

# Book Reviews

**FROM MOSES TO PATMOS : New Perspectives in  
Old Testament Study** JOHN F. A. SAWYER

SPCK 1977 150pp £3.50

ISBN 0 281 03564 4

The perspectives are new, first, in the sense that Dr Sawyer here offers an updated account of some of the traditional questions of Old Testament study. He is less conservative in his approach than older works such as Bright's *History*, but less radical than the views recently popularized by Magnus Magnusson. His work is thus a useful refresher to anyone with some background in Old Testament study who would like to catch up on developments of the past decade or two.

But Dr Sawyer's special concern lies elsewhere. He in fact has ambivalent feelings towards these traditional mainstream approaches to the Old Testament and wants to 'liberate Old Testament study from the grip of archaeologists, philologists and latter-day Marcionites.' So he starts with the shape of the Old Testament as a whole, and the difference between the Jewish arrangement of it (*torah*, prophets and writings) and the Christian arrangement which brings it to a climax with the prophets, who 'point with ever increasing urgency to the future.' Then he asserts how 'Christian' the Old Testament is, and how Jewish the New Testament. He looks at the Abraham story in its setting in Genesis as a whole; at Moses as the pentateuch describes him and not merely as historians reconstruct him; at Joshua to Kings as '“prophecy” rather than “history”'; at 'the Temple as an ideal and its influence on biblical ways of thinking' (as far as John's visions on Patmos, referred to in the title) rather than merely at the actual building; at the final, canonical form of the Psalter and the Book of Isaiah; and so on. It may be a weakness that in the process he moves between various forms of tradition-criticism, redaction-criticism, ('proper') literary criticism, and canonical criticism, without developing a clearly defined principle of approach such as that of Brevard Childs. But one welcomes Dr Sawyer's call for renewed attention to the Old Testament itself, and not merely to its language or the history behind it.

JOHN GOLDINGAY

## THE SECOND BOOK OF SAMUEL

Cambridge Bible Commentary

P. R. ACKROYD

CUP 1977 247pp hardcover £8.00

paperback £3.25

ISBN 0 521 08633 7

ISBN 0 521 09754 1

This volume is another in a now well established series of commentaries on the NEB text. It is aimed at the general reader, and assumes no specialized knowledge of biblical languages or theology.

## CHURCHMAN

To be fully appreciated, it will need to be read in conjunction with some of the companion volumes, particularly those on 1 Samuel and 1 Kings.

Professor Ackroyd's Introduction is clear and to the point. The commonly held view that the book belongs to the Deuteronomic history is accepted, and its significance in the exilic context is indicated. No firm commitments are made on the matter of earlier sources, but their presence is recognized and some of the possibilities suggested. The evidence about the date of the Succession Narrative (2 Samuel 9-20) is found to be inconclusive, and no commitment is made to the view that it was ever a separate document.

Among the important themes identified are kingship, holy place, and priesthood. These, already integral to 1 Samuel, become explicit in 2 Samuel in terms of David, Jerusalem and Zadok. Alongside these, some developments in the prophetic movement are indicated in the activities of such as Nathan and Gad. The section on the book as a theological work tends to raise questions rather than to provide answers, but the feasibility of finding contemporary relevance in the religious outlook of the book is accepted, and the exercise encouraged. A number of themes from the Introduction are developed further in a section at the end of the volume entitled 'The Message of the Book.' Overall there is a welcome recognition of the place of textual criticism in interpretation.

The NEB text is divided into manageable sections, and printed in full, with each section receiving exegetical remarks. These are detailed enough to elucidate points of difficulty, but not too complex for the general reader. The simple maps relating to the period are an asset, and the volume overall is a welcome addition to the series.

PHILIP BUDD

### THE PSALMS: Notes A. A. MACINTOSH

Collins 1977 58pp unpriced

The recent appearance of *The Psalms, a New Translation for Worship* has been widely welcomed, and this booklet contains useful accompanying material. It consists of notes explaining some of the distinctive readings adopted by the translators, and its particular concern is to account for deviations from the Coverdale text in the 1662 Prayer Book.

The notes are designed for the non-Hebraist, but the reader will need to be familiar with such technical concepts as 'pointing', 'dittography', and 'parallelism'. Once the abbreviations have been mastered the notes make easy and illuminating reading.

PHILIP BUDD

**THE BOOKS OF HAGGAI, ZECHARIAH AND MALACHI:**

Cambridge Bible Commentary      REX MASON

CUP 1977 168pp *hardcover* £7.50  
*paperback* £3.30

ISBN 0 521 08655 8  
ISBN 0 521 09763 0

In these books the NEB is radical in its treatment of the Hebrew text. Not only do the translators frequently borrow from an early version or resort to a 'preferred reading', but in *Zechariah* they also transpose the text in three places in order to take account of 'misplacements'. Mr Mason does not necessarily endorse these emendations but, when space is as limited as it is in this series, not every issue can be contended and the presuppositions of the NEB tend to colour the commentary. Eleven pages of introduction present events in the time of Haggai and *Zechariah*, followed by an account of the way the prophetic books were compiled, illustrated from Haggai but with brief references to the other two books.

The basic interest of the author is in the literary compilation of the prophecies, which involves discerning the secondary additions, the work of the editor, and the kernel of material for which the original prophet was responsible. Reminiscences of earlier traditions, a favourable attitude to the Levites and connections with the books of *Chronicles* are noted. The living stream of transmission which was responsible for the form of the books as we now have them shows that the books 'represent not just a "static" word of God given once for all. They testify to the ongoing experience of that word among the people of God in whose life it proved to have a continuing relevance and vitality' (p 8). Unfortunately, the corollary seems to be that the fixing of the form prevents any further authoritative application of that word to new situations, especially in our own day. It is at this point that we find it hardest to be relevant (I include myself), though I think that in this book the message becomes more central as the commentary progresses.

In general the interpretation is restrained: no attempt is made, for example, to name the leaders of the community in *Zechariah* 9-14 nor to date the prophecies in that difficult section. For the student there is much here, expressed in the clear, non-technical style of the series.

JOYCE BALDWIN

**THE EARLY VERSIONS OF THE NEW TESTAMENT:**

*Their Origin, Transmission and Limitations*

BRUCE M. METZGER

Clarendon & OUP 1977 498pp £10.00

ISBN 019 826170 5

Dr Metzger, Professor of New Testament Language and Literature in Princeton Theological Seminary, has for long been a household

name among students of New Testament textual criticism: his *Text of the New Testament* is internationally recognized as an unrivalled textbook. But if there is one area within this field to which he has devoted special attention, it is the testimony of the early versions. As long ago as 1950, in the Chicago symposium *New Testament Manuscript Studies*, edited by M. M. Parvis and A. P. Wikgren, Dr Metzger's essay on 'The Evidence of the Versions' was the one which stood out among the nine which made up the volume, not only in length (amounting to one-fourth of the whole) but in quality as well. It is good that he has brought together in this new publication the fruit of his mature studies in the versions.

He surveys Eastern versions (Syriac, Coptic, Armenian, Georgian, Ethiopic and such 'minor' versions as the Arabic, Nubian, Persian, Sogdian and Caucasian Albanian) and Western versions (Latin, Gothic, Slavonic and such 'minor' versions as the Anglo-Saxon, Old High German and Old Low German or Old Saxon). If the Anglo-Saxon versions are rated as 'minor'—that is, of course, in respect of their value as witnesses to the text—their importance as the earliest phase in the history of the English Bible is another matter.

Versions have inherent limitations in the very fact of their being versions, and further limitations in the inability of one or another language to convey various aspects of the original. To give but one example, the lack of a definite article in Latin means that a Latin version of the New Testament cannot adequately express the emphasis of the Greek text where that emphasis depends on the Greek use of the article. The limitations of the various versions covered here in representing Greek are dealt with in sections contributed by specialists in the languages concerned.

At the beginning of his treatment of the Syriac versions, Dr Metzger brings us up-to-date on research into the history and character of the *Diatessaron*, that second-century harmony of the Gospels which many Christians in the Near East used in preference to the 'separated' Gospels. Among the available bodies of evidence for the *Diatessaron*, he makes a careful distinction (which not all scholars have observed) between evidence for the arrangement and evidence for the text. Many questions of importance for the *Diatessaron* are still without a definitive answer, including so fundamental a question as that of the language in which Tatian originally compiled it—Greek or Syriac?

So far as the Latin New Testament is concerned, one of the most fascinating questions relates to the origin of the Vulgate version of the New Testament outside the Gospels. That the Vulgate Gospels are Jerome's work, we know; it is not so certain that the other New Testament books are his. Do we, as has been seriously proposed, owe the Vulgate text of the Pauline epistles to Pelagius? All the early versions present a wealth of unsolved problems, and if Dr Metzger

does not solve them for us, he lets us know what they are and puts us *au fait* with the present state of the question.

F. F. BRUCE

**THE BIRTH OF THE MESSIAH: A Commentary on the Infancy Narratives in Matthew and Luke** RAYMOND E. BROWN  
*Geoffrey Chapman 1977 594pp £9.50* ISBN 0 225 66206 X

With the dominance of redaction-critical study of the Gospels, the study of the infancy narratives has become increasingly popular, for here, more clearly than in the accounts of the ministry and teaching of Jesus, it is believed that we may find the evangelists doing their own theological thing without the restraining influence of historical tradition. Hence this massive commentary on the first two chapters of Matthew and Luke by a respected Roman Catholic scholar, in which he aims to harvest all previous work and present a comprehensive starting-point for future study.

The two narratives are treated separately, but in the same volume, in order to draw attention both to their common emphases and to their differences. In the event it is the latter which predominate: 'The two stories are very different, neither evangelist knew the other's work, and efforts at harmonizing the narratives into one consecutive story are quite impossible' (p 497). What they do have in common is an overriding desire to show the relation of Jesus' birth to the Old Testament, Matthew doing this more obviously ('heavy-handed' is Brown's term), Luke more subtly. But while Matthew stresses the rejection of Jesus by Israel, Luke portrays his acceptance.

Each section of text is supplied firstly with 'Notes', dealing with more technical points. You will find here careful discussion of all the problems, some at length, with a clear awareness of a wide range of literature (backed up by impressively comprehensive, multilingual and up-to-date bibliographies) but with surprisingly little direct documentation; for more specific guidance to relevant data and sources you will still need the standard commentaries.

Then come the voluminous 'Comments', concerned primarily to trace the sources and composition of each section, isolating different strands of earlier tradition, and then to deduce the theological aims of the evangelist from his use of these traditions. These 'Comments' are the bulk of the work, though their bulk is perhaps more impressive than their weight.

Brown, in explicit contrast to 'conservative scholars (anxious to protect historicity)' (p 203), while he refuses to dismiss the possibility of historical tradition out of hand, regularly opts for a non-historical explanation for the origin of the traditions. Thus verisimilitude is not an argument for historicity, but indicates the skill of the creator of the tradition (pp 227-8); and the fact that a standard literary annun-

ciation pattern appears in Luke 1: 26-38 is evidence that it is a Lucan creation, despite the recognition that this would be the natural way to narrate an actual angelic appearance to Mary (pp 296-8). Little historical tradition survives such criteria, though the virginal conception is found to be indispensable, and is retained even after an appendix has apparently disposed of all historical grounds for doing so (pp 517-531).

In all, this book is an interesting indicator of how far Roman Catholic biblical scholarship has swung into line behind the mainline redaction-critical position, particularly among German Protestants. For the infancy narratives, it is a book which the academic student must be aware of and will turn to for well-informed discussion, particularly on matters of tradition-history and theological purpose, but he is unlikely to find that he need look no further.

DICK FRANCE

**EXPOSITIONS OF ST PAUL**      RICHARD SIBBES

edited A. B. GROSART

*Banner of Truth* 1977 540pp £4.00

ISBN 0 85151 246 1

Richard Sibbes was one of the great and influential preachers in seventeenth century Puritanism, making his mark at Holy Trinity, Cambridge, and in Gray's Inn, London. His sermons were eagerly taken down in writing, passed about and printed, and made popular edifying literature. Richard Baxter and Izaak Walton are but two outstanding names who owed him their souls, the latter describing him in the lines,

Of this blest man, let this just praise be given  
Heaven was in him before he was in heaven.

The present volume is taken from the seven-volume series of *The Complete Works of Richard Sibbes* in the Nichol's Series of Standard Divines edited by the ever-diligent Alexander B. Grosart in 1863; and it is volume 5 of that series. It contains the usual dedications and prefaces, originally by the first editor who appears to have been John Goodwin—one of the few if not the only Arminian Puritan of the time—and others actually introducing the sermons as when published separately in the seventeenth century. The series here is mainly of expository sermons, with one portion of expository comment on Phil.3. There are four sermons on texts from Philippians; two from Col.3:1, 3, 4; two on Rom.8:2 and 28; another on Rom.14: 7, 8 (this one being in fact the substance of five sermons preached on the text); the summary of three sermons on Rom.14: 9; three sermons on Gal.2: 20; a long sermon of over forty pages on grieving the Holy Spirit ('A Fountain Sealed') based on Eph.4: 30, and a final one on the mystery of godliness ('A Fountain Opened') based on 1 Tim.3: 16. For those prepared to profit from reading in the Puritans,

Sibbes offers a truly Christ-centred devotion, with a terse economical style, though, of course, he is typically thorough in his treatment of a passage or theme. Spurgeon quoted Thomas Manton, a younger contemporary of Sibbes and more prolix writer, that he (Sibbes) had a peculiar gift in unfolding the great mysteries of the Gospel in a sweet and mellifluous manner, and therefore he was by his hearers usually termed 'The Sweet Dropper'—'sweet and heavenly distillations usually dropping from him . . .' Here is a chance to sample it.

G. J. C. MARCHANT

**ROMANS : A Digest of Reformed Comment**  
**GEOFFREY B. WILSON**

*Banner of Truth* 1977 254pp £1.00

ISBN 0 85151 238 0

This is a complete revision of Wilson's earlier book of the same title. Readers will naturally want to know two things. Those who possess the first book will ask whether they should buy the second as well; those who decided not to buy the first will wonder whether they should be more tempted this time. Wilson himself gives little help in answering these questions, since the preface only reveals that the American Standard Version is to replace the AV; but a comparison between the books yields the following points. First, there are far fewer quotations in the new book: there is a lot more 'straight' Wilson, and *recherché* or quaint passages are often discarded in favour of (e.g.) Murray and Nygren, Bruce and Lenski. Even Kittel's *Dictionary* turns up now and then. Thus on 7: 14 ff quotations from Nygren and Shedd replace Poole, Bonar and Scott, and on 9: 5 Cullmann and Lenski are included instead of Hodge, Calvin and Haldane. In both cases the argument advanced remains the same, namely, that for the traditional Reformed view which characterizes the books throughout (though I doubt whether Calvin would have agreed with Wilson's ecclesiology). Second, the new book cuts out a good deal of the unwarranted polemic against non-evangelical, non-Reformed or non-sectarian Christians. Exposition of the text is allowed to state positive points, and readers to draw their own conclusions.

At many points it is hard to see why revision has taken place, since both books contain good material not found in the other. Anyone who valued the first book for its quotations of writings long out of print will find less reason to buy one which quotes from books still in the shops, though anyone who cannot afford to buy the newer and larger commentaries might well want to possess both. Any who were put off

## CHURCHMAN

the early book because it was too quaint (not that quaintness is necessarily objectionable!) need not worry about this one. But any who can refer to the larger standard works will not—apart from an occasional telling phrase—find here anything that cannot be read in Calvin, Cranfield, Murray, Bruce and Nygren—not to mention Dr Lloyd-Jones, who surprisingly features hardly at all. He might, for instance at 4: 25, have helped Wilson round a few tricky corners.

TOM WRIGHT

### JAMES ROBERT JOHNSTONE

*Banner of Truth* 1977 444pp £3.50

ISBN 0 85151 257 7

No doubt Joad would have said (at least after his return to Christianity) that it all depends what you mean by a commentary. Here, the format is that of expository lectures. There cannot be many clerical readers of *Churchman* who in the ordinary course of their pulpit ministry could contemplate preaching thirty-one sermons on a short New Testament book like James; and fewer still who could think of publishing these sermons, even when edited as a respectable commentary. So we can only salute Dr Robert Johnstone, a nineteenth-century Presbyterian minister (and the congregation at Princes Street, Abroath, his first charge), for managing this remarkable feat.

I was put on to Johnstone some years ago by the late Leslie Wilkinson; one more debt to a great man. As a result I have an American edition of his lectures on Philippians (1875). These sermons on James were prepared four years earlier. The usefulness of both books lies in their careful exegesis of the text. Phrase after phrase is explained with learning and skill, and applied with wisdom and warmth. It is unlucky to find oneself parting company with the author in the very first verse of the epistle (concerning the meaning of 'the twelve tribes'), since normally he is convincing. 'Most judicious', the blurb says, and it is a fair summary of all his work.

Of the reprinting of the works of nineteenth-century worthies there seems no end in sight. This may seem strange when, as in this case, there are good recent studies on James (Tasker and Motyer for two examples). But I think I understand, and sympathize. Until Elisha gets into his work there will always be a demand to find Elijah and bring him back. Reprints like this (and how successful this photolitho is on such excellent paper!) are eloquent testimony to the starvation diet offered by too many twentieth-century publishers. Not an indispensable book, but I am glad I have got it; and for value for money it is what the New Year Sales fraternity call 'unrepeatable'.

DICK LUCAS



**APOCALYPTIC WRITINGS: Notes on the Apocalypse  
& An Humble Attempt (Works of Jonathan Edwards vol. 5)**  
**JONATHAN EDWARDS** edited S. J. STEIN  
 Yale UP 1977 501pp £20.50 ISBN 300 019 459

The splendid edition by the Yale University Press—under the general editorship of Professor J. E. Smith—of Jonathan Edwards' Works here breaks new ground. Never before has the manuscript of *Notes on the Apocalypse* been printed and published. Neither his first biographer Samuel Hopkins, nor his son Jonathan jnr, considered them worthy enough to do anything with them. The first editor of Edwards' works and major biographer Sereno E. Dwight both made no mention and even eliminated references to the *Notes*. After passing over to Scotland and back again, the MS was deposited at Yale, but from 1900 onwards it was hardly known and only recently has it come under examination. This volume in the Yale edition contributes it to the full publication of Edwards' works, for the first time.

Edwards' interest in prophecy and in the Book of Revelation has been noted in the past with reference to his work (known by its short title) *An Humble Attempt to promote an explicit Agreement and visible Union of God's People thro' the World, in extraordinary Prayer, for the Revival of Religion, and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies concerning the last Time*. Of this, no MS is extant, but a sermon preached in February 1747, of which the notes are in Edwards' papers in Yale, gave the outline. The larger work was published in 1748, and has featured in all the collected editions of Edwards' Works, although given the same kind of treatment to which so much of these writings have been subjected by editorial idiosyncrasy of judgement. Here again, this edition publishes the text entire and in its original arrangement, exactly as when it first appeared in the eighteenth century.

The whole volume is given an excellent editorial introduction by Professor Stein of Indiana University, consisting of nearly one hundred pages and containing two reproductions of photographs of pages—one near the beginning and one near the end—of the *Notes* which show the change in Edwards' writing and note-making that took place during his life; and two diagrams showing Edwards' early view of the Apocalypse and Moses Lowman's chart of the seven periods in the book. After the text of the *Notes*, that of *An Humble Attempt* is introduced by a facsimile title page of the first edition, and this text is followed by four appendices: a simple outline of the Book of Revelation as reflecting the themes used by Edwards; a catalogue of sermons by Edwards based on texts taken from the Book of Revelation, sixty-six in all and dating from 1723 to August 1756, thus covering nearly the whole of his ministry; a letter to a Scottish

minister, probably the Rev. John McLaurin of Glasgow, taking up further the theme of *An Humble Attempt*; and a list of references to apocalyptic themes in his other notebooks.

This publication serves to underline the stress on Edwards as a close and lifelong student of Scripture, which needs to be set alongside the very proper stress upon his philosophical and theological strengths. It is perhaps in his treatment of eschatology, in these writings as well as in his *History of Redemption* and in his *Miscellaneous Observations on Important Theological Subjects*, that his equipment as a biblical theologian on the basis of careful exegesis, is demonstrated. Naturally this is within the terms of his Puritan background, in which he inherited an historicist understanding of the Book of Revelation within the wider context of NT eschatology. The Reformed tradition had rejected the praeterist view of Revelation, and had come to look on all eschatological scripture as a process leading to a divinely set goal. The OT enshrined an historical process leading up to the first coming of Christ; the NT points to another period of history leading to the second advent, the *parousia* of Christ in glory. Interestingly enough, in these *Notes on the Apocalypse* Edwards sees NT prophecy concentrating on the figure of the Antichrist which, with other Reformed writers, he identifies with the Roman papacy. Nevertheless, the interest in the figure of an historical Antichrist is to plot the position of the church in the historico-prophetic timescale, which his interpretation of the Apocalypse further elucidates. He had been brought to believe, by his studies under the assistance of writers like Joseph Mede (1586-1638) and Moses Lowman (1680-1752)—whose *Paraphrase and Notes on the Revelation* he obtained in mid-1738—that the present position then was after the pouring of five of the vials on the church's enemies and the imminence of the pouring of the sixth vial which, under the symbol of the drying of the Euphrates (the source of vitality to ancient Babylon), could be interpreted as the wasting of the resources of Rome, the Babylon of the Apocalypse.

The practical effect of this was to look for signs of weakening of Roman Catholicism and the parallel signs of spiritual revival. Edwards was thus avid for news from all quarters on both counts, reading newspapers and magazines to this end, including, of course, journals that were floated from time to time to give encouraging news of the 'increase of true religion'. This also stimulated him to encourage the union for prayer for revival, of which *An Humble Attempt* was intended to be the stimulus. There is here, in the text of the *Notes*, fascinating material as to the way the historicist thesis was worked out. It enables us to understand how Edwards could entertain the hope that a great pre-millennial revival might begin in America, since he was able to convince himself that, as the 'old world' had had the privilege of the first great work of God in the

Penetecostal outpouring and consequent spread of the church, so the 'New World' might well be the providential centre for that great revival which he believed would signal the destruction of the Antichrist and usher in the earthly reign of Christ. The union of revival concern and preaching with these prophetic views are thus part of the underlying current, if not the main thrust of all Edwards' life and ministry. Edwards' eschatological thought in general was able to take in what today would be known as 'realized' and 'inaugurated' eschatology; that he was also the child of his time in this exegesis of Revelation, sharing what other well-known Bible students have held since his time, however mistakenly, does not detract from his stature and significance. Indeed, the introduction to this volume records Dwight's later comment that Edwards' view had won its way to produce 'a concentrated movement of the whole church of God to hasten forward the reign of the Messiah.' This was written in 1829, at a time when a gathering adventist prophetic study was going on to the point where a date was to be fixed for 22 October 1844. The ensuing agonies of disappointment opens another chapter in American sectarian religion, not least in the Seventh-day Adventist Movement. Compared with this Edwards' is sobriety itself, but another aspect of his long-term influence in the history of American Christianity can here be recognized.

G. J. C. MARCHANT

**WE BELIEVE** ANTHONY DYSON

Mowbrays 1977 128pp *hardcover* £6.00  
*paperback* £3.25

ISBN 0 264 66451 5  
ISBN 0 264 66251 2

Just what is the relationship between theology today and the theology of yesterday? Indeed, what do we mean when we say 'We believe'? Beginning from the collapse of authority in the face of the critical onslaught on the Bible, Anthony Dyson seeks to answer these questions by demanding that theology should not retreat into a private world of its own, either in the form of a *Heilsgeschichte* accessible only to the eye of faith, or in the form of a retreat from the world and the history of our own age to the world of the New Testament. He argues that faith is best construed in Hick's terms as 'experiencing-as'. In consequence, theology must set as its goal 'to add to our pneumatological knowledge of man and of the world from the standpoint of an historical community which takes its starting-point in Jesus of Nazareth.' That is a rather clumsy way of saying that theology is committed to its historical origins but not to the expressions of a different cultural milieu, while at the same time seeking to express the interaction between God on the one hand and man and the world on the other. If we do not experience the world as the arena of God's activity, we cannot be said to be doing authentic theology.

## CHURCHMAN

If there seems to be little that is new in this, then Dyson admits that he is attempting a task that has been attempted many times before. He does a useful job, too, mapping out the battlefield, albeit with all the limitations of a book designed to fit the procrustean bed of a 'library of theology'. Yet persistent as his attempt to come to grips with the problem of cultural relativism in theology is, he does not pursue it hard enough. At what point does theology cease to become Christian? It may be true to say that the attainment of salvation is not bound up with right belief in the sense of the *Quicunque Vult*, but Dyson surely needs to indicate in a more thoroughgoing manner the way in which theology maintains a continuity with the past.

MICHAEL SANSOM

### LOVE'S ENDEAVOUR LOVE'S EXPENSE : The Response of Being to the Love of God W. H. VANSTONE

Darton, Longman & Todd 1977 120pp £2.95 ISBN 0 232 51380 5

This is a remarkable investigation of the doctrine of creation understood as love, with an exploration of possible responses in love by individuals, the church and the world. Vanstone's approach is anchored in reflections on the practicalities of human existence—the minutiae of parish life, a tree, boys at half-term, situations of love in family and society, and even a dream on Christmas Eve. The thesis is worked out in almost ruthlessly confident prose, nearly free of theological jargon. Here is a 'systemic' theology of a remarkable kind, bringing together matter and spirit, the world, the church and the individual within one set of ideas.

A biographical opening describes the author's upbringing and ministry, the crucible in which his thesis has been formed. Clues of meaning were successively sought in the church's servicing of human need, its sustaining of community, and in itself as a part of creation. A turning point of understanding occurred when some boys embarked on, and became absorbed in, the making of a model as a half-term exercise. From this situation insights are proposed for understanding creation itself as an act of love. An analysis of the phenomenon of human love follows, from which the characteristics of limitlessness, vulnerability and precariousness are drawn as the model of creative love.

With these resources, arising from where we are and how we experience life, Vanstone reflects intriguingly on creation as the activity of self-emptying love expressing a self-emptying Creator. Redemption is called a 'labour of love' and as the nature of God must be that shown in redemption, the kenosis of the Redeemer points to the kenosis of the Creator. The act of creation is therefore to be seen as no light, effortless fiat but as a total self-giving, with nothing of

the Creator held back; involving not 'a bit of' but all the Creator in costly love.

This idea is then applied to the problem of evil and to predestination, and leads to a consideration of the nature and possibility of creation's response to such loving creativity. The twin possibilities are the triumph and the tragedy of love. Salvation is enlarged beyond a narrow concern with man alone to include the tiniest fragment of reality. The problem of the theologian is to detect the response of things and beings in creative love. Vanstone expounds a response of nature, of freedom and of recognition, and on such a basis sees the possibility of mutual understanding between scientist, artist and theologian, each on his own parameters. Recognition of the blessing conferred by original creativity, i.e. by the love of God, involves the forging of an offering in love. This is the meaning of the church, and a final chapter explores this response in detailed action: in the building, in institutional reorganization, in intercession and preaching. The church is seen as the catalyst (reviewer's word) of offering. Returning to the biographical *sitz im leiben*, Vanstone offers the thesis of creative self-giving love and response as a way of finding meaning and significance in the apparent triviality, the mixture of triumph and tragedy of 'the concrete moment', whether of church or world.

Fascinating as the exercise may be, questions spring to mind as one reads. Does the thesis take serious account of the Fall and of revelation, with its starting point so firmly and deliberately set *within* our experience of creation? Redemption is understood as things 'coming right' or new possibilities of triumph arising out of tragedy. What relation has this to atonement or forgiveness? What room is left for the sovereignty and mystery of God? The understanding of the church to which this leads *appears* to be stated excessively in terms of what men make it through their response—is this a sufficient exposition of Word and Sacrament as means of grace and the action of God the Holy Spirit in the body of Christ? How adequate is the almost despairing or 'absurd' model of the cosmology of the universe on p 81?

A book to buy: an idea to grapple with. We may be profoundly grateful for such reflecting on the doctrine of creation, making practical de Chardin's more mystical flights and proclaiming that matter matters. Does it really matter this much?

PETER R. AKEHURST

**I BELIEVE IN MAN      GEORGE CAREY**

Hodder & Stoughton 1977 190pp £2.95

ISBN 0 340 18100 1

This is an excellent book, worthy of its place in the fine series on 'Christian Belief'. George Carey writes in a deceptively easy style about man, his nature and problems as a child of God, and the destiny

to which he is called. Biblical and interpretive, it abounds in thought-provoking concepts that will tease out many a sermon from clerical readers.

Carey tries to face up honestly to the problem areas of his subject, and obviously won't please all of his readers. His stance on Genesis 1-3 is largely to accept a God-directed evolutionary process, and there is an interesting section on the meaning of being created in the image of God. A particularly fine chapter on Christ as 'Paradigm Man' expounds Irenaeus' recapitulation theology of the Incarnation. Christ is the true man in whom we can find wholeness and true manhood. This leads to a timely warning against the emasculated lifestyle that the media seem to expect of Christians today; instead we are urged to the distinctively Christian way through death and new life and into the peace, joy, freedom and access that are marks of the real man.

A few of the wide-ranging comments on 'Man in Community' deserve more space, which would allow fuller discussion of the issues. Some of the conclusions, e.g. on abortion and euthanasia, border on being simplistic and really need more justification. Entirely worthwhile, this is first-class reading for ministers and laymen who want something to help them open up a subject; they will not regret the time or money invested in it.

CLIVE PORTHOUSE

**SUMMONS TO LIFE: The Search for Identity through  
the Spiritual** MARTIN ISRAEL

Mowbrays 1977 159pp £2.95

ISBN 0 264 66429 9

For a deeper understanding of what it means to be a person, and of our human nature which is to be redeemed and consecrated in Christ, this book is excellent. Quietly and firmly, Dr Israel reaffirms many basic truths which are ignored or denied today. He recalls us, for example, to the significance of the human will and the responsibility which flows from it, the creative potential suffering, the need to live, and the reality of the spiritual life. The sense of joy and freedom which comes from openness and obedience to the Spirit runs through-out like a golden thread.

Nevertheless a caveat must be entered with regret. Sir Edwyn Hoskyns wrote: 'The gospel of the church is grounded in a particular history, since it is grounded in the life and death of Jesus of Nazareth in Palestine at a particular epoch in history. The peculiar claim of the church is that this particular history is of universal and ultimate significance.' There are passages which lead me to question whether Dr Israel accepts this. It is, I think, for this reason that, in places, he departs from the mainstream of Christian tradition in such matters as the authority of the biblical images of God, the relation of *gnosis* to love, and the doctrine of reincarnation.

This fact should not deter us from allowing Dr Israel to help us to achieve greater self-awareness with regard both to our potential and our destiny which can be realized in Christ.

+ GRAHAM TRURON:

**GROUNDWORK OF THEOLOGY** JOHN STACEY

*Epworth 1977 382pp £2.50*

ISBN 0 7162 0289 1

This is intended as a textbook for those studying for the local preachers' examinations in the Methodist Church. Part I discusses religion and theology, Christian theology, and theology and living. The aim is to set Methodist Christian theology in a wide context. Part II deals with the Christian doctrines of God, Jesus Christ, the death and resurrection of Christ, the Holy Spirit and the Trinity, man and his salvation, the kingdom of God and the church. Regrettably it is not the kind of theology which is likely to give preachers the desire (to use an old Methodist idea) 'to spread scriptural holiness throughout the land'. It will not contribute towards spiritual revival in Methodism. It is very much an ordinary kind of textbook and in drawing from a wide variety of sources (from Luther to Tillich) it does not present a coherent view of the relation of the different topics in theology. However, in its favour is its reasonable price and its clarity. Also there are questions at the back which could be helpful for those engaged in training for Readers' examinations or for lay leadership in general.

PETER TOON

**THE HISTORY OF CHRISTIANITY : A Lion Handbook**

edited TIM DOWLEY

*Lion 1977 656pp £7.50*

ISBN 0 85648 073 8

**THE CONCISE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH** edited E. A. LIVINGSTONE

*OUP 1977 570pp £2.95*

ISBN 0 19 283014 7

Lion Publishing are to be warmly congratulated on producing a companion volume to their highly successful *Handbook to the Bible*. With that book they earned themselves a reputation for imaginative and attractive presentation. This volume is no exception. With a wealth of photographs—both colour and black and white—and an imaginative use of diagrams and maps, it succeeds in making church history 'live' for the non-specialist reader.

The main text of the book covers the development of both Eastern and Western churches from apostolic times to the eve of the Reformation, the movements for reform within the Western church, and its ups-and-downs in the last four centuries. This is preceded by an introduction giving a 'bird's eye view' of the Christian centuries and an introductory chapter 'God and History' which looks at the value

and importance of church history as well as including a helpful section on 'the historian and his evidence'. The final chapter looks at the challenge of the twentieth century under the headings of 'An Age of Ideology', of 'Anxiety' and of 'Liberation'. While the second half of the book concentrates on the Western churches, it does include welcome and refreshing sections on the churches of the third world and the Russian Church.

Interspersed within the main text are a wealth of articles (printed on a different coloured paper) covering key men, movements, items of background interest and other related material. Throughout these articles and the text itself there is a healthy interest in the background of secular and social life against which the life of the church is set. To fit all this into 650 pages is a notable achievement.

Unfortunately, its comprehensiveness and skilful compression provide its major weakness. The necessity of brevity has led to some misleading and occasionally inaccurate statements: for example, the somewhat surprising comment on p 390 that Thomas Cranmer was 'Lutheran in his theology'. However much Cranmer agreed with Luther on justification, though even here there are differences of emphasis, he certainly disagreed with him on the doctrine of the Holy Communion Service; a matter on which his views evolved over a period of years. Scholars are divided over the question of whether he held Lutheran views at some point in that development or not.

The article on historical evidence in the introductory chapter helpfully exposes some of the problems associated with sources and with their interpretation, but the problem appears occasionally to have been ignored, even to the absence of qualifying adverbs or phrases where strict historical honesty would require them.

With their *Lion Handbook to the Bible* Lion succeeded in introducing the lay reader to both the background to, and the scholarship of, biblical studies. Here they have tried to do the same for church history but in one reader's judgement with not quite the same success. The lay reader will find much to inform him to stimulate his thinking, but in places, if this is all he reads, then he could be misled.

Those who wish to dip further into church history may now buy a concise edition of the *Oxford Dictionary of the Christian Church*. At £2.95, instead of £15 for the revised edition, it is an attractive proposition. It contains abbreviated articles of most of the entries of the revised edition, and adds one or two more. Inevitably such abbreviation has lost much of the value for the serious student of church history but for the layman, who does not want the lengthy bibliographies, it will usefully fill a gap. The decision to cut the lengthy bibliographies was obviously right, but once again one wishes that at least some further reading could have been suggested to fill out the inevitably brief summaries of these articles.

IAN CUNDY



**A GREAT EXPECTATION: Eschatological Thought in English Protestantism to 1660** B. W. BALL

E. J. Brill, Leiden 1975 281pp 62 guilders

ISBN 90 04 04315 2

An area of theology which seems always to fascinate Christians who are in the evangelical tradition is that of eschatology: the signs of the times, the future of the Jews, the millennium and so on. However, few people take the trouble to survey the history of Christian thinking concerning these matters. If they do, then they tend to become less dogmatic on the many details of eschatology. This book is not merely a cautionary tale; it is a valuable study for both historians and theologians. It provides a more comprehensive treatment than my colleagues and I provided in our *Puritans, the Millennium and the Future of Israel, 1600-1660* (ed. P. Toon, 1972). After an introductory chapter dealing with the sixteenth and early seventeenth century, Ball looks at the writings of four men: John Napier, Thomas Brightman, Arthur Dent and Joseph Mede. Their work on Daniel and Revelation was seminal. In a third chapter he examines the various 'signs of the end time' and explains the numerical calculations by which such dates as 1655/6/7 and 1666 were seen by many as years when prophecies would be fulfilled. The fourth chapter takes up the themes of the Antichrist—Turk or Pope (or both)—and of the conversion of Israel. The millennial rule of Christ and the saints is discussed in the fifth chapter, and in the last the relation of the intense study and application of prophecy to piety and holiness is considered. This is certainly a comprehensive study and will remain authoritative for a long time. Perhaps only in one particular can this study be faulted in terms of coverage. Ball does not assess the influence of the Joachite tradition on the more radical English Puritans and Separatists; on John Foxe, for example. This latter fact is strange, since the work was done as a thesis under the guidance of Dr G. F. Nuttall of London University and as a book it carries a commendatory preface by Dr Nuttall.

PETER TOON

**MEISTER ECKHART ON DIVINE KNOWLEDGE**

C. F. KELLEY

Yale UP 1977 284pp £13.35

ISBN 0 300 02098 8

There has been a considerable revival of interest in the teachings of Meister Eckhart, the thirteenth century Dominican of Cologne, and with it, a good deal of controversy. For some he is within the tradition of medieval mystics; for others he is a fore-runner of the Protestant Reformation (Luther certainly admired some of his writings). A revival today is based upon our own changing insights into psychology and social relations, the nature of personality, language and communication, which many would see as the most distinctive

## CHURCHMAN

contribution that the twentieth century has to offer to theological understandings.

Mr Kelley does not set out to explore these matters; there is not even the simplest biography here to date the man or list his writings. Nevertheless it is with these concepts that the Meister was concerned. How can I know God? How can I know the world as God knows it, from 'within God'? How close can man come to God?

The book is devoted to a detailed linguistic analysis of the writings of Eckhart (contemporary writings and trends of thought are largely ignored except for Aquinas). At the heart of the discussion is the distinction between *esse* (which the author translates clumsily as *isness*) and *essentia*. *Essentia* is seen as a state, a nature, dependent upon the act of being (*esse*); this is the origin of everything. This distinction applies to both man and God; in this lies the real argument between the medieval 'realists' and 'nominalists'. But God, being All-inclusive, already incorporates man; while man is distinct from but capable of relation to God. Eckhart actually puts it more simply than Kelley: 'In God there is no real relationship to created beings, but in created beings there is a real relationship to God.'

All this is involved—and discussed in even more involved language than Eckhart used. Kelley now needs to try to explain all of this, without sacrificing the complexity of the ideas, in simpler language. This is a book for the specialist, a first stage in the understanding of the writings of this prolific and important medieval teacher and preacher—a scholar more than a mystic.

ALAN ROGERS

## THE GOVERNMENT POLICY OF PROTECTOR SOMERSET M. L. BUSH

Edward Arnold 1977 182pp £7.70

ISBN 0 7131 5800 X

This is an interesting and important book. Although the period it deals with was brief in span (Somerset's protectorship lasted less than three years) it was a formative period for modern England. The author constructs a new framework for the study of the politics of Edward IV. He makes the war with Scotland the pivot. Somerset was committed to the war and its continuance moderated social programmes and reforms of his government. For example, the war was the cause of the raging inflation through the debasement of the coinage, but inflation had to be attributed to other causes and remedied by other methods than peace. Similarly the war affected Somerset's religious reforms. The need to keep the good will of Emperor Charles V made it necessary to represent to foreigners the changes as minimal, hence the ambiguity of the 1549 Prayer Book and the retardation of the Reformation in England during Somerset's

regime. The cessation of the Scottish war allowed the government under Northumberland to cast off its disguise and declare an unequivocal religious settlement. By personal conviction Somerset was Zwinglian, as were the English reformers in general, though Bush maintains that Somerset became a Calvinist, so making a distinction where none exists.

Bush also aims to demolish Somerset's traditional character as a man eminently motivated by genuine humanitarian objectives, but the most he can achieve is plausibility, for how can a man's motivation be assessed? At all events, he concludes his study: ' "the good duke" was merely a reputation which he desired and gained and which effected the appearance of the regime's social programme. It did not determine the basic substance of his government's policy.'

D. B. KNOX

## CHARLES SIMEON OF CAMBRIDGE HUGH EVAN HOPKINS

Hodder & Stoughton 1977 236pp £5.95

ISBN 0 340 22071 6

We have had to wait a long time for a new biography of Charles Simeon. Admittedly, some gaps since the work of Carus in 1847 have been partially filled. The Birkbeck Lectures by Canon Charles Smyth, published in 1940 as *Simeon and Church Order* with magisterial footnotes, dealt with Simeon as the evangelical statesman; while the essays published in 1959, marking the bicentenary of his birth, highlighted different aspects of his contribution to the church of his day. But here is a genuine biography which is balanced and comprehensive; scholarly and readable; painstaking and thrilling. All the background reading is there, carefully sifted and digested to produce this new study of one of the greatest of evangelicals. The author is enthusiastic in his admiration of his subject, yet not uncritical. Simeon's occasional vanity is not glossed over, nor his quick temper and his attention to dress and fine horses. But the portrait that emerges from Canon Hopkins' skilful pen is overwhelmingly that of a man of God only too conscious of his faults, yet knowing the need for penitence and the offer of forgiveness and restoration.

The familiar story of Simeon's conversion and early parochial difficulties at Holy Trinity Church are sympathetically traced. The support of the elder Henry Venn at Yelling, and the friendship of his son John, meant much to the lonely young bachelor contending with many antagonists within his church and outside it. But with patience, prayer and sanctified common sense, he gradually won over his

## CHURCHMAN

opponents and became the greatest spiritual force in the University. Fascinating glimpses are given of his methods in dealing with student problems—not forgetting parental anxieties as in the case of Granville Ryder and his father, the Earl of Harrowby—an aspect of his ministry not deeply examined by Carus. Others such as Henry Martyn, Thomas Thomason, and less expectedly Patrick Brontë owed much of their spiritual progress to Simeon's insight.

But the main impression of the book lies in Simeon's many-sided interests: preaching, teaching and conducting sermon classes; counselling and advising young ordinands in the days before theological colleges; buying up advowsons to ensure continuity of ministry through suitable trustees; advocating the causes of newly formed missionary societies—all these and more are portrayed in a superb book which can be wholeheartedly commended, and its author warmly congratulated.

COLLISS DAVIES

## THE PARSON AND THE VICTORIAN PARISH

PETER C. HAMMOND

*Hodder & Stoughton* 1977 224pp £3.50

ISBN 0 340 22094 5

That the mid-Victorian era was the heyday of the Anglican parson is a view widely held, and largely borne out by the author of this book. By taking various aspects of parochial life such as the patron, the church, the parsonage and clerical incomes, he describes from a wide variety of sources how the curate or incumbent fared during this period. Not all the clergy were fairly treated by their patrons, flattered by their incomes, or indeed fitted for their posts; and stories and anecdotes abound of singular happenings in parsonages and parish churches. Yet despite the misfits among the clergy, and some waywardness among the laity, Mr Hammond rightly stresses the faithful work of the great majority. Family commitments, schools and Sunday schools were an important feature of the church's life, though a great gulf was fixed between those above and below stairs in the vicarage, and between the vicar and the school teacher as to status, which lasted throughout the century.

The book concludes with a look at the wider church and the secular world, in which bishops became increasingly active and clerical responsibilities still included a variety of duties such as being magistrates and dispensing charities. This is an attractive book, covering a broad spectrum of ecclesiastical life. One minor criticism: it is helpful to have titles supported by names or dates; 'the Archbishop of York' or 'the Rector of St Andrew, Holborn' left one reader anxious to know the identity of the individuals concerned.

COLLISS DAVIES

**MARY BAKER EDDY : The Years of Authority**  
**ROBERT PEEL**

Holt, Rinehart & Winston NY 1977 528pp US \$16.95 ISBN 0 03 021081 X

This book completes work begun by this 66-year-old Christian Scientist more than twenty years ago: the mammoth trilogy of the life of Mary Baker Eddy, founder of the Christian Science Church. The final volume, covering the period from 1892 to Eddy's death in 1910, is the successor to *Mary Baker Eddy: The Years of Discovery* and *Mary Baker Eddy: The Years of Trial*.

Its author, Robert Peel, described as college professor, literary critic, newspaper man, consultant to the Christian Science Church, and writer on ecumenical topics, has produced a painstaking account of this third phase of Mary Baker Eddy's life in a book of some 530 pages, 157 of which consist of appendices, notes and an index. Although Peel claims that his book does not assume the reader's prior acquaintance with the subject, my own view is that such a reader will find it heavy going. On the other hand, for the person already reasonably well-acquainted with Mary Baker Eddy and her church, Peel will undoubtedly fill many historical gaps, for the author describes in great detail what he considers to be the most productive period of his subject's life.

Like many Christian Scientists, Peel appears to be completely overwhelmed with the person of Mary Baker Eddy. Taking what she has said and written as inspired, he finds no fault and attempts no critical assessment. For this reason, many Christian Scientists will find this book supportive. On the other hand, those expecting an author with Peel's professional background to produce a down-to-earth critical evaluation of the founder of Christian Science will be disappointed.

MAURICE BURRELL

**OPEN THY MOUTH FOR THE DUMB: The German**  
**Evangelical Church and the Jews 1879-1950**  
**RICHARD GUTTERIDGE**

Basil Blackwell 1976 374pp £10.00

ISBN 0 631 16380 8

If ever a topic required a work of academically careful but morally passionate scholarship, this is it. Richard Gutteridge has made excellent use of his Bampton Fellowship to master German sources not readily available in this country, and to shed light first on the roots of 'Christian' anti-semitism in the Wilhelminian and Weimar periods and then on the almost total failure of the Protestant church to speak out for the Jews when the crisis came.

Throughout the period, the church consistently chose the wrong emphases in its rich but ambiguous Lutheran heritage. The constant denigration of the Old Testament, an unbalanced elevation of Gospel

## CHURCHMAN

over Law, and the radical separation of creation and redemption left the church itself vulnerable to anti-Jewish sentiment and to identifying the German *Volk* with the people of God. The general antipathy of the clergy towards any kind of democracy (especially of the Weimar kind) coupled with a deep desire for discipline, purity and the regeneration of the people, led to much uncritical support of the Nazis. The doctrine of the Two Kingdoms in effect deprived the church of both the desire and the ability to speak or act against actual injustice on earth or to 'meddle with politics'. Most opposition, even by the Confessing Church, was narrowly doctrinal rather than ethical and humanitarian, and thus tended to be restricted to defence of non-Aryan Christians in the service of the church. It is a dismal story but not an anti-German one, for inability and unwillingness to engage in issues was often incongruously matched by great personal kindness and bravery in assisting individual victims. It highlights rather a number of perplexing features of human life and consciousness, not least the sheer inability to apprehend tragedy on a vast scale, to see what is actually happening and then to act appropriately. It points also to the inadequacy of a tradition of theology and a style of church leadership in which the pastoral totally eclipses the prophetic.

This is a book which should be pondered by all those who still wonder why churches and ecumenical bodies now feel impelled to make 'political' statements and encourage their members to become involved in issues of peace and justice. A lesson of universal application has been drawn from the failure of the Evangelical Church in Germany to do so under Hitler until it was too late.

JOHN ARNOLD

**CATHEDRAL AND CITY** edited ROBERT RUNCIE  
*Martyn Associates* 1977 149pp hardcover £4.95 ISBN 0 85422 149 2  
paperback £1.95 ISBN 0 85422 150 6

Many people who know and love St Albans will, I think, want to thank the Bishop, Robert Runcie, for planning, contributing and editing *Cathedral and City*. Produced in the exceptionally busy centenary year, the book is a valuable record of the origins, growth and significance of this place. In days when housing developments leave citizens with a sense of rootlessness, here are the roots of the community examined, tested by archaeology and explained, and developments forecast. It is hard to believe that anyone will read this book without increasing his knowledge and deepening his understanding of 2000 years of recorded occupation.

I picked up this well-illustrated and well-produced volume at the end of a long Sunday because it was at hand as I sat relaxed in an arm-chair intending to go to bed. An hour later I was still absorbing it

and I felt revived, particularly by the last chapter where there is a hopeful survey of the future of the diocese. Bishop Runcie thinks 'that the Church will be disestablished as Bishop Furse longed that it should be' (p 13). For over eight years I have lived in a disestablished province where one can *experience* disestablishment not as desirable doctrine but as hard fact, and I remain unconvinced of its value to church and nation.

One error should be mentioned. The portrait of Bishop Furse (p 117) is painted not with him wearing Garter emblems but in his role as Prelate of the Order of St Michael and St George. One question puzzles me—why does the brief chronology (p 136) stop at 1899?

+ MICHAEL GRESFORD JONES

## **THE HISTORY OF YORK MINSTER**

edited G. E. AYLMEYER & R. CANT

OUP 1977 586pp *hardcover* £9.75

ISBN 0 19 817199 4

Anyone who has had the great privilege of being Archbishop of York for more than thirteen years, as I have had, would be a strange man if he had not gained great love of, and even reverence for, its Minster. To minister and worship in it is to help one to realize something of its immensity, its strong beauty, its quiet majesty. And if one has lived through those five years of noise and chaos when, thanks to the skill of experts and the generosity of donors all over the world, the Minster was being saved for posterity, one is all the more full of gratitude for its creation and preservation.

Now we are presented with a wonderful History of the great church. The book is the result of nine years of work on the part of G. E. Aylmer, Professor of History in the University of York, and Reginald Cant, Canon and Chancellor of York Minster, acting as editors, assisted by a dozen other writers expert in their particular fields. They have produced a book which is a monument of careful scholarship, richly illustrated and beautifully printed in clear type on good paper. They are warmly to be congratulated on bringing to birth a volume which is likely to be the definitive work on its subject for many a decade.

There is something for everyone here. The historian will of course find this to be a happy hunting-ground; the lover of architecture will have the learned Eric Gee and John Harvey for his guides; the lover of stained and painted glass, David O'Connor and Jeremy Haselock; of music, Peter Ashton; of monuments and sculpture, Professor Aylmer; of books, C. B. L. Barr who, as the man in charge of the Minster Library and Sub-Librarian of York University Library, writes on *The Minster Library* which he has tended so carefully for a good

## CHURCHMAN

many years. If it is thrills that you are after, you may dip into Professor Owen Chadwick's chapter on the period from 1822 to 1916 and read his story of the two fires which in eleven years damaged the Minister: the first—intentionally started—attacked the choir; the second—accidental in origin—attacked the nave.

Here is a noble book about a noble church. We congratulate the Dean and Chapter on having conceived the idea and the writers, and especially the editors, on bringing it to birth.

+ DONALD CANTUAR:

## WHATEVER HAPPENED TO THE JESUS LANE LOT?

O. R. BARCLAY

IVP 1977 176pp 95p

ISBN 0 85110 396 0

Anyone who has benefited from membership of a university Christian union will appreciate this book; and it will also interest others, bearing in mind the importance of Cambridge as a place of preparation for Christian leadership, and the way in which the national spiritual scene is reflected in the microcosm of a well-known university society, 100 years old last year. The Cambridge Inter-Collegiate Christian Union has now the advantage of two histories: the first written by an historian, the second by a scientist. John Pollock's sufficiently definitive work appeared in 1953, and though he had done all the basic research for the more historical part, a fresh account, bringing the story up-to-date, was clearly needed for the centenary in 1977. While both authors are fully sympathetic, it is an incidental asset to have the second version written from the somewhat different outlook of another discipline, as well as by another hand. Oliver Barclay, with his family connections and extended personal contacts as General Secretary of the Universities and Colleges Christian Fellowship, has been able to offer some new items and fresh perspectives, as well as knowing how to rewrite the story in such a way as to appeal to undergraduate readers of today. Whether it was really necessary to go in for such a 'way-out' and question-begging title is rather less clear. In any case, the link between CICCUC and the Jesus Lane Sunday School of twenty to thirty years earlier seems tenuous.

Certainly there are, as might perhaps be expected, a number of incidental factual errors: some unfortunate, some slight, some relating to background. For example, Dr Barclay's interpretation of Bishop Handley Moule's career as a Cambridge scholar hinges on his statement that Moule was a divinity professor before becoming Principal of Ridley Hall (pp 34, 157 n 20); whereas Moule was Norrisian (not Norissian) Professor 1899-1901, after Ridley and before Durham. Simeon's personal convictions (p 12) were hardly an insult to *Victorian* religious feeling, as he died in 1836. Oxford references are liable to be inaccurate or inadequate. The 'Six Students' were



sent down in 1768, not 1778 (p 10). OICCU was founded in 1879, not 1881 (p 40). The Cambridge Pastorate (1895) owed its inspiration to the Oxford Pastorate (1893). 'By contrast Oxford . . .' (p 13) ignores the evangelical movement there.

Having indicated a few historical limitations, it may be said that the narrative as a whole is reliable and perceptive, though necessarily compressed. The new section, covering 1953-1977, appears fair and discriminating, though it cannot have been easy to write. It is good to have the influential role played by Dr Basil Atkinson, Under-Librarian of the University Library during the fifty years 1920-1970, assessed in its entirety for the first time. CICCUC has been the largest and strongest Christian Union in any English university. Those who want to know why its continuing witness to traditional evangelical beliefs has remained so forthright amid all the changes of the twentieth century will find this book illuminating.

JOHN S. REYNOLDS

**THE BECOMING CHURCH**      JOHN ADAIR

SPCK 1977 244pp £5.50

ISBN 0 281 02964 4

This is what one could well describe as a might-have-been book. I certainly came to it conscious that others had thought well of it and that Archbishop Coggan had written a moderately enthusiastic preface to help launch it on its way. And yet . . .

I think the chief problem is its uneven nature. Parts of it positively sparkle and it leads the reader on like a will-o'-the-wisp. But too much of it simply plods, reiterating well-worn facts and figures and offering cautious and fairly obvious conclusions.

The early part of the book attempts an assessment of the church (in its various facets) from five perspectives: theological, historical, sociological, political and what Adair loosely calls 'creative'. From these viewpoints he contemplates the statistics of decline. As with so many commentators, he does not really do justice to the arguments of those who positively welcome the drop in infant baptisms, confirmations and marriages as being indicative of the emergence of a real Christian community from the balmy mists of folk religion. He makes the understatement of the decade in suggesting that revisions of electoral rolls 'were not always thorough'. (I can recall presiding in the 1950s over a pruning operation which reduced 720 to 180 at one go — 'Oh, he's been dead for at least twenty-five years'.)

Adair's most fascinating sections are those relating to leadership and training. Indeed I made more notes of quotable passages in pp 150-180 than in all the rest of the book put together. In one memorable paragraph he cites the all-too-evident danger of the corporate 'sin of niceness' with its magnetic if pathetic appeal to the

church to have less schism and disagreement, less threat of change, and so on. Everyone will love everyone else and blow the truth of the gospel! It is perhaps with such attitudes in mind that he warns not of the apostolate, but of the apostasy of the laity and of the 'quasi-religious humanism of the secularized majority'.

One senses his feeling of having been the inspirer (if not the actual father) of St George's, Windsor and of his regret that it has not become the church's staff college. Certainly, my own experience there bears out the positive dismissal of such an idea by its staff. He is right also to express some sadness about the church's later use of its 'graduates'. On my 1972 course there were about five obvious 'highflyers' out of twenty. In my estimate it has been tragic to see that perhaps the most able of all is still doing exactly what he was then, while many of the 'good-average' men are well advanced in office. (And that is *not* meant to be an immodest veiled self-reference should cynics think otherwise!)

Surprisingly, Adair seems quite unaware in both text and bibliography of any evangelical attitudes and policies later than about 1945. It isn't that he is dismissive about them—he simply seems unaware of them.

So, a book that might-have-been but, at £5.50, not, I think, an essential for the parson's shelves.

MICHAEL SAWARD

## ANGLICAN-ORTHODOX DIALOGUE

edited K. WARE & C. DAVEY

SPCK 1977 99pp £1.95

ISBN 0 281 02992 X

This is an important book: it makes the Moscow Agreed Statement, and the thinking lying behind it, available to the churches; it sets the present discussions between the Anglican and Orthodox Churches in the context of theological dialogue between the churches since 1920; it indicates how discussions with the Orthodox are of a different order from discussions with other churches, because of our vastly different traditions; and it shows how far still there is to go before there can be 'one Common Chalice', because of the Orthodox insistence on identity of faith first.

Basically, the book is in two parts. The first, by Colin Davey, is the twentieth-century historical context of Anglican-Orthodox dialogue; the second, by Kallistos Ware, a survey of the Moscow Conference (1976), together with a commentary on the Moscow Statement. As a participant, Kallistos Ware draws on quotations from actual conference discussions and, with a judicious care, explains intended meanings in the Statement, as well as indicating why certain issues need further examination, and some gain no mention. Of particular

value is the background to the distinction made at Moscow between terminology and the under-lying doctrine.

Agreement so far is over a limited area only, but as theological dialogue continues, it needs to be accompanied by a growing awareness of each church for the other, which is where this book can have an added importance: it lends itself to wide use as a basis for study groups to stimulate understanding of the two churches.

JOHN SIMPSON

**A POPE FOR ALL CHRISTIANS?** edited PETER J. McCORD  
SPCK 1977 212pp £3.25 ISBN 0 281 03567 9

Ecumenical discussion today is rightly focusing more and more on the question of authority in the church. This symposium by representatives of seven churches approaches the problem, therefore, from several distinct angles. In fact the title is somewhat misleading, as a large part of the book is devoted to the various denominational attitudes toward, and structures of, authority, rather than a specific evaluation of the idea of a universal pope. Though the contributions are of unequal quality, they are instructive and illuminating for a better understanding of the different churches.

What has been loosely called 'the Petrine office' is open to a diversity of interpretations. It is precisely here that so much of the difficulty lies. Avery Dulles speaks of the unending process of re-interpretation of dogmatic pronouncements. This results in the frequently-voiced difficulty of the non-Catholic contributors with the confusion caused by the ambiguity and contradictoriness of Catholic statements. Dulles admits that the historical development of the papacy makes it virtually impossible to accept, without at the same time accepting Roman Catholicism. Yet all except the Baptist contributor can envisage some acceptable form of reformed and modified papacy and most regard it as desirable. This in itself indicates the change of climate since Vatican II.

The stumbling-block for non-Catholics is not that of primacy but of papal claims to infallibility and universal jurisdiction. There is a blunt call for radical change, but clarification and frankness are a necessary prelude.

JULIAN CHARLEY

**THE SHAKING OF ADVENTISM** GEOFFREY PAXTON  
Zenith USA 1977 172pp US \$6.95 ISBN 0 930802 01 2

This interesting book deals with what the author describes as 'a life-and-death struggle over the real nature of the gospel' at present occurring within the ranks of Seventh-day Adventism. Two factions

## CHURCHMAN

are shown to be warring over the fundamental issue of how a man is justified before God. On one side are those who, following the Reformers, believe that people are accounted righteous before God only on the basis of what Christ has done for them, their own personal merit (or lack of merit) never entering into the matter. On the other side are some Adventists, especially among the church's hierarchy, who, fearing that a divorce between justification and sanctification implied in such a view might open the door to antinomianism, teach that justification involves not only being *accounted* righteous but also being *made* righteous by the regenerating and sanctifying work of God within a person. The author regards this second attitude as a clear movement away from the Reformed position, which Seventh-day Adventists have always claimed to champion, towards the kind of Roman Catholicism expressed at the Council of Trent and in subsequent Roman Catholic writings.

Geoffrey Paxton's book, based on a religious studies' thesis presented to the University of Queensland, Australia, is a sympathetic but critical assessment of this struggle within Adventism. Writing as an Anglican clergyman working in Australia, he makes no attempt to examine Seventh-day Adventism as a whole, and those requiring such a book will need to look elsewhere. What he does make clear, however, is that, despite his obvious concern that Adventists are not being consistent in their attitudes to Reformed doctrine, he firmly believes they are to be regarded as orthodox Christians and not as members of an heretical sect. Despite their inconsistencies about justification, and despite their Adventist peculiarities, they firmly believe in the Trinity, the Deity of Christ, the sinlessness and atoning death of Christ, and his resurrection and ascension.

All in all, this is a very useful contribution to the study of the Seventh-day Adventist Church—but it is not a book for beginners.

MAURICE BURRELL

## ABORTION

MALCOLM POTTS, PETER DIGGORY and JOHN PEEL

OUP 1977 575pp *hardcover* £17.50  
*paperback* £ 5.95

ISBN 0 521 21442 4  
ISBN 0 521 29150 X

This massive and scholarly work covers the whole field of abortion practice, criminal and legal, worldwide. Its central thesis, supported with a wealth of statistics, is that as any population grows it controls its numbers first by infanticide, then by widespread criminal abortion; then as contraceptives make family limitation practicable there is an increased resort to abortion, it making little difference whether it be legal or not. The authors' plea is that as contraceptives become yet more widely available, abortion (at the woman's request

in the first trimester) should be accepted. They maintain that if present *illegal* abortions were eliminated the already burgeoning population of the world would grow 50% faster, and they paint a terrifying picture of the consequences.

It is suggested that as nature spontaneously aborts six out of ten conceptuses by quality control mechanisms, so induced abortion should be used as a second mechanism with a similar function for the quality of life for the fetus, its parents, and society.

It is folly to close our eyes to an act performed tens of millions of times per year worldwide, and many implications for the Christian are crystal clear from this volume.

Statutory indications for abortion are irrelevant: 'they can mean whatever doctors and lawyers choose them to mean.'

Hierarchical rulings carry little weight. In a Gallup poll in the USA, 56% of Catholics believed that the decision to have an abortion should be made solely by the woman and her physician. Roman Catholics formed 35% of applicants for abortion in one New York series. Each Sunday, outside one church in Manila, 800-1000 bottles of abortifacient are sold to women attending Mass.

Our witness has been equivocal. While there is commendation for the US clergy referral services which found abortions when this was difficult, there is criticism for the anti-abortion groups which help women to carry on with their pregnancies; this on the grounds that it is a pity these arose only in the face of the threat of liberal abortion legislation, when the need had existed for at least a century.

Having presented evidence that the explicit statements of a religious group on abortion appear to be poor predictors of behaviour within that group, the authors see as irrelevant 'the intellectual games of chess played by theologians in deep isolation from the realities of everyday life.' Therefore the 1007 references to literature on the subject do not include those volumes which line theological bookshelves. The patient's guilt is seen as iatrogenic. The conscience of doctor or nurse does not even rate the index.

Linking baby-battering with unwanted pregnancy, the authors boldly note that abortion can be considered the ultimate attack upon the child. They tackle this head-on, denying that in any society abortion has led to infanticide or euthanasia. On the contrary, they claim that it was in the age when abortion was considered a serious crime that children suffered most deprivation, but that where abortion is accepted society is caring and compassionate.

Very occasionally the authors become starry-eyed. They liken the feminist movement to the early Christians, warm and secure together, seeing themselves as a persecuted group. The phrase 'abortion is usually an altruistic decision' catapulted this reader out of his chair to check the records of his thousand personal referrals. A handful have been truly altruistic. In perhaps 50% of cases the wel-

## CHURCHMAN

fare of someone else has indeed been considered. However, when one has asked 'Supposing a fairy godmother could solve that problem, would you want to go on with the pregnancy?', the answer has always been 'No'.

There are big problems ahead. One is glimpsed in an almost casual sentence: 'There are many who feel that the vicious circle of population and poverty in India curtails many more freedoms than the state threatens to do in introducing compulsory sterilization.' Another is the forthcoming self-administered prostaglandin tablet of which the reviewer warned six years ago. The present authors write: 'The Pill threw out a challenge to the Roman Catholic church that, although formally rejected, sent shock waves through that structure which will continue to knock pinnacles and buttresses off theological constructs for years to come. In the long run abortion is likely to cause even greater stresses.' The one-dose do-it-yourself abortion is going to do all of that.

This volume is destined to become the classical text on the subject in medical sociological and government circles. Future editions will refer to Christian writings only if their inclusion is unavoidable because they refer to the world so amply documented here, but which the Christian knows to be an unreal, because an incomplete, world so long as it neglects the woman as an immortal. And such writings must proffer solutions which will demonstrate Christ both to the pregnant woman and to the compassionate doctor who sits alongside her in her distress.

If, as is taken for granted here, the doctor can abdicate his responsibility to God for his actions, if right and wrong have no ultimate meaning, and such topics can therefore be passed over in such a comprehensive work, then there is an inevitable consequence. It is that in a few years' time we will have before us a similar large volume detailing the benefits of illegal euthanasia, with a plea for its acceptance as a means of freeing the tied housewife and curbing the population problem. This is not to suggest that the present authors would support this, but there will be others using identical premises.

REX GARDNER

## CHRISTIAN POLITICS      DONALD SOPER

*Epworth 1977 112pp £2.00*

ISBN 7162 0287 5

Donald Soper offers this book as a primer on the subject of Christianity and politics. The author is well known for his involvement in popular politics and for his commitment to pacifism and socialism.

After giving us a sketchy theological basis for involvement, Lord Soper goes on to point to the need for compromise when Christians are involved. The absolute ideal of the Christian ethic has to be



cription of village co-operatives in India emphasizes that the ordinary milk producer must know that his vote counts. By these standards many 'developed' nations are still 'developing'.

The inevitable disadvantage of the book is that it is a collection of reports rather than integrated writing; it would have benefited considerably from heavier editing. We must look elsewhere for a consecutive discussion on the goals of development, the competing claims of the individual and the group or community, and the setting of local projects in the context of government planning and international economic structures. 'Small is beautiful' can be misused to justify concentration solely on small, isolated local projects; they must be part of a programme to make 'Big' beautiful, too.

PHILIP KING

## **WAR AND PEACE IN THE WORLD'S RELIGIONS**

**JOHN FERGUSON**

*Sheldon 1977 166pp £5.50*

ISBN 0 85969 123 3

This is a concise book full of facts with little theorizing. Professor Ferguson is himself a Christian and a pacifist, but writes without partisanship. He does not compare the attitudes of different religions, but treats each one in a self-contained chapter. Chapter headings are: Tribal Religion, Zoroastrianism, Hinduism and Jainism, Buddhism, Religions of the Far East, Judaism, Christianity, Islam, Sikhism, and The Baha'i. In each case he describes the basic history and teachings of the religion, with quotations from its scriptures or leaders. Movements making for peace are described, so are wars and military leaders who lived within the religion's sphere of influence. The justifications offered for war or for abstinence from violence are explained. It is particularly useful to see how opposite views on this matter can arise from within almost any religion.

Most societies require a world-view, together with moral precepts and rituals, to sustain them. Religion provides this but society will generally not submit to any requirement, even from its 'own' religion, which appears to threaten its survival. There are often a few who value divine commandments, their own spiritual progress, or the well-being of living creatures, above the values—such as security, mutual help, or self-government—enshrined in their nation. The pacifist minority tends to be enthusiastically religious and has included great religious leaders.

PATRICK SOOKDHEO



CHRIST AND THE MEDIA

MALCOLM MUGGERIDGE

Hodder &amp; Stoughton 1977 127pp £2.25

ISBN 0 340 22438 X

It isn't very often that one wants to differ sharply from John Stott but, even allowing for the courtesies required of a chairman, I believe he is wildly mistaken in describing Malcolm Muggeridge as 'a true prophet'. On the basis of these lectures (one of which I attended), the Robertsbridge Hobgoblin is no more than a tele-fantasy himself. Will the real Mike Yarwood please stand up!

The trouble with this book is that it reveals as gross a caricature of the mass-media (and especially television) as they themselves all-too-often create as supposedly being the truth about society. Muggeridge confesses of himself 'an inborn chronic mania to use words and express opinions', and he does so trenchantly. Yet, as Sir Charles Curran rightly riposted, his charges, while having a certain 'baroque elegance' are themselves no more than 'fantasy'. Not a little experience of television has taught me that the only effective way to be listened to by the practitioners (and then only with a degree of venomous ingratitude) is to be clinical and massively documented. Muggeridge is neither. Rather he reminds me of those Germanic flag-wavers who dexterously flail great colourful banners about to everyone's delight and no-one's benefit.

And yet, without question, there is more than a grain of truth here. I vividly recall the BBC producers who told me that they would not be persuaded to discard their particular myth about certain clergy even if the facts showed them to be mistaken. I continue to be amazed by that arrogant piece of myth-credulity. Nor can one doubt that even if cameras do not technically lie, cameramen and editors indubitably do—and I could confidently cite cases. So, too, the charge of fashionable media-man-consensus on most issues is patently obvious and the only way to disprove that is for the alleged non-conformists to come out of hiding. Right or wrong, it is required that Mary Whitehouse be denigrated in Portland Place or White City. To do less would naturally be treachery in the eyes of those to whom Truth is spelt *Pravda*. (And many of those who use it in that sense are certainly not Marxists.)

Without question, the media have some honest explaining to do. What integrates them (Curran can offer nothing credible on the basis of his answers in this book)? Have they, to use Muggeridge's vivid phrase, 'taken to piracy on the high seas?' Can they ever admit to being mistaken? *That* certainly doesn't seem to be envisaged in their instruction manuals (though I must bear personal tribute to Gerald Priestland, who made me a public apology on a recent programme and I shan't forget it).

So, without argument, there *is* a case to be answered. What a tragedy that Malcolm Muggeridge so wasted the splendid opport-

## CHURCHMAN

unity given to him in these lectures. He, of all people, could have made out the most powerful case and forced the matter to be taken seriously. Instead he squandered the chance in a deluge of verbal Manicheanism. Mugalomania, no less.

MICHAEL SAWARD

## THE CHRISTIAN AND THE SUPERNATURAL

MORTON T. KELSEY

*Search Press 1977 168pp £2.50*

ISBN 0 85532 380 9

**A PRIEST'S PSYCHIC DIARY** J. DOVER WELLMAN

*SPCK 1977 156pp £1.95*

ISBN 0 281 035 61 X

**MIND REACH : Scientists look at Psychic Ability**

RUSSELL TARG & HAROLD PUTHOFF

*Jonathan Cape 1977 230pp £4.95*

ISBN 0 224 01424 2

We review these three together because they each represent a first-class approach to the inner world of ESP (extrasensory perception) from a different angle. The whole attitude to the subject has been changing rapidly, and a wise Christian will neither ignore it nor treat everything in it as 'of the devil'. There is a considerable neutral zone which can be used for good or bad.

Morton Kelsey is one of the finest inner life interpreters in his books on Tongues, Meditation, and now on ESP. He begins here by establishing the reality of clairvoyance, telepathy, psycho-kinesis, precognition, and healing, and goes on to discuss ways in which ESP breaks through in e.g. dreams, meditation, mediumship, trance, and drugs.

He lists supernatural experiences in the Bible, both good and bad, and discusses the Christian view of a universe that includes psi faculties. He holds that a Christian should not seek mediumship (although he believes that there are some Christian mediums) nor the development of psi as a substitute for Christian faith and love. His final chapter on the positive Christian approach is naturally somewhat tentative, but, if psi researches have shown possible links between individuals at a deep level, this is bound to affect our concept of corporate and private prayer and our attitude towards contacts with others, both Christian and non-Christian.

The second book illustrates this. The author, vicar of Emmanuel, Hampstead, is no crank, as Richard Baker indicates in a preface. He is one who has let God harness his psychic abilities and, while he has two descriptions of exorcisms, he chiefly writes of how God has used his sensitivity for telepathy, clairvoyance, and healing, both for himself and especially for others who have needed help psychically as well as spiritually. He closes with five chapters of reflections on the nature of a human being with outreach into both the natural and the spiritual inner levels.

The third book is the work of two top scientists at the Stanford Research Institute, California. It is a laboratory book, but is written at a popular level. Basically it demonstrates under test, with every precaution against fraud, that some people have striking powers of 'remote viewing', i.e. describing scenes at a distance from the standpoint of an observer whose whereabouts are secret. Not only so, but the authors find that everyone has this capacity in some measure under suitable circumstances.

After evidence on precognition there is a defensive chapter on psychokinesis, with special reference to the mishandling of the famous Stanford tests on Uri Geller in reports by the opposition. The closing chapter on the peaceful uses of psychic energy makes one want to ask about its possible misuse as a system of spying and mind control.

Possible Christian conclusions on these books:

1) We shall occasionally recognise psychic experiences in ourselves or others. 2) A very few have regular psychic gifts which God can use. 3) We should not aim to become psychic. 4) We distinguish natural psychism from the gifts of the Spirit in 1 Corinthians 12-14.

J. STAFFORD WRIGHT

**SOUL FRIEND : A Study of Spirituality**      KENNETH LEECH  
*Sheldon Press 1977 250pp £3.95*      ISBN 0 85969 113 6

In *Soul Friend* Kenneth Leech gives an amply documented and serious study of spiritual direction from its biblical beginnings, through its traditional development, to its contemporary possibilities. The title comes from Celtic church tradition, where the soul-friend is a counsellor and guide who may be male or female, priest or layman; and the emphasis in the relationship is on mutuality, interplay and spiritual growth. 'Anyone without a soul-friend is a body without a head' is a saying attributed to both Brigit and Congall.

This is no dry, methodological rule-book but a substantial exploration of the concept, possibility and need of spiritual direction within a carefully articulated framework of spirituality. The extensive notes are a mine of valuable reference. A short index and select bibliography are included. A sad blemish is the almost complete absence of publishers' names from the listed references in the notes. The book originated in a course of lectures at St Augustine's College, Canterbury, when the author was tutor and chaplain (1971-1974). It aims to provide 'some nourishment for this important ministry' of spiritual direction, rated by Martin Thornton as 'our greatest pastoral need today'.

Chapter I is a fascinating survey of the contemporary climate, religious and secular, which sets the context within which spiritual direction is so significant. Chapter II is a 'tour de force' on spiritual

## CHURCHMAN

direction in Christian tradition, where it is seen to be 'an integral part of the ordinary pastoral work to which any priest is called.' Chapter III explores the development of pastoral counselling techniques and discusses their value and limitations as models for spiritual direction; which is shown to move beyond goals of sickness, personal and social readjustment into the area of sacraments, healing and the life of prayer. Chapter IV examines a succession of spiritualities—the Desert Fathers, Eastern Church, Monastic, Fourteenth-Century Mystical, Counter-Reformation, Holiness and Pentecostal; while chapter V discusses the practice of the life of prayer, and chapter VI the social relevance of spiritual direction. An Appendix covers confession, tracing varying emphases in different periods, e.g. (early) corporate, individual, judicial, optional and, currently in the revised Roman rites, firmly ecclesial. Its contemporary practice is related to other aspects of church life such as 'body ministry' and world responsibility. Altogether a book of stimulating value for any tradition of churchmanship.

PETER R. AKEHURST

## A SHORT HISTORY OF ENGLISH CHURCH MUSIC

ERIK ROUTLEY

Mowbrays 1977 122pp £2.95

ISBN 0 264 66125 7

This is Erik Routley at his best: summarizing, surveying and pointing out details which might be overlooked, in his well-known liquid and pithy style, if that is not a contradiction in terms. The book is what its title says it is: it is a short history, indeed, a masterly survey of the major epochs of English church music. Unlike some other books on the subject which discuss almost exclusively English *cathedral* music, Erik Routley gives a more rounded picture by charting, for example, the development of *both* the aristocratic cathedral anthem and the humbler parish hymn.

Of course, in a paperback of a little over 100 pages one cannot expect an exhaustive study of 900 years of practice. But Routley is very good at indicating basic literature on the various periods of English church music, as well as giving good advice about such sources. Several times he encourages the reader, if he wishes to be really well informed, to read Fellowes' original edition of *English Cathedral Music*, as well as Westrup's revision of it, 'because Westrup didn't see things the way Fellowes saw them.'

Unfortunately, there are some blemishes regarding information which is factually wrong and conclusions which are less firm and more debatable than the author suggests. To take the case of John Marbeck, who is inexplicably given the name 'William': Routley presents the view that Marbeck's setting of the Prayer Book, apart from the psalm tunes, 'was positively the only congregational music

produced in this period' (p 26). Marbeck's music may have become such but it is doubtful whether it was conceived as congregational music. Similarly, it is misleading to describe Marbeck as 'the last composer of Gregorian plain-song', for much of his music does not confirm to Gregorian formulas but rather to his own invented patterns. However, elsewhere Routley's spirited prose gives fair account of epochs and eras. An example is his summing up of the second half of the nineteenth century: 'church music was on the move, but it was suffering at this stage from wheelspin that threw up plenty of mud' (p 108).

It is a book which annoys, stimulates, informs and entertains; ideally suited to the inexperienced beginning to find his way in the subject, but which also provides the expert with much to think about. It is an unstuffy book with the admirable final conclusion: 'The pursuit of church music is an enjoyable business.'

ROBIN A. LEAVER

---

## Book Briefs

Students of JOHN CALVIN have been well served recently. Not only have Lion Publishing issued a paperback edition of T. H. L. Parker's *John Calvin* (published in hardback by J. M. Dent in 1975) but also James Clarke have recently reprinted D. G. Gelzer's translation of Emanuel Stickelberger's biography, first published in 1959. Both of these studies have their merits and repay careful reading. Parker's biography is the fuller of the two and perhaps contains more original insight. At the popular end of the market is *Man of Geneva* by E. M. Johnson, published by the Banner of Truth and written for young people with a pleasant selection of illustrations. Also in the field of church history, Vine Books published in 1976 a revised edition of G. R. Balleine's classic *A Popular History of the Church of England*, in which he traces through imaginary villages and fictional characters the development of the Church of England from Roman times until the beginning of the twentieth century.

With increasing interest in the nation of Israel, Gordon Jessup's *No Strange God* (Olive Press, 90p) is bound to prove a popular and useful book. Written by a staff member of the Church's Ministry among the Jews, it sets out to explain in simple terms the tenets of the Jewish faith and the way of life of the religious Jew today.

The current debate about the nature of ministry within the Roman Catholic Church is well represented by two books published recently. *Church Ministries in New Testament Times* (Christian Culture Press, 1976) is a careful study of the teaching about the ministry in the pages of the New Testament, the letters of Ignatius and Clement and the Didache. It is a refreshingly honest book, admitting that 'priesthood' is absent from these writings and that the concept of ministry as a

theological *necessity* for the Christian community is also of later origin. Sadly, he does little to apply his study to our contemporary situation, but it is still a welcome study. André Lemaire, *Ministry in the Church* (SPCK, 1977) is translated from the French and sets out to discuss some of the problems raised by modern ecumenical discussions. He, or the publisher, appears to have muddled the ARCIC statement with that of the 'Groupe des Dombes', but it remains a helpful little book even though much of its discussion is very familiar to English Protestant readers.

Opponents of the ordination of women will find further grist for their mill in *Christ and His Bride* by John Seward, and *Why the Christian Priesthood is Male* by V. A. Demant, both published by the Church Literature Association at 20p. Those more favourably disposed towards the question will probably, however, only find themselves annoyed by these authors' approach, in spite of the clarity and forcefulness of their arguments.

Mowbrays have recently published new editions of John Robinson's *Exploration into God* and *On being the Church in the World*. They are certainly attractively produced, but at £3.25 each are much more expensive than the original SCM editions of 1960 and 1967.

IAN CUNDY

### Three hundred years

1978 is the tercentenary of the writing of *The Pilgrim's Progress* by John Bunyan. In spite of being voted bottom of the 'literary pops' by one English public school, it remains a firm favourite and new editions emerge. The latest is a splendid production by Banner of Truth and is a reprint of the rare 1895 edition by John C. Nimmo Ltd. Containing parts 1 and 2, it has the original marginal notes and Scripture references and is illustrated with etchings by William Strang. The price of £4 represents very good value.

Also available is a large format facsimile of the edition designed by the American poster artist and book designer Louis J. Rhead, and his two brothers, at the turn of the century. Although this contains only part 1, every page is illustrated, with decorative borders and plates in the pre-Raphaelite style. With a cloth binding, acetate jacket and coloured Italian endpapers, it is an attractively produced book. Marketed in the UK by Norfolk Press, it is very modestly priced at £6.95.

For readers who are feeling energetic, there is a full programme of Tercentenary Year events in the Bedford area. A leaflet can be obtained from the local tourist office.

LANCE BIDEWELL