

# Book Reviews

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**THE OLD TESTAMENT: A GUIDE TO ITS WRITINGS.** *Hans Walter Wolff.* SPCK, 1974. 156 pp. £1.30.

Professor Wolff has produced here an introductory guide with a difference, and one which serves as a very useful *hors d'oeuvres* to the standard 'Introductions'. It is clearly not intended to replace them. On various matters of detail it is brief, and here and there unsupported and debatable statements are made—eg that the origins of Deuteronomy are to be sought 'in the circles of Levitical preachers' (p. 40). What the book does offer as one of its most distinctive and valuable contributions is a determination to see the literary history of the Old Testament as theologically significant. The dynamic struggle between Yahweh and the gods is picked out as a crucial theme (pp. 10-14), and is interpreted as rejection of and liberation from all deifications of the world. In this theological context, and with 'The Old Testament in Theology, Church and Society' (pp. 149-151) as its goal, the book offers an historical survey of the literature of the Old Testament in terms of The Past (The Historical Books), The Future (The Prophetic Books), and The Present (The Books of Teaching). The concern throughout is to present the essential themes and message of the literature in outline form.

An interesting feature is the author's use of the excursus to provide painless introductions to technical methodological topics. Some of the most useful of these deal with Philology and Exegesis, Tradition History, Literary Criticism, Textual Criticism, and Principles of Interpretation. Though the book is in translation it reads very easily, and should pose no problems of understanding for the student.

P. J. BUDD

**MYTH IN OLD TESTAMENT INTERPRETATION.** *J. W. Rogerson.* Walter de Gruyter, Berlin, 1974. 206 pp. DM 76.

The explicit aim of this book is to describe how the concept of myth has been used in Old Testament interpretation since the end of the 18th century, and it is an aim fulfilled with meticulous care and much detail as we are conducted through the fields of Old Testament studies, comparative symbolics, anthropology and phenomenology. It is difficult to convey how impressive the whole study is as an attempt to bring into Old Testament scholarship some of the findings of these various disciplines and especially of anthropology. The work cannot be read through in an afternoon since it demands close attention

and much application as one is encouraged to consider problems of other disciplines before turning to the central argument of myth, but this is a credit to Mr. Rogerson and one can only hope that Old Testament specialists will read, mark, learn and inwardly digest this material in order that the old fashioned tendencies of much of their historical conjecture and psychological reconstruction may be corrected. A major question is whether the time is right to receive such a volume. If it is then Old Testament studies will have to change perspective in some areas of interpretation, but if it is not then years will have been lost in furthering our understanding of the Old Testament.

I do not intend summarising arguments which need detailed private study. Suffice it to say that the sections on the structural study of myth, on Paul Ricoeur and on primitive mentality would make the book worthwhile reading for theologians, without mentioning the detailed historical analysis of the nineteenth and twentieth century trends in scholarship.

DOUGLAS DAVIES

THE DAY OF THE LION: THE MESSAGE OF AMOS. *J. A. Motyer*. IVP, 1974. 208 pp. £1.00.

This is an expository rather than an exegetical commentary, and has grown out of the writer's preaching ministry. This accounts for the style, which is at times racy and vernacular. At its best, e.g. the comment on 7:10-17, the commentary makes some telling points, and brings home the relevance of Amos' message with clarity and force. But it is in the main a disappointing commentary. The writer seems to go out of his way to assert that Amos actually wrote and planned the construction of the book, although no such claim is made in the biblical text itself. This seems a return to the defensive and reactionary positions that have been left behind in much recent conservative work, and is to be regretted.

Much more seriously, the commentator employs much eisegesis in order to read Amos through the spectacles of his own dogmatic position. A good example of this is the way in which the 'contingent nature of the Sinaitic covenant' as described by R. E. Clements and illustrated in Amos is seriously modified by the writer's beliefs on election and the perseverance of the saints. How much more forceful would have been an exegesis of such passages as 3:2; 5:2,14-15; 8:2; 9:7, which allowed as a real contingency the end of Israel as prophesied by Amos! After all the northern kingdom to which Amos prophesied *did* come to an end in 721! Jonah is the classic example of contingent prophecy, where the threatened destruction of Nineveh was averted by the repentance of the Ninevites. One wonders what this commentator would have made of that!

A. GELSTON

ECCLESIASTICUS OR THE WISDOM OF JESUS SON OF SIRACH\*  
*John G. Snaith*. CUP, 1974. 271 pp. £4.20, hardback; £1.95, paperback.

Ecclesiasticus deserves to be more widely read than is usually the case, and this commentary, 'the first comprehensive commentary on the book to appear for many years' should help to that end. Ben Sira's collection of what he had taught in his house of learning (51:23) was written in about 190 BC and so helps to bridge the gap between the Testaments.

After a short introduction commenting on the Greek versions and Hebrew fragments, and outlining the contents of the book, one is carried straight on into the text. Subject titles head the sections on which a general comment

is followed by notes on specific verses. Such technical terms as are used are explained. It may be that some have found Ecclesiasticus boring but Mr. Snaith gives the impression that he has come to love the godfearing old teacher, with his cheerful observance of the law, and his warm personal trust and reverence (p. 11). The commentary frequently refers us back to the Old Testament, for Ben Sira did not limit his interest to the Law and Wisdom. Similarly Greek influences and customs which had crept into Jewish life are commented upon (e.g. pp. 23, 155, 156), and so are sayings echoed in the New Testament, such as the 'evil' of the eye (31:13), forgiveness (28:2-4) and storing up treasure by lending (29:19).

Of course Ben Sira had his peculiar quirks, and these are not overlooked. He represented a stage in the development of rabbinic Judaism, which is one reason for his importance, and his sayings are likened to those of the Pirke Aboth and of the Misnah.

Mention must be made of the humour which brightens many a page with such remarks as 'Ben Sira was no socialist' (p. 70) and, on the words 'Do not be too clever to do a day's work' (10:26), a motto for unemployed university graduates?' The index serves as a concordance, and adds to the usefulness of the commentary.

JOYCE BALDWIN

THE MAJOR SOURCE-BOOKS OF JUDAISM. *Rabbi David Goldstein, Ph.D.* 18 pp. £0.10. THE JEWS AND GOD. *Rabbi Albert H. Friedlander, Ph.D.* 24 pp. £0.10. JEWS AND JUDAISM. *Anon.* 16 pp. £0.05. CHRISTIAN ANTISEMITISM. *Dr. James Parkes.* 8 pp. £0.05. JEWISH ETHICS. *Rabbi David Goldstein, Ph.D.* 14 pp. £0.10. THE CONCEPT OF THE CHOSEN PEOPLE. *C. R. Warren.* 12 pp. £0.10.

These six pamphlets are published by the Jewish Information Service, for distribution particularly to schools and educational and religious institutes, in order to disseminate a knowledge of Judaism and the Jewish people to non-Jews. They are exceedingly well produced and should serve their purpose admirably.

*Jews and Judaism* is the simplest of the six, and answers questions like What is a Jew? What is the Jewish conception of God? What is the Jewish attitude towards the State of Israel? among a number of others. It is a good elementary introduction to the subject. The other booklets assume a rather higher level of understanding. Dr. Goldstein on *The Major Source-Books of Judaism* has written clearly and concisely on a vast subject, and many will be grateful for so much information within a small compass. The same writer's *Jewish Ethics* is a magnificent exposition, but contains one of the few assertions from which the present reviewer would dissent. Speaking of marriage, Dr. Goldstein contrasts with Jewish acceptance of sexual desire as a gift from God the Christian view in which 'the sexual act itself tends to be regarded as shameful'. Surely we do not believe this, nor is it (*pace* the author) 'Pauline teaching'.

*The Concept of the Chosen People* shows a real understanding of the parallel Christian doctrine of election, but for all its quotation of the New Testament does not come to grips with the crucial passage, Romans 9-11. *The Jews and God* is perhaps the best value for money of the lot, and not only because it is the longest. Christians will find much here, both to edify and to challenge. The historical survey illuminates Martin Buber's saying that 'a God who is truly God cannot be expressed but only addressed'.

*Christian Antisemitism* stands on its own as the only pamphlet in the series written by a Christian, albeit one whose knowledge of Jews and Judaism is profound. The Christian church stands condemned at the bar of history for its treatment of the Jews. But does the case against Christians need to be bolstered up by such assertions as that 'the author of the Fourth Gospel puts into the mouth of Jesus the preposterous statement that "all that came before me were thieves and robbers"?' Dr. Parkes' theological position is well-known, and it ought perhaps to be said that many who hold a more conservative view of Scripture, and of the exclusive claims of the gospel, would write with equal vehemence of antisemitism as 'the most tragic and devastating blot on Christian history'.

MARTIN PARSONS

THE LAST TWELVE VERSES OF MARK. *William R. Farmer*. (SNTS Monograph Series 25.) CUP, 1974. 124 pp. £3.00.

The ending of the second Gospel has always been a problem. Did Mark end with 16:8, with either the longer or the shorter ending, or with a conclusion that is now lost? In this monograph Professor Farmer, whose view that Mark was the last of the synoptic Gospels to be written is well-known, examines with skill and care all the evidence for the authenticity of Mark 16:9-20, and concludes that it is indecisive. He suggests therefore that these verses were omitted from the Alexandrian manuscript tradition because of the dangerous teaching they contain (encouraging the use of snakes, poison and all the rest), and argues that nothing in their diction precludes Marcan authorship. As a result Farmer believes that Mark 16:9-20 represents a redactional use of older material by the second evangelist, and that it belonged to the autograph of the Gospel (pp. 107-109).

This thesis is worth pondering. But even if the external (perhaps more than the internal) evidence may be regarded as less than conclusive, several factors appear to militate against the authenticity of the longer ending of Mark: the real possibility that the second Gospel, in view of its character, ended originally at 16:8; the awkwardness of the join between Mark 16:8 and 9ff. (admitted by Farmer on p. 103); the evidently non-Markan flavour of these verses; and the fact that the longer and especially the shorter endings of Mark (the latter is not mentioned in this book) seem designed to fill a gap. Not surprisingly, Farmer confesses (p. 109) that further study might well lead to the reversal of his findings!

STEPHEN S. SMALLEY

COLOSSIANS AND PHILEMON: NEW CENTURY BIBLE. *Ralph Martin*. Oliphants, 1974. 176 pp. £3.50.

This book is something of a luxury, but (like many luxuries) none the less welcome. In the first place, the New Century already has a volume on the Captivity Epistles (by Dr. George Johnston, published 1967) in which some thirty pages are devoted to Colossians and Philemon (roughly comparable to that given in the old volume it replaced). The editor and publishers are to be congratulated on accepting this extra volume since Colossians certainly deserves much more attention than the space allowed to Dr. Johnston permitted (how the format and style of this series has changed!), and since the important commentary by E. Lohse (Meyer series, 1968: English edition 1971) and J. L. Houlden's Pelican commentary (1970) have both appeared in the meantime and Dr. Martin has been able to draw freely on both, and on much other important material besides. Furthermore, we already possess

a recent, fine commentary on Colossians by Dr. Martin (Paternoster Press, 1972); considerable material, indeed, being drawn from this in the present volume, even though that commentary is clearly directed towards a somewhat different readership.

Dr. Martin continues to champion an Ephesian origin for Colossians and Philemon; many will no doubt find this unconvincing (preferring Dr. Johnston's conclusion that 'the case against Ephesus seems . . . so strong that it should be rejected'). But let this not detract from real admiration for the exegetical care and insight with which we are led through these letters; Dr. Martin's rare skill is everywhere evident.

Two things slightly mar the luxury (for which, doubtless, inflation is alone to blame). The price is very high (even if understandably so); and, presumably to prevent it being yet higher, all the material which one might expect to find in footnotes (and there is much) is integrated into the text, interrupting smooth reading and grasp of the argument in a quite irritating fashion.

ARTHUR MOORE

**PETER IN THE NEW TESTAMENT.** Edited by Raymond E. Brown, Karl P. Donfried, and John Reumann. Augsburg/Paulist Press, 1973. 181 pp. \$1.95.

An American national dialogue between Lutheran and Roman Catholic theologians began in 1965. Over five years the group produced agreed statements on such sensitive topics as the creed, baptism, and the eucharist. In 1971 the scholars involved were encouraged to tackle one of the thorniest problems: ministry in the universal church, with special reference to papal primacy. As a contribution to the debate, eleven scholars, not this time all Lutherans or Roman Catholics, held a historic series of discussions at Union Theological Seminary, New York, on the subject of 'Peter in the New Testament'. This book is the result. It is a collective study, not a collection of individual contributions, and thus presents a consensus of the biblical material. Not many years ago such discussion, let alone agreement, would have been inconceivable.

The study is based on 'attitudes and methods common in contemporary biblical criticism', and considers the various views of Peter revealed in the writings of the NT taken chronologically. Marcan priority, not Butler's *Originality of St. Matthew*, is accepted, and Mark himself taken to be 'Peter's interpreter'. The authors conclude that, in the Gospels, although Simon acts as spokesman, he is 'not remembered to have functioned in solitary splendor'. Simon's confession at Caesarea Philippi is historical, not a later church creation, but he failed to understand Jesus. In the early church Peter was the most important of the *Twelve* in Jerusalem (the phrasing avoids the problem of his relationship to James and Paul). Historical points aside, the New Testament picture of Peter includes a plurality of symbolic images of him, such as fisherman (missionary), shepherd (pastor), martyr, and so on. At the same time, high views of Peter's function are tempered by the image of Peter as weak and sinful man. When a trajectory of these images is traced, the authors of the book find indications of development from earlier to later images (a New Testament phenomenon not of course confined to Peter). The present study was limited to the New Testament evidence. The trajectory of Peter's image would need to be traced out into the patristic period and beyond, and an assessment made of how far the continuing

trajectory is determined by the historical figure, by later historical accidents, and by the will of God.

The importance of this book is not confined to the ecclesiastical breakthrough it represents. The debate on Petrine studies has now been carried beyond Oscar Cullmann's treatment.

NORMAN HILLYER

**CREATION AND NEW CREATION: THE PAST, PRESENT, AND FUTURE OF GOD'S CREATIVE ACTIVITY.** *John Reumann.* Augsburg, 1973. 128 pp. \$3.95.

Though such recent giants as Barth and Bultmann have had little to say on the subject, the doctrine of creation is now being pushed to the fore. The new emphasis owes nothing to the theological boffin. Rather it is due to the practical need for Christians to discover scriptural guidelines to tackle problems in ecology and social concern. These are issues which press upon every part of what is already that 'one world' which Wendell Wilkie memorably foresaw not so very long ago. This short book by the Professor of New Testament at the Lutheran Theological Seminary in Philadelphia, though based on lectures, is written in an easy and popular style and surveys a selection of the biblical material. Professor Reumann draws attention to the on-going aspect of creation, and discusses the relation of the continuing creativity of God to redemption, and the implications of the 'new creation' in Paul, while setting the whole against the background of apocalyptic. He concludes that although, for example, the phrase 'new heavens and a new earth' sounds cosmological, the 'new creation' is interpreted in terms of the people of God: the new creation is the redeemed community. The metaphors of 'salt' and 'light for the world' may gather new meaning as Christians ponder the application of the biblical doctrine of creation to the world in which they find themselves living today. Twenty pages of notes provide a useful bibliography.

NORMAN HILLYER

**SCOTTISH THEOLOGY IN RELATION TO CHURCH HISTORY SINCE THE REFORMATION.** *John MacLeod.* Banner of Truth, 1974. 350 pp. £1.65.

What other publisher today offers pages at two a penny in hardback? Revived here is a 1943 work long out of print, with errata corrected and a much-needed index added. The text is based on addresses given at Westminster Theological Seminary, Philadelphia in 1939 by the principal of the Free Church College, Edinburgh, who identified himself as 'an Old School Evangelical . . . cordially attached to the faith and witness of the Reformed Churches'. Macleod begins his survey with Patrick Hamilton and Alesius who might have led Scotland into a Lutheran Reformation had not historical circumstances and Knox's Genevan connections decided otherwise. From the Scots Confession of 1560 Macleod goes on to the evolution of Scots Reformed theology on the sacraments, faith and assurance, and the doctrine of the church. From Andrew Melville onwards the treatment is handled through a long succession of semi-biographical studies wherein the reader is introduced to more than three centuries of godly divines, many at loggerheads with each other, who reflect that bewildering capacity for secession and schism which has characterised Scottish Presbyterianism (Scotland still has five Presbyterian churches). The Puritans' Anglo-Catholic opponents are neatly chided because their appeal to the Fathers forgot that the Fathers 'were themselves but the children of the Grandfathers'.

The mavericks in Stuart times who 'conformed', notably John Forbes and the saintly Alexander Leighton, are firmly but gently dealt with. Through Marrowmen and Seceders, Glasites and Auld Lights, Macleod proves a sure guide and lucid interpreter. Some acerbity creeps in when he comes to the Moderates, which self-inflicted name 'smacked of the fine conceit' of its donors who considered themselves 'too modest to aspire to such high doctrine as the mysteries of the Faith', unlike the High-Flyers (Evangelicals). McLeod Campbell and Edward Irving are crisply dismissed, though it is doubtful if the former really belongs under the heading 'Excesses and Extravagances'. Perhaps too it was a mistake to use words of Hugh Miller for a 23-line attack on R. S. Candlish. One could jibe at other things too: even a Free Kirker, for example, might have said something about post-Reformation Roman Catholicism in Scotland—and not let the Episcopalian view languish after the seventeenth century. 'Rabbi' Duncan is quoted over three whole pages of dubiously pertinent matter, while Alexander Henderson, a much more significant figure, is dealt with in little more than a page. It would have been helpful, moreover, if dates had been given throughout. The text seems to stop suddenly with very little said about the twentieth century. And there is some confusion in the index references between Hugh Martin and Hugh Miller. But these are minor matters. Macleod shows not only how Scots have always taken their theology seriously, but have not hesitated to act upon it, making astonishing sacrifices to maintain a pure conscience. In an age which has all but lost the habit it would be mean work to criticise them for it.

J. D. DOUGLAS

**THE ECLIPSE OF BIBLICAL NARRATIVE: A STUDY IN EIGHTEENTH AND NINETEENTH CENTURY HERMENEUTICS.** *Hans W. Frei.* Yale University Press, 1974. 355 pp. £7.50.

Up to the advent of modern criticism theologians and preachers almost to a man treated the biblical narratives as realistic. The accounts not only expressed doctrinal and edifying truths; they were literal and historical. Even the spiritual and allegorical interpretation of certain passages did not preclude this. Augustine's account of world history within the framework supplied by biblical narrative may have been unique in its ambitious scope, but it was not untypical of the way that Christians thought of the world. Within the Bible itself typology was seen as a means of connecting earlier and later events.

But already in the seventeenth century certain thinkers began to display an interest in the events themselves as distinct from the biblical accounts of them. Not only did this suggest that it was possible to get at the event apart from the biblical narrative and even to correct the latter in the light of superior knowledge. It also gave rise to the question: 'Do the stories and whatever concepts may be drawn from them describe what we apprehend as the real world?' By so doing, it raised the possibility of reversing the traditional procedure of interpretation. Formerly, the Bible was used to interpret the world and its categories were accepted as real and normative. Now there arose the possibility that categories drawn from the world might be used to reinterpret the Bible.

By its profession *The Eclipse of Biblical Narrative* falls into the category of analysis of analyses of the Bible in which no texts are examined and no pieces of exegesis are undertaken. It is an essay in the descriptive analysis

of presuppositions and methods rather than of sources. Its chosen field is the crucial period prior to the main stream of nineteenth-century criticism which in fact prepared the ground for the latter. We are given glimpses of the Deists, Herder, Lessing, Kant, Hegel, Strauss, Schleiermacher and many others. The author is rightly concerned to bring out the interplay of ideas in theology, philosophy and literature. His thesis is that the apparently realistic and historical character of so much biblical narrative cannot be taken as a guarantee of their real and historical meaning. The meaning of some apparently realistic stories is to illustrate something that we already know. The function of others is to express or conjure up an insight or affective state that is beyond description, so that stories (though inadequate) are best fitted for this purpose, because they are evocations of a common archetypal consciousness or a common faith. Admittedly, this was not an option espied by the early critics. But it is one which the author sees as viable today. It is predicated on the premise that it is no longer possible to treat the biblical narratives as being realistic or in any sense historical. It is an assumption which not every reader would allow to go unchallenged.

COLIN BROWN

**THE ORIGINS OF DEMYTHOLOGISING: PHILOSOPHY AND HISTORIOGRAPHY IN THE THEOLOGY OF RUDOLF BULTMANN.** *Roger A. Johnson.* Brill, 1974. 268 pp. 68 guilders.

The theological world is still reverberating to Bultmann's celebrated plea to demythologise the gospel, made in 1941 in his essay on 'New Testament and Mythology'. Both friends and critics have seen inconsistencies. Some have accused him of going too far, while others have felt that he had not gone far enough. A case in point is his original definition: 'Mythology is the mode of conceiving in which the unworldly, the divine appears as the worldly, the human; the other side appears as this side.' Some have seen in this programme a logically impossible task, for the very terms of the definition preclude the possibility of it being carried out. Others declare that this concept of myth is so broad that it includes all manner of symbolic, analogical and figurative discourse which, properly speaking, are not mythical at all. To add confusion to the matter Bultmann himself subsequently disclaimed interest in the precise meaning of the term, accusing those who were so interested of leading the discussion away from his main concern. 'If therefore anyone regards my concept of myth as questionable, and wishes to understand by myth something else, he may do so.' Perhaps it might have been clearer if he had explained at the outset that what he was trying to do was to get away from an *objectifying* notion of God. To which the reply may be made that he does make the point in numerous other lesser-known writings. Nevertheless, it still leaves the question of the nature of religious language, Bultmann's allegations about the obsolete character of New Testament language drawn from the pre-scientific world, and his contention that whereas the older liberals wanted to eliminate myth, his own concern was to interpret it. The situation is further complicated by Bultmann's admissions of borrowing from the existentialism of Heidegger. In doing this has Bultmann remained faithful to the gospel? Has he even remained faithful to Heidegger?

Dr. Johnson's thesis is an attempt to assess the situation and put Bultmann's work into perspective by relating it to its background and sources.



And he has made a very good job of it. The analysis proceeds with pace, clarity, charity and a sense of humour. ('Just as Jesus the proclaimer became the proclaimed one, so has Bultmann's understanding become the subject to be understood.') Previous analyses are duly weighed and found wanting. So long as one looks for Bultmann's foundations in the philosophy of Heidegger (as Barth, Burri, Ogden and Macquarrie have done), Bultmann will appear inconsistent. But what many friends and foes alike have overlooked is the fact that Bultmann is eclectic. Bultmann develops existentialist interpretation and demythologising for the sake of the kerygma of the revelation of God in Jesus Christ. 'To turn this upside down, and make the proclamation a limit to the existentialist interpretation, is to fundamentally distort the situation.' To restore the balance, Johnson offers an analysis of Bultmann's eclecticism in terms of the sources, development and use of his ideas. The foundation of the whole is the Marburg Neo-Kantianism of the 1920s which is coupled with a version of the Lutheran dichotomy of faith and works. By contrast, one never meets at any point in Bultmann's thought Heidegger as Heidegger, but always and only Heidegger's anthropological categories set within the context of a more comprehensive Neo-Kantian conceptuality, placed in the service of a Lutheran anthropology of faith and works. Johnson distinguishes three distinct but interwoven concepts of myth: the *religionsgeschichtliche*, the Enlightenment and the existentialist. These are each carefully analysed and their roles explained in Bultmann's thought.

I do not think that Johnson gives us an evaluation of the concept of myth as a subject in its own right. What he has done is to provide a definitive commentary on how Bultmann came to handle the subject. To anyone wishing to explore the subject in depth I would recommend this as the third work to read. The first two would be Bultmann's original essay and his *Jesus Christ and Mythology*, and the fourth would be Pannenberg's study of 'The Later Dimensions of Myth in Biblical and Christian Tradition' in his *Basic Questions in Theology* III.

COLIN BROWN

**CROWDED CANVAS: SOME EXPERIENCES OF A LIFETIME.** Max Warren. Hodder & Stoughton, 1974. 255 pp. £3.95.

To read this book must inspire a sense of deep gratitude; first that Max was persuaded to write it; next for the revelation here disclosed of the spiritual triumphs of his journey. The early years of home, Marlborough and Cambridge, where he was deeply influenced by some exceptionally able Christian teachers, formed the foundation on which his membership of the Hausa band was built—that group of young men largely inspired by Guy Bullen, who set out for northern Nigeria under the Church Missionary Society in the late 1920's. Within some ten months of his arrival, the author was invalided home with tuberculosis. The story of his fight back to life, health, and service over a period of several years, with the devoted help of his life-partner, Mary, is deeply moving, and seldom equalled in missionary biographical literature.

Ordination at Winchester as curate of St. John's, Boscombe, and Diocesan Youth Secretary, in 1932, led the author back to Cambridge once more as Vicar of Holy Trinity Church. Here Mary's talent for hospitality, and Max's perception of undergraduate ideals and stresses brought a joint ministry which turned the lives of many in commitment to Christ for work both at

home and overseas. Then came his greatest period of service: twenty-one years as General Secretary of the Church Missionary Society. Here we discover from the inside the fascination, problems and achievements of missionary work; relations with missionaries and home staff; questions of administration and finance; the developing ecumenical situation with all its risks and opportunities. It is doubtful if a more penetrating description has been written of what service overseas involves than the chapter on 'The Missionaries'; to read this brings both some understanding of the depth of spiritual commitment demanded, and also of the continuing usefulness of a missionary society as the essential supporting body.

The list of Max's contributions to many conferences and committees is revealing as showing the extent of his travels and world-wide contacts with leaders of Christian communities, while significantly reticent as to the sheer physical exertion, the mental and spiritual self-giving lying behind the numerous addresses, conversations, correspondence and friendships involved. Generous tributes are paid to fellow-workers, but always one realises the unobtrusive leadership of Max himself as missionary strategist, seeing 'the truth of vision', and 'the triumph of God', 'interpreting the Cross' (to use three of his book titles) as one of the great prophets and teachers of our day. His ten years as Canon of Westminster enabled him to keep in touch with many of his former interests and friends, who found in Little Cloister a welcome and often a workshop where ideas and policies were hammered out and developed. Throughout these pages are shrewd judgments thrown out almost as asides, spiced with a delightful sense of Irish humour.

Here then is a book to be read, and re-read for the deep encouragement it brings as illustrating the power of the Holy Spirit, in our day as in every age, in using a gifted and dedicated servant of Christ in the building up and extension of the kingdom of God throughout the world.

COLLISS DAVIES

CANTERBURY PILGRIM. *Michael Ramsey*. SPCK, 1974. 188 pp. £3.25.

The retiring Archbishop cannot at the moment give us much that is new in his thinking about his thirteen-year primacy, for he has, after all, been generous over the years in providing wise guidance, valuable theological insights, and uplifting spiritual direction in the books produced from time to time in the midst of his many other tasks. It is good however to have this collection of talks, sermons, addresses, speeches taken from a wide variety of occasions, some very intimate, others very imposing, with an introductory summary of the present situation as he comes to the moment to lay down the office. The prices are of varied length and reflect the many-sidedness and wide range of the Archbishop's interests, responsibilities and concern; they are divided into three sections. First, 'Things that are not Shaken', dealing with issues of faith and doctrine: then 'Church and Unity', and finally, 'Serving the World'. Here are to be found his speech to General Synod at the final vote on the Scheme of Union between the Church of England and the Methodist Church; others on great social issues like 'Kenya Asians' and 'Christianity and Violence'. The range covers pretty well the whole spectrum of Christian thought, action and concern, and through it all comes the Biblical spirituality, human sensitivity and deep wisdom for which this primacy has been rightly esteemed. There are a number of good photo-

graphic illustrations that reflect the same widely extended ministry, all of which goes to make a book that is a pleasure to handle, to read and to think about. It would make a very acceptable gift to any thoughtful person.

G. J. C. MARCHANT

**A CROWN OF THORNS.** *John C. Heenan.* Hodder & Stoughton, 1974. 412 pp. £3.95.

It is doubtful whether this could really be called a good book, but this second volume of Cardinal Heenan's autobiography is an interesting document from various points of view, even though some of it makes rather dull and heavy reading. The author is probably a much kinder and nicer man than he allows us to gather from the book itself.

The writing of an autobiography is, of course, a dangerous occupation, owing to the fact that the ego is liable to be over-exposed. As children, in our history lessons, we were always taught that the head that wears the crown is uneasy; even more so the head that wears the crown of thorns, even though the claim to wear it may not be as felicitous as the author had hoped. It is interesting, in a way, that a Roman Catholic bishop and then archbishop, was able, at times, to feel so ill at ease, as many Anglican bishops do in these days, and in both cases there is a liability to over-compensation. Cardinal Heenan undoubtedly does very well on television, and that is looked on as a *sine qua non* in a public figure in these days. He is not unaware of himself as a success on television.

The book opens with an extremely interesting account of the life and work of the Roman Catholic church in Leeds. It is followed by a rather long and boring account of overseas journeyings and VIP treatment. Cardinal Heenan's knowledge of the conditions in prisons in various European and eastern countries makes interesting reading, and he became an expert in this field, and seems to have been disturbed at what he saw in some English prisons. A good deal of the space in the book has gone to the Cardinal's ecumenical work. It became increasingly plain that he sets much store by the necessity for a genuine rapprochement. It is well known, of course, that ultimately he is guarded and limited in his objectives.

The chapters on The Vatican Council make good reading; so, reading between the lines, does his account of Pope John XXIII and his successor. The saddest part of the book comes at the end. Cardinal Heenan is obviously most deeply disturbed by the course of events within the Roman Communion since Vatican II, and it looks as though some measure of bitterness has crept in to an extent which vitiates his judgment, and perhaps gives to the reader the impression that defections within the Roman Communion have been more catastrophic than is actually the case.

Some readers might say that the Cardinal does not emerge as a very attractive figure; yet it is only fair to say that, like a good many other rather lonely ecclesiastics, he does warm to affection where it is given, and he emerges as a man of energy and genuine self-giving, and of some real simplicity of character. This simplicity at times borders on the naïve, but this is to his credit. The more complex character might be at great pains to display a more obviously attractive front. Cardinal Heenan's autobiography gives us a very frank picture of a devoted son of his church, who is not afraid to allow us to see his human failings.

GORDON HOPKINS

**THE REFORMED PASTOR.** *Richard Baxter.* Banner of Truth, 1974. 256 pp. £0.65.

This spiritual classic is one of those works which should be read again and again by the serving pastor. It is also a book which I invariably recommend to those who are about to be ordained. It is a joy to be able to welcome a cheap paperback edition.

Richard Baxter challenges the pastor's motivation and credibility. He exposes his temptations and promotes a style of ministry which will bring him into intimate contact with his people both as individuals and as families. Be warned however. Although Baxter has a very happy turn of phrase and has dated surprisingly little in three hundred and twenty years, his message may be hard to hear. It is easy to say, 'times have changed'. Nevertheless the burden of Baxter's message needs to be weighed as much today as when he wrote. All true Christian communication is personal. The medium must match the message. To be heard, understood, received and acted upon the message is best communicated person to person. Baxter presents us with such a model; a pastor who is concerned not with appearances but with reality, not with people in the mass but with people as individuals. Richard Baxter still needs to be heard.

IAN D. BUNTING

**THE CHARISMATIC CHRIST.** *Michael Ramsey, Robert E. Terwilliger, A. M. Allchin.* Darton, Longman & Todd, 1974. 108 pp. £0.75. **THEY LEFT THEIR NETS: A VISION FOR COMMUNITY MINISTRY.** *W. Graham Pulkingham.* Hodders, 1974. 125 pp. £0.45.

In a day when people have once again become excited about Jesus Christ, it is important to weigh the evidence. In entirely different ways these two books attempt to do just that. The first is a collection of addresses and sermons delivered at the Third National Conference of Trinity Institute in January 1972. Michael Ramsey, with his customary gentle touch, explores the theological foundations of the current search for renewal and its various expressions. Robert Terwilliger evaluates the passage, in the last decade, from the secularisation of Christianity to Pentecostalism. A. M. Allchin, from the perspective of the Orthodox tradition, traces the desire of modern man for the way of silence, meditation and contemplation to the hidden Christ of the heart.

Graham Pulkingham, in his second popular book, continues the story of the Church of the Redeemer in Houston, Texas. It consists largely of the personal testimonies of some of those who experienced the power of the Spirit in their lives and were called together into a remarkable Christian fellowship. Whilst this experience-centred witness is valuable, one hopes that the author may be encouraged, in the future, to offer a more solid exposition of his characteristic emphasis. The place of the spiritual gifts within the Body of Christ, primarily for the benefit of the whole church, is a much needed corrective to the pentecostal individualism of the sixties.

IAN D. BUNTING.

**A HANDBOOK OF SUGGESTIONS FOR CHURCH SCHOOLS.** Diocese of Sheffield Education Committee. **RELIGIOUS EDUCATION: SYLLABUS GUIDE.** The Church in Wales. **GROWING WITH THE CHURCH.** Lincoln Diocesan Education Committee.

At a time when religious education in our schools is being increasingly

challenged, and when so much research in education and theology has tended almost to overwhelm classroom teachers, it is pleasing to welcome three new handbooks of Religious Education from the dioceses of Sheffield and Lincoln and from the Church in Wales.

A comparison of the aims, approaches and content of all three makes an interesting study. The Sheffield handbook is not intended to be a syllabus, but a 'Guide to Education in the Christian Faith'. As such it affords the class teacher abundant illustrations of the thematic approach appropriate to the age and ability range of the pupils, while not neglecting the Bible as a source book of material. The fact that the Handbook was prepared by a number of working parties has resulted in a certain unevenness which must be smoothed out in the school itself. Nevertheless, it lays sure foundations upon which the secondary schools may build, 'until by thirteen a child will have that knowledge which makes it possible for him to become a Christian'.

The Welsh syllabus guide has much to commend it. It reflects the influence of the Durham Report on *The Fourth R*, accepting its fundamental aim of Religious Education—to explore the place and significance of religion in human life and so to make a distinctive contribution to each pupil's search for a faith by which to live'.

The thematic material has been tested experimentally in over 150 schools throughout Wales, while, at the same time the syllabus panel has given the whole Handbook a fundamental unity. The teaching aims are clearly related to basic theological truths, and are realised in class through a four-fold approach—Experience, Church, Bible, Activities. This thematic approach is certainly no junior general studies with a slight admixture of religion, nor is it a soft option, but demands much of the teachers.

The Lincoln Diocesan Syllabus of Religious Education, *Growing with the Church* is much more traditional in its approach than the first two. Thus, it is not ashamed to be called a 'syllabus', believing that teaching, while varied in approach, must take place within firm structures. It seeks too, to do justice to the need for specific church teaching. It has also the virtues of clarity and logical development. Nevertheless, a non-Anglican, however sympathetic, could feel that the syllabus suffers from an ecclesiastical bias. It is legitimate (as the other two Handbooks imply) for church schools to open up the possibility that pupils may become Christians, but one would criticise the implied aim that they should become Anglicans.

In conclusion, any school would do well to consult all three Handbooks. Each has much to offer the dedicated RE teacher. T. GREENER

THOUGHT FOR THE DAY: SELECTIONS FROM BBC RADIO 4. BBC, 1974. 116 pp. £0.40. CHRISTIANITY REVALUED: ARTICLES FROM 'THE TIMES'. Edited by P. Carnegy. Mowbrays, 1974. 127 pp. £1.95.

Anthologies are hell for a reviewer. With limited space you have to try to be fair to everyone and you can hardly succeed in that task. These two books for example, contain pieces written by forty-two contributors which means I can allow nine words per head. The task is impossible.

*Thought for the Day* is, as you might expect, a selection of mini-sermons from the BBC's quarter-to-eight radio programme. Twenty-three are singles (collectively titled 'Random Thoughts'—which is apt) and there are five sets of five. They range widely over the world of Christian belief and practice

and, at 40 pence, are pretty good value if you spend your money on this kind of thing. I don't.

Since 1966 *The Times* has carried a weekly religious article on Saturdays and Mowbrays has now published a selection of these entitled *Christianity Revalued*. In his editorial introduction, Patrick Carnegy, defends the 'too negative' tone of many of the pieces by, in effect, making the assumption (or at least implying) that while evangelism is all right in its way, Evangelical Christianity 'with its emphasis on biblical exposition' has nothing to say to post-Darwinian, post-Freudian man. Here, openly admitted at last, is the reason why *The Times* never, or almost never, carries any articles by Evangelical writers. It is of course a travesty of the facts but it at least makes public the urbane Liberal-Catholic partisanship of *The Times* under its present editor. Contributions to this volume include Valerie Pitt, Kenneth Leech, Norman Pittenger and Harry Williams so readers will know what to expect.

Fourteen of the thirty-six articles come from the pen of Bishop Barry (a disproportionately large slab for an anthology, perhaps?) and these are always stimulating. Professor C. F. D. Moule argues for an orthodox view of the resurrection of the body while the late Sir Charles Jeffries unleashes his plea for access to Holy Communion to be detached from all questions of denominational affiliation (a subject which opened a veritable Pandora's Box in the correspondence columns for weeks afterwards). Improbably Malcolm Muggeridge is the subject of a brief piece by Peter Hebblethwaite which seems distinctly indecisive when dealing with so prickly a character.

At nearly £2, the book seems too heavily loaded with 'unconsidered trifles' to be of real value to anyone but an incorrigibly Autolycean theologian. I'd rather read David Edwards for this kind of thing.

MICHAEL SAWARD

YOGA AND GOD. *J.-M. Déchanet*. Search Press, 1974. 161 pp. £1.60.

In 1960 an interesting book appeared by this author entitled *Christian Yoga*. It carried a *Nihil obstat* and *Imprimatur*. Later he wrote *Yoga in Ten Lessons*, which I have not seen. This new book does not bear a *Nihil Obstat* or *Imprimatur*, and the author has dropped the title 'Dom' which showed that he was a Benedictine monk when he wrote his first book. Has he, perhaps, had to choose between yoga and his Orders?

In the way that God arranges these coincidences, this book came for review at the time when I was making a fresh study of Teilhard de Chardin with his positive attitude to matter. Déchanet's first six chapters have a very similar approach in their treatment of the goodness of the body and its aid to God-awareness, while fully recognising the fact of sin in oneself. Personally I do not find myself uninhibited enough to 'take' chapter six in its freedom for nudity and its talk of some other things.

The other chapters adapt yoga methods to Christian meditation and the production of inner peace. The author wisely warns of the dangers involved in rousing *kundalini*. Students of yoga will know what this means, and should be able to read this book with discrimination. It is important for anyone who is starting a class in Christian yoga, as some Evangelicals are. But I should not recommend it for the general reader who knows little about the inner world of man and woman.

J. STAFFORD WRIGHT

**BUT DELIVER US FROM EVIL: AN INTRODUCTION TO THE DEMONIC DIMENSION IN PASTORAL CARE.** *John Richards.* Darton, Longman & Todd, 1974. 244 pp. £2.85.

That John Richards spent a long time in the preparation of this book is evident from the careful and comprehensive survey which he makes of his vast and varied subject-matter. Few topics can suffer so much from emotional irrationality on the one hand and cynical derision on the other, and yet he manages to steer a balanced and methodical course through the material, dealing with the reservations of those who find this ground uneasy, as he goes along.

Whether or not one is prepared to take this subject seriously—theologically, that is—depends on whether one is prepared to accept the possible reality of objective maleficent forces at work on and within individuals and communities and places. Quoting one of Alec Vidler's Windsor Sermons in his 'Postscript', he makes his final plea:

'You have not really to bother whether the devil is best described as a person, or a power, or as a supernatural agency—so long as you take him seriously. . . .'

His chapter on 'The Problem of Possession'—the problem which perhaps gives rise to most difficulty in diagnosis—will give considerable food for thought to those who are unhappy with this way of thinking. One could have wished that he had gone further at this point; but doubtless space was pressing.

The book begins by placing the 'Ministry of Deliverance' within the context of the whole healing and reconciling work of the church—thereby going a long way to redress the current tendency to make it a little odd and very much extra. It is an essential part of the completeness of the Lord's Prayer, and within this the specific matter of Exorcism—the direct confrontation of evil with the power of Christ in persons and places—has its own particular place. Later chapters go on to develop this further with impressive catalogues of examples. A particularly useful aspect of this work is the disentangling of terminology—a necessary exercise in a subject where it is generally so loosely and haphazardly employed. From the list of 'Healers' in the first chapter and on through 'The Occult Journey' (chapters three and four) this is a welcome feature.

Theologically, the writer stands in the tradition of Gilbert Shaw and Robert Petitpierre and the references made to these two men of enormous stature and experience in this field makes one feel sad that more of their work has not found its way into print. He makes no bones of, for instance, crossing swords with the Churches Fellowship of Psychical and Spiritual Studies in their acceptance of mediumship. For the many clergy and laity who are increasingly confronted with pastoral problems of this nature this work will prove an invaluable handbook, and one hopes that it will do something to bring the whole subject more within the recognition of academic theology.

PETER BRETT