefs of the Christian faith as the Virgin Birth and the Resurrection; and he gives to the hope of eternal life its orthodox emphasis. This is very welcome in a day when so much Christian apologetic is uncertain about the Christianity it is seeking to defend; and it is made more so by the solid, able way in which Professor Morton writes, and by the obviously extensive reading that has helped him to form his convictions.

He deals first with certain topics of intensely human interest which science inevitably raises—causation, freedom, determinism, the place of mind in nature, psychosomatics, and the status of Nature. Evolution follows (here he shows a sympathy for Teilhard de Chardin); then he moves to more theological ground with a discussion of the existence of God, the place of reason, pain and evil, Jesus Christ, revelation, the tension in the church, and redemption, with a final chapter on the Last Things. In all this there is much that a conservative evangelical can welcome, and he can be thankful that Professor Morton has written. However, a certain disappointment is inevitable. The careful disclaimer of 'fundamentalism' points to the reason; the author's eagerness to avoid this stigma has left many of his convictions seemingly dependent on human rationality, his own or that of like-minded

churchmen. There is little appeal to Scripture, and in some cases (e.g. in the sympathy with Teilhard) the thinking is unbiblical. There is, in the reviewer's mind, a consequent atmosphere of lack of authority (the quiet authority that arrogance sometimes tries to imitate, but never manages to); and a curious failure to press home the very valid points he makes. Nevertheless the book is worthwhile, and for this very reason it may be valuable to give to an educated colleague of the type who does not wish to be pressurised.

DOUGLAS C. SPANNER

RELIGION AND THE RISE OF MODERN SCIENCE. *R. Hooykaas*. Scottish Academic Press, 1972. 162 pp. £2.25.

Professor Hooykaas, a man of evangelical piety and deep scholarship, holds the chair of the History of Science at Utrecht. The present book is based on the Gunning lectures delivered in the Divinity school of the University of Edinburgh in 1969. As might be expected therefore it is addressed to scholars, and presupposes a certain acquaintance with its subject. It sets out to re-examine the influence of religious ideas in the growth of the scientific enterprise, and in doing so it builds up a temperate, reasoned but massive case for the conclusion that 'whereas the bodily ingredients of science may have been Greek, its vitamins and hormones were biblical'. This welcome reassertion of the part played by the biblical outlook (without denying that played by the classical) is supported, not by special pleading, but by a well-documented appeal to historical sources. The result is not merely a vindication of the essential harmony between the true spirit of science and the genius of biblical religion, but a positive affirmation of the biblical basis and charter of science; the Bible does not merely tolerate science as a human activity, it commands it.

Hooykaas first discusses the different conceptions of the relation of God to the world. To the Greek it was father to child, the world itself thus acquiring a character at once divine, organic and intelligible. Nature was an organism, alive with a life of its own. Then came the view of the world as a divinely-made machine. Paradoxically, this was an advance not only scientifically but religiously; it de-deified nature and encouraged the experimental approach. Lastly there is the view of the world as a creation, called into being, and sustained in being, by the unfettered activity of an all-wise Creator. With the biblical emphasis on man as God's vicegerent, made in His image, this vindicates the scientific enterprise, and is in keeping with the emphasis of the best modern scientists that the objective of science is a rational *description* of the world, not an explication of its essence.

On this basis Hooykaas goes on to trace the growth of science. The tensions between reason and experience, and between nature and art are reviewed; then the rise of the experimental emphasis as involving what the great Greeks had despised, manual work. The book ends with a very illuminating account of the influence of the Reformation on science. This is very rewarding, and to an evangelical, heartening. It would be good if all of us who are concerned with the 'proclamation and defence' of the faith in this 20th century would heed again some of the words of our great forebears. It is appropriate to close with one of the book's quotations from Calvin (Commentary on Genesis 1: 15):

The Bible is a 'book for laymen'; 'he who would learn astronomy and other recondite arts, let him go elsewhere'. DOUGLAS C. SPANNER

INTRODUCTION TO A THEOLOGICAL THEORY OF LANGUAGE. *Gerhard Ebeling.* Collins, 1973. 221 pp. £2.25.

To anyone who has already read Professor Ebeling's other writings, this latest volume is disappointing. For there is relatively little of genuine importance that the author has not said before. Rather than coming to us as words which we take for granted, he urges, the language of the Bible ought, in Luther's phrase, to encounter us as our adversary. True assent must replace a merely *inherited* assent. Words 'frozen in a text' must become 'living words again, and give the power to say something relevant at the present day' (p. 22). Christian language must somehow regain a 'constantly creative life of its own' (p. 36). Like the later Heidegger, Ebeling believes that language today suffers from atomisation. It has become 'isolated from all concepts. . . . The atoms of speech . . . , the empty words, now produce not understanding but a strange alienation, and . . . carry you off into the void. . . . Everything seemed to me to fall into fragments . . . and nothing could any longer be grasped by a concept' (p. 71) We have reached 'a profound crisis of language . . . a complete collapse of language' (p. 76).

After considering the problem of boredom with language, Ebeling discusses 'the jungle' of the problem of the language, scepticism about a theory of language, and basic questions about a theological theory of language. Language, he argues, reflects a particular understanding of reality, as well as handing down to the individual the collective experience of the race. Thus, in handling language on, the individual has a personal responsibility. For language, as the Epistle of James suggests, plays a decisive part in making man what he is. Although individual words may become inflated and lose their value, the problem of language is not primarily one of vocabulary (p. 121). Language must not be reduced to the level of a 'technical instrument' (p. 127). In an interesting but far-too-brief section, Ebeling compares hermeneutics on the Continent with linguistic analysis, and insists that language must be viewed within the widest possible horizon. Finally, Jesus himself is considered 'as the embodiment of the criteria of the language of faith'.

To those who are unsympathetic with Heidegger and the new hermeneutic, or who do philosophy only in the Anglo-Saxon tradition, Ebeling's whole discussion may well seem to proceed on a curious wave-length. To those who already sympathise with the new hermeneutic, the book adds little to what has already been said by Fuchs, Heidegger, and Gadamer, as well as by Ebeling himself. The term 'introduction' in the title is a warning that even the author sees that much more needs to be said to answer the problems which have been raised.

A. C. THISELTON

A LAWYER AMONG THE THEOLOGIANS. *Norman Anderson.* Hodder & Stoughton. 240 pp. Cased £1.95. Paper £1.00.

However justified may be the title of this book, its substance makes it clear that we certainly have a theologian among the lawyers! Professor Anderson's legal prowess at once brings to mind another book on the New Testament by a lawyer, *Who moved the stone?* (F. Morison, 1930). Useful as that book was in its day, the present book is in quite a different category. Professor Anderson is a biblical scholar in his own right, and even if he had not had the legal qualifications to bring to his examination of evidence, his review

and criticism of much current writing on controversial New Testament themes would have merited the attention of serious scholars.

The book is an expansion of lectures given in Canada in 1972. It contains an introductory paper on the lawyer's approach to evidence, in which the author castigates many theologians for jumping to conclusions without the possibility of cross-examining the witnesses. Then he considers 'The Jesus of History and the Christ of Faith', and follows this with the major contribution of the book, a stringent examination of the evidence for a real 'resurrection of Christ', by which he does not mean a re-evaluation of the significance of the Cross, after the manner of Bultmann.

A chapter on Sin, Forgiveness and Judgment, and a kind of review article on John Robinson's *The Difference in Being a Christian Today* complete what is really a long and well-documented book on biblical themes. Professor Anderson in no way confines himself to a narrow legal approach. He shows himself well able to discuss modern theologians as one who has read widely and thought deeply.

He tends to divide up modern writers according to how well or how badly they measure up to his standards. Michael Ramsey usually comes out on the right side, as do C. F. D. Moule and A. M. Hunter, not to mention older writers like Dr. Denney. Among the 'baddies' Professor C. F. Evans seems to lead the field, his book on the Resurrection coming in for a severe, and I think often a justified mauling. I think Professor Anderson ought to read one more modern book on the Resurrection (if he has not done so since writing his own) *The Formation of the Resurrection Narratives* (R. H. Fuller, SPCK, 1972). He might not find some of his modern interpretations quite so easy to knock down as he does some hasty expressions of Professor Evans. But he would be glad of Professor Fuller's support for believing in a real event with real physical consequences.

I hope this lawyer will be read by many theologians, and by theological students. He provides a valuable corrective to much easily accepted scepticism. In this matter his book follows Professor Barbour's still more subtle attack on the sceptics in *Traditio-Historical Criticism of the Gospels*. In sum, I do not think I have ever read a book by an expert in non-theological disciplines so worthy of attention by those trained to read and ponder theological material.

RONALD LEICESTER

THE GOSPEL ACCORDING TO JOHN. *Leon Morris*. Marshall, Morgan & Scott, 1972. 936 pp. £7.

The Fourth Gospel has an uncanny knack of killing off its commentators before they finish the job—Lightfoot, Westcott, Sanders and Hoskyns, for example. Happily, Dr. Morris is alive and well after completing not only this hefty commentary in the New London Commentary series, but various ancillary volumes on the Gospel as well, on matters thrown up in the course of study: *Studies in the Fourth Gospel, The New Testament and the Jewish Legionaries* among them.

It is amazing that Dr. Morris should have succeeded in writing so much on the Johannine books (he has also produced a Commentary on Revelation) in years when his time has been fully engaged in reviving the lustre of Ridley College, Melbourne. He has read widely, studied hard, and has produced a splendid, workmanlike commentary on the Gospel. It has its weaknesses, as he is very well aware. For me it does not plumb the profundity of the

Gospel in the way some other commentaries do: St. John is preeminently an evangelist who operated with many layers of meaning, and too often only the top one or two seem to be uncovered in this commentary. For instance, Dr. Morris is so anxious to disclaim a primary reference to the Eucharist in chapter 6 that he, in fact, provides a very flat and disappointing commentary on that chapter. We are treated neither to the background of messianic speculation in 2 Baruch which explains the expectations of the crowd, nor to a consideration of what the discourse might mean to the church reader of John's day. Similarly, I found the comment on 19: 12, 15: 6, 21: 11 less than satisfying, whilst the quotation with approval of Corell's statement (p. 294) that 'there can only be one meaning of *alētheia* in the Fourth Gospel' seems to me to be pitching it rather low!

A second point of reservation one might voice is the fact that Dr. Morris packs a great deal of his work into footnotes, where he quotes, for the most part, those who agree with him. I personally would have been happier with less in the way of footnotes, and more rich exegesis.

Thirdly, those familiar with the extensive literature on the subject may be surprised at Dr. Morris's predilection on the whole for older writers (Tasker, Westcott, Trench) and the rarity of his allusions to some of the contemporary writers on the Gospel. Schnackenberg does not get a mention, little account is taken of Guilding (though she might, perhaps, have helped him on Malchus' ear and Ephraim), and no knowledge is displayed of Käsemann's remarkable book on John 17. Indeed, Dr. Morris is not at home in the discussion of 'gnosticism' in John, nor of the ancient evidence (his treatment of Eusebius's view, the catacombs' evidence, and the alternative tradition about John's early death lack finesse), nor, indeed, of some of the modern writers who, one would have thought, are closest to his own conservative dating of and attitude to the Gospel. Thus Dr. J. A. T. Robinson's major works on St. John pass him by, apart from a couple of articles. The similarities of John to the Scrolls are brought out, but not the possible analogies in the Hermetica—and so one could go on.

I have mentioned these weaknesses (as they seem to me) first, because I do not want to end on a negative note. This is a book which shows remarkable, almost encyclopaedic knowledge. It is a book which combines that knowledge with reverent appreciation of the text as God-given scripture. And the whole book is marked by a refreshing ability on the part of the author to cut a straight path through the jungle of critical opinions, and to tell us clearly and directly what he believes it means and why. These factors, coupled with its relatively cheap price by today's standards, will make it a very desirable and very useful commentary for preacher, student, and scholar alike. And few people can cater for so disparate a readership with the skill of Dr. Leon Morris.

E. M. B. GREEN

GOSPEL MESSAGE AND HELLENISTIC CULTURE. *Jean Daniélou.* Translated, edited and with a Postscript by John Austin Baker (A History of Early Christian Doctrine before the Council of Nicaea, Volume Two). Westminster Press/Darton, Longman & Todd. 540 pp. £6.75.

This volume is a companion and sequel to the same author's well-received study of Jewish Christianity. Its object is to trace the process of interaction between the Christian gospel and the world of Hellenistic thought in the period from the Apologists to Origen, and in so doing to fill an important

need, for the standard histories of doctrine for students cannot afford space to discuss this vitally important subject in detail and at a more advanced level it has tended to be treated controversially, with Harnack's dictum that the development of patristic thought involved a radical Hellenisation of the gospel as the battleground.

The remarkable achievement of the theologians of this period, and especially of the Greek Apologists, was to translate the primitive Christian understanding of the person and work of Jesus into terms which made sense to people whose thinking about God and man was conditioned by philosophical, particularly Platonist, presuppositions. Daniélou discusses this in its various aspects. His first part is concerned with the preparation for the gospel: the missionary purpose of the Apologists, the use made by them, and by Clement, of the wisdom of the Gentiles, and the part played in the thought of these Christian writers by Middle-Platonism and other contemporary philosophies. A discussion of the Christian tradition and the ways in which it was handed on, and the content of the Christian catechesis, is followed by a detailed and fascinatingly interesting account of the Christian use of the argument from prophecy and of typological and allegorical exegesis. The fourth part deals with the two-way traffic of ideas between Christianity and philosophy, particularly in respect of the concept of God, the use of the Logos theology, the relation between flesh and spirit in man and of both to the Creator, and the problems involved in the development of a consistent Christian attitude to pagan gods and demons. The concluding part discusses 'gnosis' in Clement and Origen.

One of the most valuable things in this book is the translator's 'Postscript'. Here Mr. Baker draws out some of the lessons to be learned from this study of Christian antiquity. The most important is 'the openness of almost all the writers considered to contemporary thought. . . . No one could have stood up more stoutly than Justin or Clement for the necessity of revelation; they state explicitly that men unaided have not arrived at the right answers. But once revealed, the content of revelation both can and should be expressed in the categories of logical and scientific thought. To refuse to do this, or to say it cannot be done, would be to cast doubts on the truth of the revelation delivered by Him who is the Truth and Logos in person'. Mr. Baker points out the implications of the problem which the Fathers encountered of preserving the interpretation of the Bible from chaotic subjectivism, and their use of the 'rule of faith' for this purpose; and he mentions two of their concepts as specially important today: the concept of 'person' which was a piece of patristic 'unfinished business', and the notion of transcendence which is 'today not a whit changed from the rounded and polished form in which they left it'.

The great merit of Daniélou's book is the detailed discussion of the actual teaching of these writers, quoted *in extenso* with clear and precise references to the text and with allusions to a great range of modern scholarship. There are some particularly valuable discussions of the meaning of Justin's often misunderstood concept of the *logos spermatikos*, of Justin's ideas concerning a primitive revelation and their relation to the more developed thought of Clement about divine inspiration outside the Bible, of the interaction between Christian belief and not only philosophy but also the allegorical exegesis of Homer and the motifs of pagan art. Daniélou draws attention, too, to the very important combination of Judaeo-Christian speculation on Genesis 1

with Middle-Platonist exegesis of the *Timaeus* in the development of the doctrine of the Logos.

The book has weaknesses, though they are greatly outweighed by its merits. To postpone all mention of Latin theology to a future volume of this series is perhaps a mistake, which may tend to strengthen the common tendency to exaggerate the differences between 'Eastern' and 'Western' Christianity in this period. To discuss Irenaeus and Hippolytus and their reaction against Gnostic and Marcionite teaching without introducing Tertullian is a pity, and the latter's attitude, and debt, to philosophy would have been very relevant to the topics of this volume.

Within the field of the present book the author shows himself unable to resist the temptation at times to view his subject-matter unhistorically, and to measure up the theologies of the second and third centuries against the developed orthodoxy of Nicaea and Chalcedon as though these were somehow already available as a norm. This is especially notable in his introduction of such statements as 'The Apologists undoubtedly assert the consubstantiality of the Word, but they are not free from a measure of modalism' (p. 352); in his comment on Clement's doctrine of the role of the Logos as mediator between the one and the many, 'The contamination from philosophy is palpable'; and in his condemnation of Origen for 'subordinationist Christology' and a concept of the Logos which is 'quite palpably subordinationist' (pp. 370, 371, 384). On the other hand, Daniélou is inclined to treat 'traditional' as synonymous with 'good and acceptable', especially in discussing biblical exegesis, where 'traditional typology' is treated as good, and equally fanciful but novel interpretations as bad. His long and well illustrated exposition of patristic typology and allegory, however, is of great interest.

For so well produced a book there is a sadly large number of misprints in Greek words: for instance, on pp. 97, 112, 118, 224, 311, 320 (two), 341, 347, 348, 396, 478.

G. W. H. LAMPE

WHERE GOD MEETS MAN: LUTHER'S DOWN-TO-EARTH APPROACH TO THE GOSPEL. *Gerhard O. Forde.* Augsburg Publishing House, 1972. 128 pp. \$2.95.

The author of this book is associate professor of church history at Luther Theological Seminary in St. Paul, Minnesota. Professor Forde claims to be writing for the intelligent layman in the church who is confused by much modern theology. Probably he has in mind the laity of the Lutheran churches in America. The assumption of the book is that Luther's approach to theology will solve most problems.

Forde claims that generations of Lutherans have misunderstood Luther's theology but modern scholarship has uncovered its real thrust. He uses this recovered understanding to attack what he calls 'the ladder theology'. He begins with the attempt to live up to the law as an example of 'climbing the ladder'. Here is one area where Luther is a very helpful guide. The problem with this book is that it covers the whole of theology shooting down any view of which the author does not approve. His attack in each case ends with the charge that it is another form of 'ladder theology'. In most cases the views attacked are a parody, as in the treatment of vicarious satisfaction (p. 38).

One can approve of much that Forde is trying to say and of his aim. Unfortunately the book tends to centre round his attack on 'the ladder

theology'. Only in chapter five do we get much in the way of direct quotation from Luther himself. The book would have been far better if Luther could have been allowed to speak for himself.

N. S. POLLARD

INCARNATION AND IMMANENCE. *Helen Oppenheimer.* Hodder & Stoughton, 1973. 224 pp. £2.75.

This is a stimulating book by an author who is both a philosopher and a lay theologian. The reader is expected to think hard but is carried along from step to step in the argument by the lucidity of her thought and style. Her general philosophical stance is a critical personalism. Theologically she is more tenacious of traditional positions than much recent writing but her presentation is always fresh. Like Leonard Hodgson she believes in a total interpenetration of theology and philosophy and excludes any departmentalism between the two disciplines. Unlike John Robinson she moves from incarnation to immanence and not the other way round. Indeed it may be suspected that she finds immanence the more difficult theme to handle. Some of her labelling takes a bit of getting used to. Incarnational Deism and Trinitarian Pantheism are not customary modes of expression. The former stems from her suspicion of any premature and unqualified appeal to particular providence, the latter focusses attention on the light shed by the doctrine of the Trinity on the problem of immanence (the doctrine of the Holy Spirit) and the problems of identity and diversity and unity and plurality in human existence (the 'social' doctrine of the Trinity). It is certainly refreshing to find transcendence and immanence given equal emphasis in the doctrine of God.

Some philosophers might complain that, if the basic problems are clearly stated, the author moves rather too easily towards a solution. Many theologians will find themselves asking for more detailed treatment. But this is a piece of practical theology and there is no doubt that she could give a good account of herself in both fields. For its present purpose this is a book to read and, if possible, to acquire.

H. E. W. TURNER

THE CHRISTOLOGY OF THE FAITH AND ORDER MOVEMENT: *OEKUMENISCHE STUDIEN X.* *Conrad Simonson.* Brill, 1972. 189 pp. 48 guilders.

It is customary to date the modern ecumenical movement from the World Missionary Conference at Edinburgh in 1910. The price for holding the meeting was the mutual decision not to discuss any matters of faith and order. But already at the conference there were those who realised that unity and progress could not be purchased at the expense of quietly forgetting about doctrine and worship. Among them was Charles H. Brent, the Protestant Episcopal Bishop of the Philippines who became the driving force behind the Faith and Order movement which came into being after Edinburgh.

Already at Edinburgh James Denney had said that unity consists in the loyalty of Christians to Jesus Christ as their Lord and Saviour, and not in carefully digested theological propositions or ecclesiastical constitutions. The undefined confession of Jesus Christ as Lord and Saviour was already familiar in Christian circles. It passed into the basis of Faith and Order and that of the World Council of Churches when it came into being at Amsterdam in 1948 as 'a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour'. It was subsequently modified in a

trinitarian direction at New Delhi in 1961: 'The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.'

Formally at least, the Faith and Order movement has always had a strong christocentric basis both before and after its incorporation into the World Council of Churches. But one of the questions which this lucid and well-documented survey raises is: Do these paper agreements amount to anything more than an exercise in papering over the cracks, the ecclesiastical equivalent of declarations of intent in international politics which enable everyone to carry on as before? In 1951 Bultmann observed that the Amsterdam formula was ambiguous. It had not arisen, like the classical confessions, in answer to a situation that demanded a negative kind of definition. When a confession is used over against something, it is reasonably easy to understand what it intends. But the World Council's definition was intended to be inclusive and capable of a variety of interpretations. To Bultmann it could mean that God speaks and acts towards us in Jesus Christ, calling us to responsibility, affirming that God is to be encountered only in him. Bultmann could reject its apparent literal meaning on the grounds that God cannot be objectified, and that it confuses or denies the necessary distinction between God and man. Nor was Bultmann alone in his dissatisfaction. For some the formula said too much; for others it said too little.

It is part of Dr. Simonson's thesis that up to the Lund meeting in 1952 Faith and Order statements about Christ fall under the heading of comparative christology. The various assemblies reported to each other on how they looked at Jesus Christ. It was a method which 'demonstrated itself to be incapable either of arriving at or producing unity in the Church' (p. 68). But at Lund delegates began to say that Christology had to be considered in the context of the whole church. At New Delhi in 1961, Dr. Joseph Sittler (Simonson's teacher) insisted that human experience includes the whole of man's experience to its farthest horizon and that this, therefore, must be the context of christology. This, the author sees, was prophetic of the subsequent course of christology in Faith and Order and its represents positive gain. It was evidenced by the *God in Nature and History* report presented at Bristol in 1967 and the Uppsala Assembly in 1968. To some within the movement it might also justify some of the more recent political attitudes and involvements of the W.C.C.

Part of this essay covers ground that is now familiar enough. But the importance of the subject and the interesting analysis are ample justification for this study. To some it will be a cautionary tale. Some might feel a certain scepticism at the impression that after a generation in the wilderness Faith and Order with its new cosmic christology is at least on the right track to the promised land, even if it has not actually entered it. But can we really have a valid cosmic Christology without also having a valid Jesus of history? Does it mean anything to talk about Christ as the hope of the world unless the Christ that we are talking about was also the Jesus of history? Then there are also the awkward questions that Karl Barth used to ask about God, man and the world which have so soon been forgotten. The history of theology is not a report of steady, consolidated advance but of pendulum swinging, fashions and insights that have to be won afresh by each generation. Perhaps some future historian will make a study of the phenomenon of the

conference-going church in the twentieth century. In the meantime, one cannot but be impressed at the enormous effort and expenditure that has gone into the production of consensus theology and wonder at the vacuity of it all.

COLIN BROWN

AGAPE: AN ETHICAL ANALYSIS. *Gene Outka.* Yale University Press. 321 pp. £4.75.

This must rank as one of the most exhaustive treatments of Christian agape since Nygren. Beginning with a careful analysis of what agape is (summed up by Kierkegaard as 'loving everyone in particular but no one in partiality'), the author goes on to compare and contrast it with the two concepts to which it stands in a problematic relationship, namely self-love and justice. By this he uncovers the conflicting motivations behind each ethical act.

The depth of treatment can be gauged from the list of theologians who are dealt with extensively: Kierkegaard, Barth (who has a fine chapter to himself), Nygren of course, Niebuhr, D'Arcy, Paul Ramsey, with shorter treatment of Brunner, Tillich, Burnaby. The author thus gives a specifically theological rather than a philosophical analysis, though the happy thing about the book is that it brings together the continental theologians and the Anglo-American moral philosophers.

The resulting treatment also brings out clearly the Protestant and Roman Catholic approach to ethics in their perennial contrast as to the source and form of the ethical act. In this context, however, the author seemed not to appreciate the overall Kantian and existentialist heritage of the continental Protestant theologians which leads to a concern for the 'form' of the ethical act rather than its content, consequence or empirical justification. On the other hand, it was good to see the distinction made between the 'theological contextualism' of Barth, Brunner, Bonhoeffer and Lehmann and the 'empirical situationism' of Fletcher.

The book itself is written in a heavy and detailed style, but this is balanced by a structure that is so well organised and indexed that the discussion of any particular issue or thinker can be found very easily. RAYMOND HAY

MORALITY, LAW AND GRACE. *J. N. D. Anderson.* Tyndale Press. 128 pp. £0.50.

Professor Anderson's wide-ranging apology for Christian ethics had its origin in the Forwood Lectures given at Liverpool University in 1971. The concerns are characteristic of the author: on Morality and Law there is a useful review of the Hart-Devlin debate, which finds, not surprisingly, for Devlin; there are chapters on totalitarianism and revolution, on determinism, and on 'permissiveness', which is the question of public sex and particularly pornography; finally, Christian moral standards are brought into relationship with doctrines of grace and forgiveness. The style is racy. The references are up to date. There is some intriguing oriental seasoning in the comparative material from Islam, Hinduism and Buddhism which illustrates certain formal questions of theological ethics.

Why, then, do we feel let down? The book is in too much of a hurry. The discussion is almost exclusively conducted with present-day pundits: the Bible apart, there are only two footnote references to anything written before 1900 and very few to anything before 1950. Philosophical (not legal) authorities are cited at second or third hand (some sweeping remarks

about existentialists earn a reference to Francis Schaeffer!). More seriously, the author has not always grasped the point, or cared to explain it. He defends the 'Just Revolution' but does not tell us what the justification is. He lays his axe into Situation Ethics, but without unearthing its theological roots. It is the greater a disappointment because of what Professor Anderson might have given us. Hopefully he will soon take the time to lead us more thoroughly into his orientalist's and lawyer's view of Christian ethics.

O. M. T. O'DONOVAN

FREE TO DO RIGHT. *David Field.* IVP, 1973. 111 pp. £0.30.

There are many books on Christian ethics, but this one is significant in that it shows us fairly well, at the popular level, where conservative evangelical opinion is. The Senior Tutor of Oak Hill is well placed to give us a picture of this, and he has done so in a fresh and readable way. Writing a book on ethics today is a little like trying to lead a herd of elephants across a mine field, since the issues themselves are complex and difficult, and because people tend to judge such a work as good insofar as it corresponds to their existing opinions and prejudices.

Mr. Field's main theme is a very simple one, in one sense. It is that to know what 'good' and 'right' are all about requires looking to God. 'It is *His* character which expresses true goodness, and *His* will that determines what is right; and neither becomes irrelevant with the passing of time.' The aim of the book is to lay down some guidelines, rather than provide a blueprint. On the principles enunciated in the book, of course, it would not be possible to lay down a blueprint for every problem. The book is popular in intention, and it does not go into the philosophical issues, not even those which lie behind the central theme of the book.

There is a useful discussion of the problem of choosing the lesser of two or more evils, and of pleasure. The discussion of social ethics is good in that it seeks to break down the division between individual and social ethics, but more consideration of what is meant by the common good in society, particularly in a pluralistic society, is called for. The discussion of motives entitled 'Sticks and Carrots', seems to have overlooked the fact that Christian life is a participation in the work of God, which fact lies behind the parallel indicative and imperative statements in the New Testament. There is little reference to Christian community or group ministry in the process of making moral decisions, which is a pity, because it is one of the most important factors.

While there are some helpful leads in the occasional footnotes there surely ought to be some guidance for further reading on the subjects mentioned in the book, and also a subject index.

B. N. KAYE

THE HAMMER OF THE LORD. *Colin Morris.* Epworth. £0.50.

I must say I always enjoy Colin Morris, particularly when he is speaking on the early morning 'Thought for the Day' programme on the Radio. He is pungent, provocative, witty, Biblical, and apt in his imagery. There are not many who hold my attention at 7.45 a.m. but he is certainly one who does.

Colin Morris is a radical, in the best sense. He is utterly ruthless in bulldozing through the crumbling edifices of so much slovenly Christian thinking and attitudes. He seeks to lay bare the foundations and demand that we start to build afresh. This, his latest book, is an attempt to help in

the rebuilding programme. Like the shrewd publicist he is, he has addressed himself to the issue which so many in religious and secular thought are grappling with once again: the meaning of hope. The book is not a major theological work in any sense. Yet behind the popular approach adopted, lies a deep grasp of the key theological issues. The style is typical of the author. He cuts to left and to right without discrimination. He has no time for religious and secular depressives of our age, and equally rejects the all-too-prevalent backward looking optimism of so many others, both Christian and pagan. He calls for a genuine Christian hope grounded in God Himself. It is a hope which is seen in Jesus whose attitudes and behaviour must often have seemed utterly foolish to the world. This is a hope which is tenacious in the face of human wickedness. A hope which is not destroyed by apparent defeat, a hope which a world such as ours desperately needs.

We may not go all the way with his outlook and ideas, indeed some of it seems a little trite and superficial. Yet there is much to stimulate, and above all a theme worthy of our serious and deep reflection as Christians set in the world of the 20th century.

JOHN GLADWIN

THE POLITICS OF GOD AND THE POLITICS OF MAN. *Jacques Ellul.* Eerdmans. 199 pp. \$3.45.

There are many Christians today who suffer from a certain type of mental schizophrenia in their discipleship. Their minds are divided between their commitment to Biblical truth and their commitment to life as it is. They find it impossible to bring the perspectives of the Bible into proper relation to the problems of living in the world today. How is a man to relate the decisions he must make as a politician, or social worker, or medical practitioner, to his decision to follow Christ?

Jacques Ellul, who is professor of History and Sociology of Institutions in the faculty of Law and Economic Sciences of the University of Bordeaux and at the Institute of Political Studies, has written a penetrating commentary upon a set of political and social situations in 2 Kings. The question he seeks to probe is this, 'what is the relationship between the free activity of a sovereign God and the free decisions of men and women set in a particular historical and social situation?' The book is a series of Bible studies, seven in all, on different incidents in 2 Kings. He seeks to show that God's will is not something static and obvious which has simply to be applied to living. It is not something to do with a mechanical following out of known moral laws. Rather the will of God is something which is worked out in the dialect between the free purpose of God and the multitude of human decisions which make up any one set of historical occurrences. On the one hand God does not impose His will by force upon reluctant human beings, and on the other hand man does not have the purpose of God under his direction through his freedom of decision. Rather, God freely forwards his loving purpose (ultimately centred on the gospel of Jesus Christ) through the large and the small, the good and the bad decisions of those involved in the political history of the time. The resolution of the age old problem of the relationship between the sovereign free will of God and the responsibility of man is found from within history rather than principle; from within prophecy and revelation rather than ethics and political procedures. This is in fact a commentary upon the implications of the Barthian principle 'the free determination of

man in the free decision of God'. One might add that it also serves as a fascinating examination of the pragmatic implications for human life in the world of the Biblical truth of justification by grace through faith alone. The call of God to faith is not a call to come apart, to become religious or a call to a life of moral casuistry, but a call to trust in the Gospel from within a life committed in the world. The work of the prophet is not to preach particular ethical courses of action or to further a known blueprint of God's will, but simply from a disinterested political position, to arouse faith leading to action. He interprets what is happening, because he stands between the decision of God and the decision of men.

For the man who is committed in faith to Christ and who finds it hard to see how the day to day decisions of living in the world relate to the purposes of God, this book is a must. It has implications for the work of Christian ministry and for the place of the church in society. It rejects all attempts to drive a wedge between God and the secular world of human decisions, and at the same time firmly rejects the secular gospel which drives the sovereign gracious God of the Bible out of His world. Indeed for this author, the gospel holds the key to a proper understanding of man and of the world in which man has to live out his life.

If one dare make one criticism of such a stimulating work, it is that the universalistic ideas which break through from time to time do not seem to portray Biblical understanding and are not really necessary to the basic themes of the book. That, however, did not spoil the overriding impression left at the end which regretted the general lack of such profound and provocative exposition of Biblical themes in the life of the church today, and from its pulpits in particular.

JOHN GLADWIN

YOUTH IN A CHANGING SOCIETY. *Fred Milson.* RKP. 134 pp. £1.50.

This is a descriptive book. It sets out to describe the forces which go to make up the culture and life of young people today (fifteen to twenty-five age group). In a popular way the author uses his considerable grasp of sociology to help the reader see some of the pressures which lie behind attitudes and styles of life adopted by young people in varying cultural settings. He has a very interesting comparison of the place of young people in a number of different national cultures. He writes from first hand observation of Marxist, American, West Indian, and Far Eastern youth development and style of living. He is particularly good at highlighting the attitudes of adult society to the youth culture in its midst. There is an excellent chapter describing the different groupings of young people in our own nation and the varying attitudes people adopt towards young people and their place in society.

Despite its brevity and popular style, the book, on the whole, avoids superficiality and generalisations. The author makes the reader fully aware of the complexity of the pressures which are at play in society and the way attitudes vary from one social group, indeed from one area to another, amongst and towards young people.

This is also a suggestive book. It is helpful in describing the sort of attitudes we ought to take seriously if we are to cope properly and responsibly with young people today. It calls for attitudes of permission, support and partnership, and rejects all forms of paternalism, indoctrination, and

condemnation. It wants society as a whole to welcome and encourage full participation in the development of our culture and community life. The last chapter has some useful ideas on the subject matter for discussion and debate across the generations. Indeed the whole book calls for us to see young people as part of one community rather than a troublesome group on the fringe.

This book is valuable in bringing together under one head all relevant material on the subject. Experienced and trained youth workers will probably be fully aware of all that is in this book. Those still in training and those involved in youth work on a voluntary basis will find this a comparatively cheap stimulus to their own thinking and understanding. It is good, too, to have a book which not only has excellent footnotes clearly set out, but a comprehensive suggested further reading list at the end of each chapter. Oh for more authors to do the same!

JOHN GLADWIN

CULTURE, CLASS AND CHRISTIAN BELIEF. *John Bennington.* Scripture Union. 96 pp. £0.60.

Faced with the high drop-out rate among working class converts John Bennington suggests that 'the concept of Christian conversion and the practice of Christian evangelism are often so coloured by unconscious middle class presuppositions as to be a serious distortion of Biblical truth'. Before anyone says 'Oh, not *someone else* telling us the church is too middle class!' let it be quickly said that John Bennington's book is a sensitive, factual and highly informed study of the clash between class cultures and very different value systems under the same roof of Christianity.

His work as a probation officer and as a team member of The Hideaway on Manchester's tough Moss Side has meant that he has rubbed shoulders with young people for many years and as a result he has had to ask some hard questions of the Christian church today; questions not only about culture overlay but the use of words and abstract concepts in our present-day communication of the Christian Gospel. He does not make a plea that a working class perspective should replace the middle class one, but he does challenge all Christians 'to rediscover the way in which concrete everyday situations can still evoke disclosures about Christ'.

Anyone who has worked with young people (and adults as well for that matter) in industrial and inner-city areas will appreciate the author's exposure of the cultural conflicts in chapter four where he stresses the present-day mindedness of those who live for the immediacy of the moment with little concern for future goals (I liked his 'Bingo or Building Society?' title on page 54) and their constant appeal to sense experience. If you are concerned to understand more of the causes for the continuing alienation of the majority of working class people from traditional Christianity then this book will help.

MICHAEL WHINNEY

PSYCHOLOGICAL SURVIVAL: THE EXPERIENCE OF LONG-TERM IMPRISONMENT. *Stanley Cohen & Laurie Taylor.* Pelican. 216 pp. £0.45.

The annual cumulation in prisons of small numbers of murderers who once would have suffered capital punishment, and the apparent increased judicial readiness to give very long sentences draw attention to the situation of the Long Term Prisoner. In 1967 Cohen and Taylor began giving sociology classes to a number of such men in 'E wing' at Durham Prison.

Psychological Survival grew from a study, in which the conscious participation of these men was prominent, of the manner in which they faced their predicament. The researchers admit that to comprehend their subjects they have attempted to empathise with them. This openly subjective approach may have resulted in a more accurate analysis; it certainly makes for readability.

Without asserting that there is no difference between long term prisoners who have committed serious offences, and other men, Cohen and Taylor do stress that the predicament which each man in 'E wing' faced comprised the disruption of a life outside prison not all that different from our own, and that such disruption bears analogies with extreme situations faced by others such as explorers who do not carry the social stigma attached to those labelled as serious criminal offenders.

In questioning the types of attitude and ideology which enable men to survive such an alien environment there is an inherent challenge to the faith of those who have not experienced its pains. The challenge is the greater if we tend to see those who do experience such pains as something totally other than ourselves.

DAVID HARTE

PARTNERS IN MISSION. *Anglican Consultative Council.* SPCK, 1973. 94 pp. £0.60. **MEMBERSHIP, MANPOWER AND MONEY IN THE ANGLICAN COMMUNION.** *Anglican Consultative Council.* ACC, 1973. 36 pp. n.p.

The members of the Anglican Consultative Council, meeting in Dublin this summer, had an impossible task before them. This impossibility is reflected in this report. They had to devise a message to the Anglican Communion which would be significant, relevant, and Christian; more than that, the message would no doubt be expected to be at least recognisably Anglican as well. But the Anglican Communion is an increasingly heterogeneous body. It represents Christians in very many different corners of the world, though by no means a church which is evenly spread over the world. Many Anglicans are in the Western world, experiencing the technological revolution, coping with modern humanism and radical theology. But others are still at the stage of a fairly stagnant agricultural economy. Some are only just emerging from the Stone Age. Others are facing the very different problems of Asia, where ancient civilisations are trying to adjust themselves to an industrial revolution. Significantly, there are no Anglicans (at least none represented at Dublin) from the far side of the iron, or the bamboo, curtain.

It is not to be expected that a powerful, relevant, or even particularly coherent message could emerge from a body drawn from so diverse a background. In the circumstances the members of the Consultation have done their best and on the whole have not made a bad hand at it. They are at their brightest when they are dealing with specifically Anglican questions such as church unity, or liturgy. They are least impressive where they are dealing with the burning questions of race, social justice, civil liberty and education. Obviously the W.C.C. mystique has taken over on these topics, and we read exactly the same denunciations and generalisations that we are accustomed to hear from Geneva. This is not at all surprising and was no doubt inevitable. It is a pity however that what they say on the subject of education, a topic where surely Anglicans have wide experience, should also be a mere reproduction of contemporary claptrap. The statement on page 20: 'Education basically is used either to *domesticate* or to *liberate* man' is just the

sort of useless generalisation that we might expect from the left wing of the Labour Party, and is rather pathetic when it occurs in a report like this. The impression one gains is that one or two revolutionaries have been allowed to seize the microphone for parts of the conference.

But there is something else about the report that is worse than pathetic, and that is a blank, almost a deafening silence. We have plenty of denunciation of racialist regimes in South Africa. This was inevitable and probably necessary. Not a word is said about equally abhorrent tyrannies in Russia; but that is to be expected. There are no Anglicans in Russia. What is scandalous is that no word is uttered in condemnation of the abominable killings that have been occurring in Burundi, nor of the outrageous regime in Zanzibar. Here are places where there are Anglicans, populous Anglican churches. Somebody on the Consultation should have raised this question and insisted that it be ventilated. This report therefore only confirms one's conviction that in contemporary ecumenical ideology only crimes committed by westerners are wicked. Crimes committed by Africans or Russians need not be noticed.

The document also contains an admirable report on the progress of liturgical revision, traced province by province throughout the Anglican Communion. In addition, the Consultative Committee has published a pamphlet called *Membership, Manpower and Money* in the Anglican Communion which gives statistics for each diocese in each province detailing the membership, financial resources, and clerical incomes of each. This is extremely valuable, more valuable in fact than anything in the report of the Consultation. If one had time, one could pick out all sorts of interesting facts. We have space for only two here: the first is that Anglicans outside the Church of England now outnumber Anglicans in the Church of England. When one considers how many of those who go to make up the figure of 32.5 million members of the Church of England are purely nominal and never come near the church door, this proportion becomes even more remarkable. The second interesting fact is this: in all Anglican churches in the United Kingdom and Ireland, in Canada, U.S.A., Australia, and in New Zealand, average clergy stipends are well *below* the national average family income. In eight of the 18 churches listed as 'receiving churches' stipends are well above the national average. It almost looks as if the more affluent the country the worse relatively its clergy must expect to be paid.

A. T. HANSON

ANGLICAN-LUTHERAN INTERNATIONAL CONVERSATIONS: THE REPORT OF THE CONVERSATIONS 1970-1972 AUTHORISED BY THE LAMBETH CONFERENCE AND THE LUTHERAN WORLD FEDERATION. SPCK, 1973. 30 pp. £0.40.

Ecumenical relations are mainly in international terms at present; those with Roman Catholics are now side by side with those with Lutherans. The participants in the conversations which resulted in this report were drawn from most parts of the world except the far East and Australasia. Nevertheless Europe and America provided almost 90% of the delegates of the Lutheran World Federation and the Anglican Communion. The inception of the conversations indicates a change in the frequency of encounter experienced nowadays between two Christian bodies which have not had close contacts, despite the common Reformation inheritance in which Anglicans

have received a good deal more from Luther than they always recognise. The report refers to the 'new situation', which mainly derives from the various union negotiations going on in different parts of the world, involving both Anglicans and Lutherans, and thus pointing to the need for official conversations, between representatives of the two international communions.

The main body of the report is headed 'Theological Considerations', dealing with Sources of Authority, The Church, The Word and Sacraments; Apostolic Ministry, and Worship. This is followed by Recommendations on Intercommunion, Organisational Contacts, Ministries and Exchanges Abroad, and Joint Mission and Social Witness; the Report ends with two Personal Notes, one by each Chairman, the Bishop of Leicester (Dr. R. R. Williams) and Archbishop Gunnar Hultgren of Sweden. These were contributed as an assistance to 'a positive effort of understanding' required by the report; for the conversationalists recognised that they themselves had been able to share in an experience of mutual growing together, entering into one another's terms and language and background, not able to be mediated very easily by the written outcome of their fellowship. There is always the danger in this that the constituency has been left outside.

In the theological section, the first part on 'Sources of Authority' shows a fairly predictable unanimity on Scripture and the Creeds, implying agreement on fundamental trinitarian and christological dogmas. There is a common recognition of the historic use of confessional formularies although those of the Lutheran Communion clearly continue to mean more to world-wide Lutheranism in practice, than do the Thirty-nine Articles and Book of Common Prayer all over the Anglican Communion. The section of Tradition usefully distinguishes between the apostolic witness (the Tradition), its handing on ('tradition'), and church 'traditions' as developing ways of worship, life and thought, which are always to be tested by the Tradition. But as used in this section there seems still to be some confusion between 'tradition' as a 'way of handing on' the Apostolic witness, and traditions as a development of thought by a/the church at some time or place. Thus (para. 37) 'A positive appreciation of the patristic tradition, . . . became more marked in the seventeenth (century) and made its influence felt in Anglican spirituality, ecclesiology and liturgy. . . . The Oxford Movement of the nineteenth century saw a further phase in the appropriation of both patristic and medieval traditions . . . (para. 38). At all times, however, there has been a sharply critical attitude to tradition. . . .' The use of 'tradition' in these sentences seems to show that 'a way of handing on' can subtly change into 'a development of thought'; perhaps it would have been better to keep 'tradition' strictly to the actual activity of passing on, even if it had to be shown that this involved inevitably some growth of 'traditions' which were only too often not sufficiently criticised in terms of the Tradition. But as regards the two communions, nothing under this part, nor again, the next headed 'Theology', made any significant distinction, but instead a closer drawing together. At the same time, somewhat cryptic allusions to differences in the function and emphasis of theology could have well been better explained.

Perhaps some clue may be found in the Personal Note by the Lutheran Chairman that raises two main issues; first, what, in the light Scripture must be judged of secondary importance; does the episcopate as part of church order so stand? And second, how far the Gospel emphasises as to justification,

forgiveness, grace through faith should be more specifically emphasised. The two points are closely related and the subsection on 'Theology' may have papered a crack here. Under the next main section on 'The Church' the only point to comment on, in otherwise accepted common ground on the four 'notes' of the church and some New Testament descriptions of it, is that nothing is mentioned under 'catholicity' as to historic continuity in the faith. This is more related to apostolicity, and the Anglican Chairman in his Personal Note strongly suggests that in our thinking, apostolicity and catholicity ought to be more correlated. Presumably then, a view of the church might emerge in terms of apostolic catholicity expressed in Scriptural and credal orthodoxy, sacramental continuity and ministerial commission, which would spell out the historic aspect of catholicity so as to provide some aspects of church order with an importance greater than mere *adiaphora*, as Lutherans might say; but yet would not make the historic episcopate so important as to rate a church inadequate on the historic aspect of its catholicity if its ministerial commission were non-episcopal.

The Section on 'The Word and The Sacraments' calls for little comment; the Lutheran doctrine of 'consubstantiation' has no mention, but more recent opinions that in the Lord's Supper we 'make before God the memorial of Christ's sacrifice. Christ's redemptive act becomes present for our participation' are referred to, with reference to Anglicans and some Lutherans who believe that the church unites her self-offering with Christ's in the Eucharist. There is no mention of reservation as practised among some Anglicans. The Section on Apostolic Ministry, emphasises the nature of apostolicity through time as expressed in the whole life of the church, not just by its ministry. Rather, under the Gospel, the report recognises 'all who have been called and ordained to the ministry of Word and Sacrament in obedience to the apostolic faith stand together in the apostolic succession of office' (77). Later under individual statements from each panel, Anglican delegates said 'Anglicans do not believe that the episcopate in historic succession alone constitutes the apostolic succession of the Church or its ministry' (85) although also they 'cannot foresee full integration of ministries (full Communion) apart from the historic episcopate' (87).

The Recommendations encourage a greatly increased measure of inter-communion by members of both churches, dropping the distinction hitherto made between the Swedish and Finnish churches and the rest. They further urge mutual sharing of worship, including eucharistic occasions. In countries where there is work going on side by side, as in Africa and Asia, there should be a more rapid movement towards organic union, with integrated ministries. Arrangements are suggested for continuing close contacts. This looks forward also to close relations where chaplains serve in areas ministered to mainly by the other Church; to theological exchange; and to mutual fellowship through tourism. In areas where it is suitable, shared buildings and pastoral plant are recommended, together with jointly produced programmes of social and evangelistic witness. It is much to be hoped that this report will receive strong support and early implementation in actual arrangements.

G. J. C. MARCHANT

MODERN EUCHARISTIC AGREEMENT. SPCK. 1973. 89 pp. £0.65.

It is important to have a document of this kind, in the on-going discussions between the Roman Catholic church and the different types of Reformed

churches that centre on the nature of the Eucharist, particularly in comparison with the other documents that are coming forth from conversations going on between different non-Roman churches themselves. This one deals with four statements. The first one, as might well be expected, is the one that has already received much publicity, of the Anglican-Roman Catholic International Commission; 'An Agreed Statement on Eucharistic Doctrine'. The second is a Lutheran-Roman Catholic document on 'The Eucharist as Sacrifice' which includes a second section on the Presence of Christ in the Lord's Supper. This whole statement is an extract from *Lutherans and Catholics in Dialogue* published in the United States in 1967 on the basis of talks between American representatives of the Lutheran World Federation and the Roman Catholic Church. Even so, the participants emphasise that their findings are their own and must not be taken to be binding on those who appointed them.

The third in the series was a product of the Group of Les Dombes, founded by Abbe Paul Couturier, the well-known Roman Catholic ecumenical pioneer in France, who gained the agreement from the French Protestant Synod of Agen for French Protestant pastors to share in discussions with Roman Catholic priests from about 1937, and who arranged for this to be held regularly at the monastery of Les Dombes. They have produced several statements over the years and this one was first published in 1972 entitled *Vers une même foi eucharistique?* (thus, in this collection, *Towards a Common Eucharistic Faith?*). This French statement is confessedly based upon the fourth one in this series, which is the statement of the Faith and Order Commission of the World Council of Churches, emerging from Louvain in 1971—'The Eucharist in Ecumenical Thought'. It conflates material drawn from earlier Faith and Order Conferences at Lund (1952), Montreal (1963) and Bristol (1967), and in itself is looked upon only as a stage in a process, open to further clarification and improvement. All the statements have some further notes appended to them for reference or further explanation. The whole has a commending foreword by the Roman Catholic Bishop Alan Clark, and an introduction by Dr. H. R. McAdoo, Bishop of Ossory etc., both of whom were the joint chairmen in the Anglican-R.C. International Commission discussions.

The Bishop of Ossory's introduction rightly calls attention to much that these statements have in common, especially in the desire to avoid the localisation of Christ's presence, or any idea of a physico-chemical change (which after all, was never implied by a proper understanding of Transubstantiation, certainly not as Thomas Aquinas understood it) as is especially evident in the Les Dombes and Lutheran-R.C. documents. But there is a closer link between the Les Dombes document and the Anglican-R.C. Statement in these four; for at one point the Lutheran-R.C. Statement and the W.C.C. Faith and Order document are reserved, and that is on the issue of the re-presenting of Christ's perfect sacrifice to the Father (although the W.C.C. statement refers to 'The Church proclaiming before God the mighty acts of redemption in thanksgiving, beseeches . . .', but this could still be thought of as a distinctively different action). In fact the Les Dombes statement is more explicit here than the Anglican-R.C. Statement; it alone refers to this presentation by the Church, in contrast to the Anglican-R.C. statements use of terms of the Church's proclamation of God's mighty acts; while both the Lutheran-R.C. and the Les Dombes statements speak of the

salvation *events* being made present (by the power of the Holy Spirit) in the sacrament, while the Anglican-R.C. statement leaves it more vaguely as 'a memorial (*anamnesis*) of the totality of God's reconciling action in Him'.

It is these points on which the Bishop of Ossory fastens in his introduction, that the salvation events are not merely recalled but made actually present; the cross is in a very real sense there; not only that Christ is present in the power of his death, resurrection and ascended glory. And thus it can then be urged that the church re-presents this (present sacrificial act as the?) perfect sacrifice to the Father. With some quotations from Hooker that by no means say all the important things he said on the subject, and others from 17th century High Church writers, we are brought to the belief that Catholic and Evangelical can join in the eucharistic synthesis—as was announced (and later refuted) in the 1958 Lambeth Conference Report—and is, as always summed up in the well-known hymn of Bright—'And now O Father, mindful of the Love. . . .'

It is evident that we have here an important reference and discussion document, from which it is clear that Anglican Evangelical theology on the Holy Communion has either not been understood, or has not been very cogently presented. While we rejoice in much that has been clarified, and real advances made, it is also clear that in dialogue not only with Roman Catholics but also with European Protestants, Anglican Evangelical theology has still a responsibility, arising from the particular grasp of our reformers on the subject and the further understanding that later scholars have gained from our domestic Anglican differences. It must not be allowed to go by default.

G. J. C. MARCHANT

EVANGELICALS TODAY. *Edited by John King.* Lutterworth, 1973. 204 pp. £2.60.

Evangelicals Today is a curious mixture of a book with a bold sub-title and a publisher's blurb that is audacious to the point of absurdity. The sub-title, '13 stock-taking essays', indicates that it is a symposium and prompts the question 'Whose stock are they taking?' The answer, of course, is 'their own'; the authors speak only for themselves. They cannot possibly encompass nor even represent the whole range of evangelical life and thought, and the extravagant claims made by the publishers ('cannot avoid being the standard work on the most virile section of the contemporary church') are best ignored.

The essays are, for the most part, stimulating and wide-ranging; it is encouraging to find useful contributions by Rob Pearman on Culture and Bryan Ellis on the Urban Scene, but disappointing that there is nothing on evangelism or on major social issues. Alec Motyer is defensively rigid on the Old Testament, while Michael Green is engagingly volatile and scholarly on the New. Professor Anderson offers a magisterial essay on problems of morality and law, though his treatment is of general principles rather than specific issues.

Wisely the editor has made no attempt either to cajole or to edit his contributors into agreeing with one another, and the two essays by Gordon Landreth and Gervase Duffield are vivid and disturbing illustrations of the polarisation among evangelicals on the question of the church. The latter sets out a theological but abrasive case for involvement while the latter argues pragmatically for a monochrome, interdenominational, evangelical organi-

sation. It is a pity that the treatment of the question in this particular book is likely to exacerbate rather than ease the problem; it is fundamentally a question of the theology of the church, but is not discussed at that level in Gordon Landreth's essay.

The other essays include a useful assessment of current theological thinking by Jim Packer, an excellent chapter on Liturgy by Colin Buchanan, a disappointing essay on Education by Peter Cousins, and a round the world tour of evangelical fellowships by John Stott.

As a Postscript, Sir John Lawrence was asked to express his hopes for evangelicals, which are interesting and valuable, but so frequently expressed by people in other sections of the church that it is not difficult to guess in advance what this chapter contains. The book evidently left him with mixed feelings about the extent to which his hopes are being fulfilled, an assessment with which it is hard to disagree.

PHILIP CROWE

INSTITUTIONS AND INDUCTIONS. *Trevor Lloyd*. Grove Books. 24 pp. £0.20.

What should a service of Institution and Induction be about? The traditional pattern, as Trevor Lloyd indicates, was concerned with a sort of contract between a bishop and a parish priest, reminiscent of a feudal relationship, whereby the priest enters into certain temporal rights and is reminded of spiritual duties by perambulations round the church furniture. In recent years many dioceses have revised the pattern somewhat, chiefly in the direction of emphasis on the congregation's part in the worship and mission of the church. Trevor Lloyd clearly, and rightly, thinks a radical review of the purpose and form of the service is needed. He starts from basic principles. Recognising that a number of things should have taken place before the service begins: the investigation of a man's suitability for the vacant office, the teaching of his pastoral responsibilities, and so on; what is the service expected to do? 'Liturgy must represent something really happening in the congregation' (p. 7). Trevor Lloyd believes the 'real' things are the welcoming and getting to know the new incumbent, the rejoicing at God's provision, and the rededication by clergy and laity alike to Christian service in church and society around. Unless the service is largely a civic occasion, the Holy Communion is the best setting for this major event in a parish's life. The author argues persuasively for the various provisions which he sets within a Series III order of Holy Communion. If a criticism is justified it might be in the omission of a commitment to loving service, alongside the commitment to Christ, evangelism, teaching and learning, and worship for which he provides. One hopes that dioceses are not so enthralled by their own recent, and in some cases poor, attempts at revision of these services as to fail to weigh this valuable contribution, and that congregations are not so bemused by the 'nice' customs traditionally associated with Institutions and Inductions as to miss this challenge to a basic reappraisal of the event.

R. C. CRASTON

AN ORDER FOR THE HOLY COMMUNION SERIES 3 WITH MUSIC FOR THE CONGREGATION. *Christopher Dearnley & Allan Wicks*. 48 pp. £0.12. (With Music for the President £1.20.)

This publication is a brave attempt at meeting a need for a simple setting of the Holy Communion Service. A musician cannot but twinkle at the

directive: 'Blue numbers indicate material which is optional!' And a liturgist cannot but blush at finding the music of the Creed in the Far Hebrides of the Appendix. On the whole these composers have given us a modal setting of the Choral Communion.

Yet there are definite weaknesses. The low notes of the Creed's 'He suffered, died, and was buried' are worthy of a morgue. The music supplied for the Seasonal Sentences is hopeless; and who is going to sing a top D on a winter's morning? Surely the type-setter could have made quite sure that the music for the Post Communion Sentences is on the same page as the text. The President's part is the least satisfying to the priest-musician, as for example the see-saw affect of the Thanksgiving Propers. The insertion of all the notes for the President will surely result in a wooden method of singing. All said and done, cantors are not canaries!

PAUL CHAPPELL

COMMUNITY, PRAYER AND THE INDIVIDUAL. *Peter R. Akehurst*. Grove Books, 1973. 24 pp. £0.20.

Peter Akehurst's contribution to the Grove series of booklets is most timely. He is aware, as many of us are, of the ambivalent attitudes that prevail in evangelical circles towards the accepted pattern of evangelical piety—'well developed in personal commitment, but short on corporate involvement'. Perhaps that is why so many evangelicals find the accepted pattern with which they have grown up so strangely unsatisfying and painfully out of touch with so much of contemporary life. 'Today's convert,' he says, 'comes to faith in Christ at a time when traditional patterns of piety are being blown wide open and when there is a gathering ground-swell of emphasis on the corporate life in fellowship as the basic norm for Christian life.' So this booklet is a plea that evangelicals recover their sense of the Church as part of the Gospel and not just an optional extra to it. 'Conversion is "joining the Church"—one experience not two.' It follows from such a theological emphasis that the new evangelical pattern of piety will not be of the old protestant, highly individualistic, variety but one which will take seriously the fact of our 'belonging'. 'Praying and reading the Bible alone in his working-class family or in his room in a plush executive home, in the so-called "bachelor quarters" of an African mine hostel or in a remote pagan village in the mountains, a person prays and reads (and witnesses too) as one of and one with the whole church. In loneliness and isolation he still lives the day in fellowship with the church in heaven and on earth' (p. 17). As an old friend of Peter Akehurst, with whom I shared the rigours of theological study after the war, but much more as one who values the old-fashioned evangelical piety and would wish to see it better orientated to the facts of life, I warmly commend this booklet to all who share this concern—and even more warmly to those who don't.

STUART LIVERPOOL

COUNSELLING IN RELIGION AND PSYCHIATRY: THE RIDDELL MEMORIAL LECTURES 43RD SERIES. *Desmond Pond*. OUP, 1973. 81 pp. £1.25.

The relationship between religion and psychiatry extends to practical matters as well as to theory. In his three Riddell lectures, Professor Pond, observing the evident decline in organised religion, asks pertinently 'what might be happening to those human emotions that used to find their fulfilment in a

way of life centred on a religious culture'. Their management by professions such as medicine and law are ineffective because their approach to 'basic human nature' is deficient—although their objectives (shared with religion and education) are 'trying to make people better physically and/or morally'. In this activity, a range of social workers are the newest comers on the scene guided, as Halmos has pointed out, by a new ideology of liberal tolerance, lack of condemnation and honesty. Professor Pond shares with Mannheim the view that such substitution may by the way eliminate 'the very content of life itself'.

Although their objectives are laudable, can such counsellors provide all that religion once gave? Religion (according to Nadel) can 'do' four things—contribute to man's view of the universe, to moral values, hold together social structures and provide certain specific psychological experiences. To commend itself nowadays, religion must also have 'some sort of psychological credibility', particularly, Pond says for social scientists. In contrast, physicists, like Newton or Faraday, could more easily indulge fundamentalist allegiances 'split off' from their scientific view of the world.

Religion offers to this world a unifying cosmology, a meaning for the world that can be expressed in rituals. At an emotional level religion is able to canalise unconscious forces otherwise inchoate. It provides a means for understanding and forgiving those 'not whole', instead of regarding them as either mad or bad.

Such religion, scarcely distinguishable from the secular is as natural to man as other psychological events. The arguments for it are natural too, but these are the limitations set by the Riddell Memorial Trust. The place of revelation, the Person and claims of Jesus are other more lively matters not touched upon in these thoughtful lectures.

I. C. LODGE PATCH

KEEP THE FAITH BABY: A CLOSE-UP OF LONDON'S DROP-OUTS. *Kenneth Leech.* SPCK, 1973. 110 pp. £1.90.

This is a piece of autobiography covering some years to 1971 by the author of the significant book *A Practical Guide to the Drug Scene*. Its theological standpoint is seen in his view that the Salvation Army will collapse if it does not replace the man sacked for 'New Morality' views by a man of similar outlook, and the comment that the Jesus people are a 'regression in spirituality'. Socially its viewpoint is reflected in the almost uncritical embracing of the hippie movement and a very onesided approach to the 'soft' drug problem. Views such as those of Professor Paton of Oxford, Dr. Imlah of Birmingham and Elizabeth Tylden, formerly of University College Hospital which maintain that cannabis is dangerous, are more or less ignored. However, the writer earns our attention by the compassion and sacrifice which led him to sit in the cafes and clubs of Soho, waiting for those in need to speak to him, which they did. People who share the Salvation Army's evangelistic outlook will not find much help here, and nor will those wanting a balanced view of the drug problem. At 1½p per page the book is expensive.

EDDY STRIDE

A GUIDE TO PREACHING: A PRACTICAL PRIMER OF HOMILETICS. *R. E. O. White.* Pickering & Inglis, 1973. 244 pp. £2.20.

Books on preaching are numerous enough, and new ones are constantly

appearing; but there is always room for more if they are as good as this one by the Principal of the Baptist Theological College in Scotland. As the subtitle indicates, this is essentially a practical manual and herein lies its chief merit.

After a few preliminary chapters touching on the aim of preaching, its relation to worship, the place and use of the Bible, and so on, Mr. White gets to grips with his main business: the technique of sermon preparation and the disciplines that are necessary to the preacher's job. He has chapters on the gathering and shaping of materials, the delivery and style of the sermon, the place of illustrations, the use of the imagination, and the maintaining of interest. Two of the best chapters deal with the introduction and conclusion of the sermon, but curiously enough these topics are tackled in the reverse order. Another good chapter is concerned with the use of words and emphasises the importance of the preacher not only mastering the meaning of words and using them accurately but of enlarging his vocabulary by widening his reading. Equally valuable is the chapter entitled 'Clear Thinking Carries Conviction' which aims some hard blows at obscure language and fallacious reasoning.

So one might go on; but probably enough has been said to make clear that this is good, honest, down-to-earth stuff. It should prove particularly useful to men in training for the ministry as well as to younger preachers; but few ministers would read these tightly packed pages without profit.

FRANK COLQUHOUN

ENGLISH CATHEDRAL MUSIC. *E. H. Fellows, new edition revised by J. A. Westrup.* Methuen, 1973. 283 pp. £1.60.

Students will welcome this paperback edition of the late Dr. Fellows's classic study of English Cathedral music between the reigns of Kings Edward VI and VII. In 1941 the first edition cost 16/- and was printed on poor quality 'war' paper. This fifth edition, published in 1969, is printed on excellent paper; the music examples have been thoroughly revised, and some of the dates have been corrected. They will find the author's comments on liturgy and music in Anglican worship invaluable. Yet the reviser's opening remarks in the Epilogue added to this edition might seem somewhat traumatic to the modern churchman, who has been brought up with booklets such as Series I, II and III, namely: 'Tradition counts for a good deal in church music, partly because the liturgy does not change.'

On the one hand several of the author's waspish comments have been removed, together with Choristers' Fortieth 'Article of Religion'. On the other hand, there are serious omissions by Professor Westrup. Why include lesser names like Bridge, Martin and Varley Roberts, and then exclude Sir Edward Elgar's name? Surely the omission of Stanford's *Three Motets* (1905) and Wood's well-known Anthem *'Tis the Day of Resurrection* (1927) is not intended. And the service music of Dr. Herbert Sumsion surely deserves a mention. It is a pity that the Service Lists at the end of the first edition have been excised.

In spite of these omissions, Professor Westrup has improved the author's style and has incorporated new information from recently discovered musical sources. This revision is a fitting memorial to such an eminent Minor Canon of Windsor.

PAUL CHAPPELL

THESE ARE THE HYMNS. *Alan Dunstan*. SPCK, 1973. 93 pp. £0.50.

This paperback discusses the use of hymns rather than hymns themselves; on the latter there are many more books. Mixing facts, common sense and opinions (necessarily subjective) in establishing and applying principles, its purpose is to help the regular chooser of hymns do so properly and successfully.

The author traces briefly the increasing use of hymns up to the emergence of the Anglican hymnbooks of the last hundred years, not all of which provide enough help to the conscientious chooser of hymns. This role requires sound knowledge of the hymnal in use and a panoramic view of the local church's life. Under such headings as variety, old and new, good and bad, and with many practical points helpful guidelines are laid which are then illustrated in chapters on Holy Communion, Mattins and Evensong, Occasional Offices and Special Services.

Some myths are exploded although this is not a textbook for revolution. There are nice passages—'coherence without undue monotony', or 'our hymns are our liturgy' (on Free Church worship) or 'no need for hymns that protest our own mortality when the occasion itself makes that fairly plain'. Finally some major questions deliberately begged earlier about the future of worship are asked rather than answered; but it is important to raise them. For the author presents no hymnological blueprint although sample orders of service are appended, and a bibliography. There are pleasing humorous touches although one wonders if it was intentional to say that 'in some parishes, particularly in the North, it is customary for mourners at a funeral to attend church the following Sunday in a body'.

Perhaps the best commendation is that your reviewer found his own selecting and presenting of hymns noticeably stimulated and improved after reading this *opus magnum in parvo*.
GORDON OGILVIE

CONTEMPLATIVE PRAYER. *Thomas Merton*. Darton, Longman & Todd, 1973. 144 pp. £0.90.

This is not an easy book to review. There are no chapter headings to guide me, no beginning, middle or conclusion, no orderly procession of thought. The book constitutes a series of reflections spiralling up and down around a central theme—one moment exploring the intricacies of Benedictine spirituality, the next moment speaking the language of universal religion. It was written, so the author says, for monks, but there must be many monks outside the cloister, for Thomas Merton speaks, as he has so often done before, to the condition of the world at large. There are two poles to his thought—dread and grace. 'Dread is an expression of our insecurity in this earthly life, a realisation that we are never and can never be completely sure in the sense of possessing a definitive and established spiritual status.' For this 'dread' disease he perceives only too clearly that the normal poultices are not enough. 'Methods of meditation can be merely devices for allaying and assuaging the experience of emptiness and dread, ultimate evasions which can do nothing to help us . . . meditation becomes a factory for alibis.' That is why in a thorough-going evangelical way he lays such emphasis on grace—'we no longer rely on what we have, what has been given by our past, what has been required, we are open to God and his mercy in the inscrutable

future, and our trust is entirely in his grace'. That is why 'we have to decide whether to go on in the way of prayer under the secret guidance of grace in the might of pure faith, or whether we will go back to a form of existence in which we can enjoy familiar routines and retain an illusory sense of our own perfect autonomy in perfectly familiar realms'. And that is not a decision for monks alone!

STUART LIVERPOOL

THE SHADE OF HIS HAND: PRAYERS AND READINGS FOR TIMES OF SORROW AND TIMES OF JOY. *Michael Hollings and Etta Gullick.* Mayhew-McCrimmon, 1973. 262 pp. £0.99.

Michael Hollings and Etta Gullick will have put many troubled men and women in their debt with this collection of prayers and reflections. For all our momentous achievements this century in the practice of medicine, in the care of the needy, in all the apparatus of state welfare, it is still depressingly true that the world remains a vale of tears, even in the affluent West, for more people than we care to acknowledge. Here in this book is the cry of the drug addict—'Smoke rises in your churches to praise your holiness. Smoke rises from our reefers to cloud our loneliness'; or of prisoners—'Banging up, banging up! O Lord, will they never stop banging up!'; of the stroke victim—'You've taken away almost everything that I enjoyed, Lord, and most of me. Please use my uselessness'; of the mother leaving her daughter at university for the first time—'Don't let her get pregnant'; of the old person facing a move to a new housing estate—'Get them to change their plan or something'; of the man at the end of his tether—'I can't take any more disaster, Lord, I'm off.' But by no means all the prayers are in this contemporary mode. Balance and sanity are well represented by samples from the well-tried masters of the spiritual life—Lancelot Andrews, John Donne, Meister Eckhart, Charles Williams, George Macdonald. And who could improve on St. Teresa of Avila's tart retort—'The Lord: This is the way I treat my friends. St. Teresa: This is why you have so few friends.'

The book is sub-titled—'Prayers and readings in times of sorrow and times of joy.' To the cursory reader, sorrow may seem to predominate. Yet the authors are right. There is an undercurrent of joy which is not just optimism or high spirits, but the accompaniment of a deep faith in our Lord who 'in all our afflictions is afflicted', and in his own person won the victory over pain and death. Without that faith, this book would simply have been a painful transcript of the age-old agonies of mankind; with that faith, we can say, with an anonymous contributor to this volume—'I walk among the shadows, shadows of your bright glory.'

STUART LIVERPOOL

BOOK BRIEFS

Paperback

Hodder and Stoughton's new religious book division has been busy producing reissues of books which have already proved their worth. Amongst those recently published are the following: **Biography of James Hudson Taylor** (512 pp., £0.60) a reprint of the abridged edition of the spiritual classic by Dr. and Mrs. Howard Taylor; **The Gates of New Life** (255 pp., £0.50) and **The Strong Name** (253 pp., £0.50) are inspiring collections of sermons by Professor James S. Stewart; **Christian Stability** (188 pp., £0.45) is a revised edition of the book by Maurice Wood, now Bishop of Norwich; **Reluctant Missionary** (192 pp., £0.45) is the story of C. T. Studd by his daughter Edith Buxton; **Daily Readings from the Works of Martyn Lloyd-Jones** (366 pp., £0.60) contains a selection by Frank Cumbers from the voluminous writings of the former minister of Westminster Chapel; **To Understand Jews** (159 pp., £0.45) is a reprint of the book by Stuart E. Rosenberg originally entitled *Judaism*; **The Hiding Place** (221 pp., £0.40) by Corrie Ten Boom tells the story of faithful witness in occupied Holland in wartime; Other titles from the same house include **Art and the Bible** (61 pp., £0.25) two essays by Francis Schaeffer in usual style; **One in the Spirit** (126 pp., £0.30) in which David Watson outlines the work of the Spirit in the church today; **Claiming God's Promises** (224 pp., £0.50) which consists of selections from contributions to *Guideposts*, edited by Catherine Marshall; **The New Johnny Cash** (95 pp., £0.30) the story of the conversion and ministry of the American singer is told by Charles Paul Conn.

From Scripture Union there come books for young Christians and Bible Study aids: **Your Turn to Lead** by Margaret Parker (192 pp., £0.80) deals with methods of leading house Bible-study groups; Paul Little's **Know What You Believe** (123 pp., £0.50) is an introduction to basic Christian doctrine; John Eddison has produced another readable volume **It's a Great Life** (128 pp., £0.45) dealing with such subjects as doubt, assurance, service and vocation. **Who Are You Jesus?** (£0.40) is a selection of texts from *Good News for Modern Man* with cartoons by Annie Vallotton; the latest two volumes of Bible Doctrines and Characters are **Mary Mother of Christ to the Gadarenes** by E. M. Blaiklock and **The Work of Christ** by R. A. Finlayson in one volume and **Jairus to Blind Leaders** by E. M. Blaiklock and **Righteousness in Christ** by William L. Lane in the other (each 128 pp., £0.35); **Family Prayers 1974** is also available (190 pp., £0.60).

Paternoster have produced a reprint of **Israel and the Nations** (254 pp., £1.00) F. F. Bruce's valuable sketch of later Old Testament history. From SPCK we have **The Call of the Desert** (278 pp., £1.50) Peter Anson's well known study of ascetic life and **The Pilgrim Continues His Way** (119 pp., £0.50) a Russian spiritual classic translated by R. M. French. **The Phenomenon of Christian Belief** (109 pp., £0.80) is a reissue by Mowbrays of lectures by G. W. H. Lampe, Peter Baelz, Mark Santer and John Drury sponsored by the Cambridge Faculty of Divinity. From the same house we have **The Monk of Mount Athos** (124 pp., £0.90) by Archimandrite Sophrony, the story of Staretz Silouan. **I Knew Dietrich Bonhoeffer** (Fontana, 239 pp., £0.40) is a collection of reminiscences by friends students and members of his family first published in 1966. **The Strategic Grasp of the Bible** (405 pp., £1.50) is a

reprint by Marshall, Morgan and Scott of the work of the well known Bible teacher J. Sidlow Baxter. **Highlights of the Book of Revelation** (86 pp., £0.50) is an expansion of lectures given by G. R. Beasley-Murray, formerly Principal of Spurgeon's College. It is published by Lakeland as is **Your Half of the Apple** (158 pp., £0.50) by Gini Andrews, dealing with God and the single girl.

From Lutterworth comes **I Couldn't Catch the Bus Today** (90 pp., £0.30) David Lazell's account of a mental breakdown and **The Holy Spirit Experience** (95 pp., £0.35) by Roger Salisbury dealing with the charismatic movement. On the same theme is **Signs of the Apostles** (Banner of Truth, 101 pp., £0.25) by Walter J. Chantry. Both are somewhat critical. From Banner of Truth we have also two more of the digests of Reformed comment on New Testament epistles, **2 Corinthians** (173 pp., £0.35) and **Galatians** (127 pp., £0.35) by Geoffrey B. Wilson. **Witnessing for Christ** (95 pp., £0.35, Pickering and Inglis) is a basic treatment of the subject by Leith Samuel. **The Church and its Glory** (Henry Walter, 170 pp., £0.90) is an exposition of Ephesians by H. D. MacDonald. **No Turning Back** (OMF, 152 pp., £0.70) is an account of missionary work among the White Meo tribespeople of Thailand by Audrey M. Fahrni. On other religions two elementary books come from Hulton Educational Publications: **The Way of the Hindu** (63 pp., £0.60) by Swami Yogeshananda, and **The Way of the Muslim** (62 pp., £0.60) by Muhammad Iqbal.

Hardback

The Banner of Truth Trust continues to reprint in this country volumes of William Hendriksen's *New Testament Commentary*. The latest to be reprinted is that on **Philippians** (218 pp., £1.25), of which the first British edition was in 1962. The volumes are all in the best tradition of Reformed commentating. Oliphants have produced a British edition of **The Minister's Annual** (ed. T. T. Crabtree, 380 pp., £2.95). It will be of more value to free church ministers than to Anglicans. Alan Watts has entitled his biography **In My Own Way** (Cape, 400 pp., £3.50) and in it he tells of his pilgrimage round the world and through Buddhism and ordination in the Episcopal Church in America. A different sort of story is told by Nicky Cruz in **Satan on the Loose** (Oliphants, 153 pp., £1.50). He tells of his own background in witchcraft and his fight against the occult in America today. In **Neither Male nor Female** (Arthur H. Stockwell, 255 pp., £2.10) Q. M. Adams examines the biblical teaching on the relationship between the sexes and concludes that women are fully entitled to minister in the same way as men. **Faith for the Times** (Pickering and Inglis, 160 pp., £1.50) is the first part of studies in Isaiah 40-66 by the well-known Bible teacher Alan Redpath. J. Oswald Sanders, former Director of the Overseas Missionary Fellowship, provides meditations on the evening text of *Daily Light on the Daily Path* in **At Set of Sun** (Marshall, Morgan and Scott, 189 pp., £2.25). **Wintherthur Portfolio 8** is a collection of articles in a beautifully illustrated book which is intended to show the diversity of American religious life (ed. Ian G. Quimby, University Press of Virginia, 246 pp., \$10.00). We also note an important book which should have been reviewed at an earlier stage: **The Acts of the Christian Martyrs** by Herbert Musurillo (Oxford, Clarendon Press, 379 pp., £6.00). This is an invaluable edition of texts and translations of the main accounts of Christian martyrdoms in the patristic period.