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Book Reviews

THE LAND WALTER BRUEGGEMANN

(first published by Fortress USA 1977)

SPCK 1978 xviii + 203pp £4.95

ISBN 0 281 03619 5

This study traces the history of a biblical symbol: a central and an important one for an age 'disassociated from land' and characterized by 'rootlessness and anomie'. Dr Brueggemann treats the developing meaning of this symbol in some detail in chapters dealing with the various OT books, streams of tradition, and events (with some inconsistency over whether they appear in their canonical position—so Deuteronomy—or their presumed historical position—so P). The footnotes introduce an amazing variety of non-theological and general theological authors as well as OT scholars. But I was surprised to find no reference to Jacques Ellul's *The Meaning of the City*, a book on a parallel theme but reflecting or inferring a markedly different theology. I thought Dr Brueggemann was trying too hard to persuade the NT to be concerned for the land in the literal sense (W. D. Davies is more convincing); the better move is to assume that the OT has theological value even where its attitudes are not taken up by the New. Nor does he discuss the moral problem of the land (Gen.15:6). Further, he assumes rather than provides an answer to the question of the relationship between the idea of *Israel's* land (tied as it is to what God was doing through her) and every nation's need of land—in fact I found his 'concluding hermeneutical reflections' disappointing. But the theological exegesis of the bulk of the book is very stimulating.

JOHN GOLDINGAY

NEAR EASTERN RELIGIOUS TEXTS RELATING TO THE OLD TESTAMENT

edited WALTER BEYERLIN

translated JOHN BOWDEN (first published in Germany 1975)

SCM Press 1978 288pp £12.50

ISBN 0 334 01121 3

This new anthology of texts directly relevant to an understanding of the religion of the OT brings together in one volume material not easily available except in specialist journals, as well as retranslations of some of the better known 'classic' texts. Introductions and notes help put them into context, while cross references, an extensive index and a list of biblical references prompt comparative study. As the title suggests, texts which bear only on the history, geography or culture of the Near East have been omitted, and in this respect it differs from both *Documents from Old Testament Times* (1958) and *Ancient Near Eastern Texts Relating to the Old Testament* (1950, 1955, 1969), which present a comprehensive selection. The pictorial material, mostly line drawings from plates, is intended to supplement the text.

Arrangement is according to the different areas of the Ancient Near East and within each section the material is divided by literary genres. Each translation is meticulously documented but specialist information is unobtrusive, for readership is intended to be wider than the scholarly world. Points of comparison with the OT are indicated only in an introductory way and the inclusion of relevant literature for further study will provoke research.

The passing of even three years since the original publication means that there are gaps: nothing was then known of the contents of the documents being unearthed in 1975 in Tell Mardikh and, on a much smaller scale, A.K. Grayson was only just publishing his *Dynastic Prophecy*. Nevertheless, containing as it does material that has come to light up to 1975, it is the most up-to-date anthology available and, though expensive, it is still very good value for all the work it represents and, within its range, unsurpassed.

JOYCE BALDWIN

LEVITICUS MARTIN NOTH

SCM Press 1977 208pp £7.50

ISBN 0 334 00888 3

This volume is a revised translation of a commentary that first appeared in English in 1965. SCM replaced the companion volume on Exodus by a new commentary by B.S. Childs, which is much stronger theologically and exegetically than Noth's original volume. I am sorry they did not find someone to do the same for Leviticus, for important advances have been made in understanding the book's rituals and theology since Noth wrote. Nevertheless, those who are interested in the minutiae of the form-and tradition-criticism of Leviticus will be glad that this commentary is now available with the errors of the earlier translation eliminated. Those whose interest is primarily exegetical will find themselves better served by C.F. Keil's old commentary or J.R. Porter's 1976 Cambridge Bible Commentary.

G. J. WENHAM

MATTHEW: A Commentary for Preachers and Others

JACK DEAN KINGSBURY

(first published by Fortress USA in 1977)

SPCK 1978 116pp £2.50

ISBN 0 281 03598 9

To print a hundred pages of text on one of the longest books of the NT and call the result a commentary is to employ that term in an unconventional sense which could mislead. Presumably the sub-title is the publisher's addition. The author himself speaks of more modest aims, and indeed sportingly owns up to would-be purchasers that half the material now presented has already appeared in expanded form in his *Matthew: Structure, Christology, Kingdom* (1975). After a sketch of modern scholarly approaches to the question of the nature and purpose of Matthew's Gospel, Professor Kingsbury settles down to a discussion of three themes: Matthew's understanding of Christ,

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of God, and of the church. Of these, Christology is dealt with in a survey of the more prominent titles applied to Jesus in the first Gospel, theology in a consideration of Matthew's use of the term 'kingdom of heaven', and ecclesiology in an analysis of Matthew's portrait of the disciples, which is said to reflect the membership of the Matthean church in the last two decades of the first century. This final section slithers disappointingly into a discussion of authorship, an anticlimax after what has been a concise and lucid biblical exposition of the three themes. The odd spot: Dr Kingsbury rashly announces that a talent was worth c \$1080. Could be. But on which day in recent years?

NORMAN HILLYER

CHRISTIAN COUNTER-CULTURE

JOHN STOTT

IVP 1978 222pp £2.35

ISBN 0 85110 584 X

I was in at the birth of this one, being a member of the Cambridge Inter-Collegiate Union in 1970 when 'the Rector' gave the Bible Readings on the Sermon on the Mount which, after further use worldwide, now appear in print in the series 'The Bible Speaks Today'. I remember clearly the emphasis he laid on what he urged as the Sermon's central message: that the followers of Jesus must be *different*, must live lives contrasting with those around them, based on internal, rather than external, righteousness. The emphasis reappears here with all the old clarity and vigour. Christians must shine in the world, must love where the world would hate, must be transformed in every motive and activity—in fact, must be a Christian counter-culture. This book renewed the vision for me.

For whom is it intended? It must be admitted that Stott makes demands on his readers which it would be hard for any but further-educated Christians to meet (and not all of those). He writes beautifully, but peppers his text with transliterated Greek and 'long words', and one fears that the faint-hearted will fail. But there is good food here, to be enjoyed (for digestion's sake) in small, regular meals. Much is missed by reading it right through at once, and the book is ideal for daily, section-by-section, use.

Some things stand out. His treatment of the 'antitheses' is superb, defending the view that Christ is here attacking not Moses but Pharisaic misinterpretations of him. One of the highlights for me was the section on Matthew 5:38-48 ('A Christian's Righteousness: Non-Retaliation and Active Love'). The treatment of Chapter 5 is somewhat fuller than that of chapters 6 and 7 (the verses receive respectively 2 and 1.5 pages each, on average), and this may explain why I felt that some things in the second half of the Sermon were rather skimmed. I was disappointed, for instance, by his treatment of the Lord's Prayer. Sometimes his analysis fails to convince—notably, in 6:1-18, where he takes vv16-18 with vv1-6. The analysis is expository, rather than exegetical. I wish, too, that his introductory section made some attempt to set the Sermon in its context in *Matthew*.

But these are niggles, really. It is an excellent book, a worthy successor to all the others! It is a tonic to one's determination to follow Christ wholeheartedly. What greater commendation can there be?

STEPHEN MOTYER

ON THE INDEPENDENCE OF MATTHEW AND MARK

JOHN M. RIST

CUP 1978 132pp £5.30

ISBN 0 521 21476 9

This is a book of exceptional interest and importance. At the turn of the century the dominant view in British scholarship was that of Westcott: synoptic relationships are best explained by the independent use of a common oral tradition. This view was almost completely ousted by the two-document hypothesis: Matthew and Luke independently made use of Mark and Q. This was resisted by Jameson, Chapman and Butler, who argued that Mark was an adaptation of the Greek Matthew.

Rist sees clearly the asymmetry of the Mark-Matthew and Mark-Luke relationship. He sees no compelling reason to deny that Luke used Mark, whereas he sees abundant reason to deny that Matthew was made out of Mark or that Mark was made out of Matthew. This is solid stuff, argued at length. His notion of the complete independence of Matthew and Mark, however, does not explain the likenesses and differences in the order of the Gospels. Though he refers to the 'Augustinian' trio, he only makes use of Butler, the least satisfactory of the three. It is a pity that he has not used Jameson, who is particularly illuminating on order.

My own undogmatic view is that the relation between Matthew and Mark is a subtle mixture of dependence and independence. Both stem from a common Palestinian tradition, which may have been influenced not a little by Peter, the leading apostle. Matthew was written in Hebrew or Aramaic in the period following Stephen's martyrdom when the church was scattered. It received the imprimatur of the apostles who, in spite of the persecution, stayed behind in Jerusalem. Mark, as Rist believes, may be regarded basically as a record of Peter's teaching in Rome. As John Robinson, following Edmundson, has so eloquently argued, there is good reason to think that Peter escaped to Rome in AD 42. Mark could have been written soon after the death of Herod in AD 44. In putting his Petrine pericopae together, Mark used the gospel-form invented by Matthew, but follows the chronological order of events more closely. There was no intention of replacing Matthew, but of providing in addition (*and in Greek*) Peter's own lively presentation of the story. The proved value of a Greek gospel naturally prompted the idea of translating Matthew. This was done by someone who knew Mark's Gospel well and did not hesitate to use Marcan language when it seemed appropriate. Thus Matthew influenced Mark and Mark influenced

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Matthew, yet they were essentially independent works of common origin.

We must be most grateful for Rist's invaluable contribution, even though we believe that there are even more exciting discoveries yet to come.

JOHN WENHAM

REDACTIONAL STYLE IN THE MARCAN GOSPEL

E.J. PRYKE

CUP 1978 196pp £10.00

ISBN 0 521 21430 0

There are two possible meanings which may be given to the expression 'the style of Mark'. It may be referred to the style of the Gospel as a whole, or it may be referred to that part of the Gospel which the evangelist has superimposed upon his sources. The aim of this book is to sort out the evangelist's own work from what he found in his sources.

It is a case of hypotheses built upon a hypothesis built upon a hypothesis. The author assumes the priority of Mark and assumes the general soundness of the form-critical view that the Gospel was made up of originally independent units. He takes the passages regarded as redactional (R) by Bultmann, Marxsen, Sundwall, Taylor, Trocmé and others and separates them from the passages which they regard as source material (S). He then takes the features of style which have been identified by C. H. Turner and others as characteristic of the Gospel as a whole and sees to what extent they are characteristic of R and to what extent of S. His study suggests that it is possible sometimes to adjudicate between the differing analyses of the form critics and also to identify a good deal of supposed S material as being in reality R material.

All is carefully done and the resultant R text is set out in the last twenty-six pages. The student will find much valuable linguistic material on Mark in the course of the discussion, but whether he will find himself nearer the truth about the composition of the Gospel is much more doubtful. I was astonished at one omission in this scholarly work. No reference is made to R. L. Lindsey's remarkable book *A Hebrew Translation of the Gospel of Mark: Greek-Hebrew Diglot with English Introduction* (Dugith: Jerusalem c 1970). In it the author tells of his experiences when trying to translate the Gospels into Hebrew. His discussion of linguistic problems is highly relevant to this discussion and his critical conclusions are startling. I should like to have seen a meeting of these two minds.

JOHN WENHAM

GREEK—ENGLISH CONCORDANCE TO THE NEW TESTAMENT

J.B. SMITH

(first published by Herald Press USA 1955)

Kingsway 1978 430pp £11.50

ISBN 0 86065 003 0

This concordance was published in America in 1955, but appears now

for the first time in a British edition. Every Greek word in the NT is listed alphabetically, and texts where it occurs are given in tabular form, arranged according to the various ways it is translated in the AV. The number of occurrences of each word, according to books of the NT, is also given. There is also an index of all words in the AV of the NT, where the reader may discover the various Greek originals underlying those English words; he may then look up those Greek words in the concordance, and see in which NT verses they occur.

The book is clearly set out, beautifully produced and a pleasure to handle. But it has real drawbacks. It is based on the *Textus Receptus* and the AV. Thus, for example, it lists far more occurrences of the word 'Christ' than would be found in a modern edition of the Greek Testament or in a modern English version. And unlike a standard English concordance it does not quote part of the verse where the word in question appears, but simply gives the reference. As Bruce Metzger says in his preface, 'the ordinary reader who knows no Greek and whose favorite translation of the Scriptures is the King James Version can consult Smith's work with profit.' But if he already has Young's *Analytical Concordance*, he will probably not feel inclined to have this book in his library as well.

STEPHEN TRAVIS

EXPLORATIONS IN THEOLOGY 3 J.L.HOULDEN

SCM Press 1978 120pp £3.25

ISBN 0 334 01973 7

As the blurb notes, this third collection of 'Explorations in Theology' is more concerned with Christian doctrine and the church than were the first two volumes in the series (by Dennis Nineham and Christopher Evans). Thus there are essays on the relationship between the doctrines of the Trinity and of the person of Christ, on the church, on the eucharist, and on priesthood. Nevertheless, there runs through these essays a basically similar perspective or cast of mind, or way of approaching theological questions, to that of earlier volumes (one hopes, indeed, that the series is not to be confined to this cast of mind: what about a collection of some of the essays of George Caird or C. F. D. Moule; or James Barr for that matter?). The last item is a sermon 'On the grace of humility'. It begins from the heart of Christianity, the cross, which makes God both utterly perplexing and yet welcome ('for only a God somehow to be interpreted by a death and the precarious exposure thereby implied can be a God who is close to humankind'). It then simply but movingly declares: 'Christian humility at its purest always drinks directly from the fount of Jesus' death.' The sermon goes on, however, to suggest how humility has to characterize 'not least the business of stating and propagating the Christian faith.' Obviously there is a sense in which this is true. But is it a justification for that hesitancy about actually affirming much at all which can characterize the cast of mind referred to above (in a way it did not characterize the early Christians, for whom the death of Jesus was the fount of confident theological

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affirmation)? Is it this that separates 'liberal catholic' from 'open evangelical', despite one's appreciation of the insistence on a historical approach, on plain rather than esoteric language, and on doctrine which is meaningful as well as technically correct?

JOHN GOLDINGAY

THE GOSPEL THEN AND NOW A.M. HUNTER

SCM Press 1978 87pp £1.10

ISBN 0 334 00576 0

As we come to anticipate from the former Master of Christ's College and Professor of NT Exegesis in the University of Aberdeen, this collection of eighteen very brief devotional addresses is a model of succinct, clear and scholarly popularization of biblical themes. The eight pieces on broad gospel subjects, such as cross, resurrection, Holy Spirit, were first published in the Church of Scotland journal *Life and Work*. The other ten articles appear in print for the first time. Five concern pre-gospel writings and range from the 'prologue to the Bible' (Gen. 1-11), through the familiar territory of Pss 23 and 139 and Isaiah 53, to a persuasive selection of verses from Ecclesiasticus to invite the Christian reader to sample the Wisdom of Jesus ben Sira for himself. The remaining five chapters touch on 'gospel corollaries'. My own choice is on 'Christian Optimism'. No spiritual commodity, as Dr Hunter reminds us, is more needed by the world today. And none, as he goes on to point out, is more obviously the intended mark of Christians, both according to the NT and according to the saints. 'In other words, only in the Christian revelation, taken quite seriously, is there firm ground for optimism.' This slender volume comes as a refreshing reminder of that truth.

NORMAN HILLYER

PAUL: An Outline of his Theology HERMAN RIDDERBOS

(first published in English by Eerdmans USA 1975)

SPCK 1977 587pp £8.95

ISBN 0 281 02999 7

Professor Ridderbos has written what undoubtedly will come to be regarded as a standard and important work on Paul. It was originally published in Dutch in 1966 and this translation has been made from the various Dutch editions up to 1972. The work of translation has been carried out by John Richard De Witt with considerable diligence and skill. The book is interesting in a number of respects but most importantly in so far as it seeks to interpret Paul's theology according to a central interpretative key. It is also interesting in the balance that is given to the subject matter. There is a very useful outline of the history of Pauline interpretation in the first chapter and that is followed by what is really an extended introduction to the way in which Paul's theology is going to be interpreted. Then the rest of the book can be divided into three main sections. The first deals with the position of man as sinner and separated from God, the revelation of

the righteousness of God and reconciliation. The second main section, contained in chapters six and seven, outlines the basic structures of the new life and the new obedience. The third section, contained in chapters eight to eleven, deals with the church and the community of Christian people and there is a final chapter on the future expectations of Christians. What is interesting in contemporary interpretations of Paul in this outline is the very considerable place that is given to a discussion of Paul's understanding of the church. The discussion of justification and reconciliation occupies only forty pages in the whole book.

It is perhaps not surprising that someone from the Dutch Reformed tradition should write a book on Paul's theology which does not reflect the dominant influence of the Lutheran interpretation of Paul which we have displayed to us in much NT scholarship this century. The impact on the interpretation of Paul by Rudolph Bultmann has only marginally been modified. While Professor Käsemann approaches the interpretation of Paul from a different angle in some respects, the centrality of the question of justification in his understanding of Paul's theology is sharpened if anything as compared with the work of Bultmann. There is some modification in the writings of Kümmel and Conzelmann but here with Professor Ridderbos we have a considerable change. It is, I think, a little optimistic for Professor Ridderbos to say that one can speak of a growing consensus amongst scholars that the starting point for an approach to Paul's theology is the redemptive-historical, eschatological character of Paul's proclamation. While I doubt that one can speak of a consensus on this point there are some very important straws in the wind, as seen for example in the recent book by Professor E.P. Saunders. Professor Ridderbos is distinctive, however, in emphasizing not only the importance of eschatology for the understanding of Paul's theology but also in understanding the character of that eschatology. His emphasis on the realized character of Paul's understanding of eschatology and its relationship to Christology on the one hand, and his retention of a strong sense of a future expectation in Paul's eschatology, provide the basis for an expanded discussion of the nature of the continuing Christian life and the church in Paul's thoughts.

Two questions do raise themselves in relation to Professor Ridderbos' discussion of Christian life and the church. His opening section on the theocentric character of Paul's ethical outlook is extremely helpful, but one wonders how far he has taken account of the line of thought developed, for example, by Otto Merk (*Handeln aus Glauben*) that Paul understands the Christian life as being an incorporation into the historical activity of God in the world. One would have liked also to have seen a little more discussion of the diversity in the development of Pauline ecclesial institutions and practices than we have here. These are questions for further discussion and ought not to be taken as an indication that this is anything other than a most comprehensive and impressive discussion on the theology of St Paul.

BRUCE KAYE

GOD AS SPIRIT: The Bampton Lectures 1976

G. W. H. LAMPE

Clarendon Press : OUP 1977 240pp £6.50

ISBN 0 19 826644 8

This is a bold, wide-ranging and lucidly written book, which combines brilliantly penetrating discussion of some weighty theological issues with a tragic failure to grasp the essential logic and nexus of the Gospel. The Regius Professor at Cambridge wishes to recast Christology and Pneumatology on the basis of a theology in which a Logos/Son Christology is replaced by the concept of God as Spirit. 'Spirit' here means not the personal Holy Spirit of traditional Trinitarianism but simply God himself in personal relationship with his creation, and especially as inspiring and informing the spirit of man.

On this basis Lampe rejects ontological Trinitarianism, and the person of Jesus is only unique in degree but not ultimately in kind. His discussion and critique of the traditional and NT understandings of Christ and the Holy Spirit is very astute and draws on a wide range of biblical, Jewish, Apocryphal, Alexandrian, Hellenistic and patriotic reading. But at times he seems bent on presenting the traditional doctrines in a worse light than is really fair (e.g. as essentially tritheistic). The concept of God as Spirit could well make a significant contribution to the reformulation of classic Trinitarianism, in fact, had it not become inextricably bound up in Lampe's hands with the theological reductionism currently fashionable in Cambridge and other places, with which in the reviewer's judgement it need have no necessary connection.

Lampe rejects any idea of a pre-existent Son or Logos, and equally of a post-existent Jesus Christ, in any other sense than that God as Spirit both preceded and survives the life and death of the man Jesus, in whom he was uniquely present to elicit the perfect human response in the form of full sonship to God. The resurrection did not literally happen, and the ascension and *parousia* are of course a 'myth' (the virgin birth is not even worth a mention, since incarnation has been rejected anyway). Personal immortality, resurrection, heaven or hell hereafter for us is also out. The essence of the good news of God's Kingdom is really sonship, the relation which God's Spirit gives us through Jesus as the one in whom alone this relationship is perfectly focused. The ideal of a fall, Satan, demons, original sin and substitutionary or any other atonement are all rejected in favour of the notion of salvation as the continuing of the process of creation, making people whole and evolving the new humanity, through the immanent creativity of the transcendent God as Spirit in man.

If we ask how this all squares with the NT witness of Jesus, the apostles and the prophets, the answer is that it does not; but that in Lampe's view this does not matter, because (a) we cannot be sure that much of the Gospels is necessarily historical anyway, (b) Jesus was a man of his time and so were the apostles, and (c) there is no final or infallible revelation anyway. We are free to jettison, change or add to practically everything other than the ideas of God as Spirit, love and normative sonship or Christlikeness, as our 'new understanding' in any age requires.

Despite the scholarly presentation of an attempted *tour-de-force* in these lectures, the lineage of Ritschl, Maurice, Harnack, de Chardin, Bultmann, Pittenger and Co. is not difficult to recognize: Subjectivism and the spirit of the age have again combined to produce one more example of a theologian getting hold of one idea among several in Scripture, and trying to rewrite the Gospel so as to force it entirely into that one mould. The result in the words of Paul is 'another gospel', however many echoes of parts of the true Gospel may be found in it (and there are not a few, of course). Theologians tried to get rid of the only real Jesus nearly 2,000 years ago. He still survives, nevertheless, as the Lord whose words will outlast the heavens and the earth, let alone subjectively selective theologies.

JOHN P. BAKER

CHURCH DOGMATICS: Index Volume with Aids for the Preacher KARL BARTH

edited G. W. BROMILEY & T. F. TORRANCE

(first published in Germany 1970)

T. & T. Clark 1977 ix + 552pp £10.40

ISBN 0 567 09046 9

The great task of publishing an English translation of Barth's *Kirchliche Dogmatik*, begun single-handed by G. T. Thomson in 1936 and carried on after the war by a team of translators under the editorship of G. W. Bromiley and T. F. Torrance, has at last achieved completion. This volume is divided into two parts, of which the first contains indexes to the whole work. Those who have known the advantage of the German index volume can testify to the great convenience of having a comprehensive index in one place instead of needing to turn from volume to volume. It is likewise of considerable value to have the synopsis of the *Church Dogmatics* with the thesis headings from each section assembled in one place. The editors are to be congratulated on their compilation of the intricate system of indexes which they could not, of course, translate straight from the German, and the proof reader deserves both our commiseration and our thanks.

The second part of the volume consists of *Aids for the Preacher*. These are short passages from the *Church Dogmatics* arranged under the Sundays of the church year and related to the epistles and gospels. Presumably the preacher is intended to read the relevant passages for the coming Sunday in order to get ideas for his own sermon or perhaps to use them as spring-boards for his thinking. This could, one might think, lead to a rather too heavily Barth-oriented pulpit; something, surely, which Barth himself would hardly have applauded.

There are unfortunately some rather glaring misprints, not least the provision of two Fourth Sundays after Easter and no Fifth. And why is this volume a quarter of an inch taller than the others?

T. H. L. PARKER

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HISTORY OF ROME MICHAEL GRANT

Weidenfield and Nicolson 1978 431pp £12.50

ISBN 0 297 77461 1

Michael Grant, lately Vice-Chancellor of Queen's University, Belfast, and before that Professor of Humanity in 'the Athens of the north', is one of the most prolific Roman historians writing in English. His latest work is his most ambitious: a history of Rome from its origins to the demise of the western Empire. By any standards it is a remarkable story, which must be full of interest for thinking people, not least Christians, in a western world which the Roman experience did so much to shape.

Grant's book is straightforward enough for the serious general reader, and solid enough for the senior school student and university beginner, although it is hardly a rival for the revised Cary. Special terms are nearly always explained (an exception is the victor's 'triumph'), and the apparatus of scholarship is absent. Footnotes are almost entirely lacking, and the brief notes at the back merely provide additional data. The book is well furnished with maps, genealogical tables, a list of dates, bibliographies of sources (without information about accessible translations) and modern works, a set of photographic illustrations and a comprehensive index.

The main thread binds together political, social and military affairs. At times the succession of campaigns, civil wars and intrigues (familiar to watchers of 'I Claudius') becomes almost oppressive. But Grant skilfully gathers up other facets of Roman history—law and justice, literature, religion, architecture, agriculture, sculpture. A chapter on Judaism and Christian beginnings reflects Grant's recent monographs on Jesus and Paul. It contains one or two contestable opinions, notably the view that only developments following the Jewish revolt prevented Paul's career being a total failure. But the author does not share the fashionable pessimism about the historical value of the Gospels.

The book incorporates the fruit of recent discoveries and research, for example, on the Etruscans and on domestic architecture, without launching into academic debate. Grant regularly notes developments fraught with long-term significance for European history, and finds contemporary interest in the relation between community and the individual in Roman life. A fine chapter on 'The Fatal Disunities' analyses the disintegration of Roman power in the West. While the narrative occasionally seeks to incorporate an excess of factual information, it flows fluently and readably. At a time when changing educational patterns are increasingly relegating ancient history to the shadows, it is a pleasure to welcome this attractive, accurate introduction to one of the most illustrious and, for Christianity, most providential civilizations of the world.

DAVID F. WRIGHT

THE CHURCH UNDER SIEGE M.A. SMITH

IVP 1976 277pp £2.25

ISBN 0 85110 578 5

Michael Smith is well known for his excellent book *From Christ to*

Constantine. This volume continues the story of the Christian church from Constantine to Charlemagne and does so in an interesting and comprehensive fashion. A glance at the chapter headings shows the way the author has made a conscious effort to make this subject of church history meaningful to the modern Christian: 'Life in the Fourth Century'; 'The Start of the "Christian" Empire'; 'The Fading of the Old Order'; 'Drop-outs and Communes'; 'Christians in Crisis', etc. In short, we have here a well-written and attractively-produced book, worthy of a wide circulation. It would make an excellent text for a parish study group and it ought to be on the shelves of every theological student.

But there are a few critical observations I must make which in no way detract from my estimate of it as a fine book.

First, I find myself parting company from Michael Smith's understanding of the value of church history. His views possibly reflect his Baptist background. In the Introduction he sees the ultimate aim as making us 'better fitted to serve Christ in our generation'. This is true, but only partly true. The period under question contains the four great councils of the church which still form the basis for Trinitarian and Christological dogma. It also produced some of the greatest theologians in Christian history. Although in Anglican theology tradition is not a source of revelation, we acknowledge it to be an important witness to Christian truth, Christian truth is anchored very deeply in Patristic theology and for that reason we believe the first five centuries to be of crucial importance for the faith.

Second, while Michael makes a real effort to introduce his readers to the life at the time, I wish he had spent a whole chapter on Christian worship instead of the few pages here and there which rather haphazardly deal with it. The average Christian wants to know what was the character of worship in the fourth century? What liturgies were used? How central was preaching? What was the importance of Holy Communion?

In spite of these quibbles I commend Michael Smith's book and hope that the readers of *Churchman* will do all they can to extend its influence.

GEORGE CAREY

SELECTIONS FROM ENGLISH WYCLIFFITE WRITINGS

edited ANNE HUDSON
CUP 1978 234pp £10.50

ISBN 0 521 21667 2

Miss Hudson has rendered both historians and theologians a service in collating and annotating a selection of late fourteenth-century and early fifteenth-century Lollard texts which have largely dropped out of history. Her selection covers all the main emphases of the Lollards: their eucharistic theology, which right down to the Reformation caused the then church most concern; the criticism of the ministry from Pope to parish priest, not only for its secularism and corruption, but for its spiritual poverty, which rendered it incapable

of preaching the Word of God; the relation of church and state, particularly the vocation of prince and prelate; Lollard pacifism and social theology. The 'Sixteen Points' on which the bishops accused the Lollards, and 'The Twelve Conclusions of the Lollards' make splendid reading.

In these texts one perceives instantly the spirited power of early English as an instrument of effective theological debate, but more important, that glow of evangelical theology which the later Reformers were to fan to a flame. Expressions such as 'hardy and ready to run after Christ in His cause', 'the melodies of the Holy Ghost', 'the church out of joint', 'dead by sin and quickened by grace', are not only effective language but a lively theology. It is at this point that the reviewer might raise his only reservation, viz., whether the editor shows a sufficient awareness of the theology of the texts, which after all was the only point of the writings, and for which the authors were prepared to die. For example, in Sect. 10:121ff, is not the contrast here the contrast of Works and Faith, and in Sect. 4:145ff, is not the contrast between Moses and Christ that of Law and Gospel?

The work is done with a fine scholarly hand, and the editor displays immense reservoirs of learning. The glossary enables the reader to read without stumbling, the bibliography shows him how to go further. A fine book.

JAMES ATKINSON

JACQUES LEFEVRE D'ÉTAPLES ET SES DISCIPLES:

Epistres et Evangiles pour les Cinquante et Deux Dimanches de l'An Texte de l'édition PIERRE DE VINGLE

edited GUY BEDOUELLE & FRANCO GIACONE

E. J. Brill: Leiden 1976 411pp 96 guilders

ISBN 90 04 044507

This work is the product of a short-lived but notable attempt at reform within the Catholic Church of early sixteenth-century France. From 1521 to 1525 a group of biblical humanists, known as the circle of Meaux, co-operated with the Bishop of Meaux, Guillaume Briçonnet, and the famous scholar Lefèvre d'Étaples, in implementing reform in the diocese. Their special concern was to make the Word of God known to the people. Briçonnet encouraged the reading of the gospel and epistle at Mass in the vernacular, with each to be followed by a short explanatory homily. For this purpose a collection of such homilies was produced, under Lefèvre's inspiration and supervision, but written by a group of his disciples.

The homilies were condemned by the Sorbonne in 1525, but the four known printed editions were published clandestinely later. The text printed here is that of the second (or perhaps third) edition (which has new passages not in the first), published c 1531-2, and hitherto unused by modern scholars. The editors have added a brief summary of each homily, together with summaries of parallel passages in Lefèvre's Latin commentaries, and have noted all variant readings in the other editions. Their introduction concentrates on

describing the editions and a preliminary investigation of the question of authorship, but also includes a brief account of the work's theology. It is a handsome and most useful volume.

These homilies show us the biblical humanism of that period at its most attractive: insisting on the pure Word of God, purged of unbiblical traditions, and on justification by faith alone, with 'works of faith' produced by the Spirit, not as meritorious works, but as the natural product of living faith. To its opponents this was 'Lutheranism' but at that stage there was no intention of renouncing the authority of the Catholic Church. It is a strikingly modern Catholicism, apparently coming into its own again at last after 350 years of repression.

RICHARD BAUCKHAM

THE CATHOLIC SUBJECTS OF ELIZABETH I ADRIAN MOREY

Allen and Unwin 1978 240pp £7.95

ISBN 0 04 942161 1

Studies of Catholic and Protestant conflicts in the sixteenth century have not always been written with much regard for academic objectivity. Dr Morey has given us a readable, straightforward and scrupulously balanced account of the life of Catholics in England under the government of Queen Elizabeth I. Perhaps he is a little hard on the failure of the Elizabethan church to raise the standards of its clergy: in fact the proportion of graduates had risen dramatically by the end of the century. He also gives the impression that Archbishop Grindal was a stern persecutor. By and large, however, he seeks to explain the difficult position of the government; and is also aware of some of the follies of the recusants. 'He seemed so absorbed in meditating on heavenly things as to be quite oblivious of human affairs', was the amusing comment he quotes concerning one young seminary priest who got arrested as soon as he landed in 1581. He survived to become a bishop in 1623. The general picture is one of amazing idealism shown by numerous individuals, often backed by inadequate organization, and leading to precious little reward in this life.

Some years ago Dr P.V. McGrath published an excellent overall assessment of the English government's treatment of religious non-conformists in his *Papists and Puritans under Elizabeth I* (1967). The present work concentrates more on the kind of life possible for Catholics, and the various attempts made to provide for the continuation of Catholicism in England. It is not a piece of original research, but based upon published sources, including several which have appeared since McGrath's book. Its usefulness as an introduction, however, is marred by the price, which ought at least to have ensured the removal of the numerous mis-prints (e.g. pp 111, 177, 194). Neither the text nor the index make it clear that the Lord Hunsdon and the Sir George Carey referred to were one and the same person.

JOHN TILLER

CHURCHMAN

THE TWO KINGDOMS ELIZABETH WHITLEY

Scottish Reformation Society 1977 212pp hardcover £2.50
212pp paperback £1.50

This book covers the eventful period of Scottish history between the death of John Knox (1572) and the flight of James VII (1688), plus a brief look at the changes made under William and Mary. The title comes from Andrew Melville's audacious reminder to James VI that, despite his Divine Right pretensions, there was another kingdom of which James was merely a member.

Mrs Whitley, author of a memorable biography of Knox, and widow of another minister of St Giles', Edinburgh, writes vividly and knowledgeably about Scotland and the battle waged to uphold Christ's Crown and Covenant. She cites many poignant examples in showing how under Charles II and James VII the governmental policy of savage suppression made wild men wilder and changed moderates into extremists. It becomes clear ultimately how the cause of civil and that of religious liberty were inextricably linked, and how the fight won after many wearying years vindicated the principles from which Britain has immeasurably benefited.

Three centuries have passed, during which time Scotland has increasingly tried hard to forget John Knox and his successors. It has woven its folklore instead around less reputable figures: poets, Pretenders, and a queen whom even the monarchy-loving Scots rejected. Mrs Whitley has chosen a subject out of fashion today. Even an English evangelical publishing house's recent *Handbook of Christianity* did not consider the Scottish seventeenth century worth mentioning. Let Mrs Whitley's almost unbearably moving account and her scholarly insights help to restore the balance.

J. D. DOUGLAS

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN

VOLUME 1: 1801-1826 edited IAN KER & THOMAS GORNELL

Clarendon Press and OUP 1978 346pp £18.50 ISBN 0 19 920102 1

Was Newman the 'lost leader' who, had he remained with the evangelicals, would have led them to a second spring and prevented those debilitating disputes which rent the Church of England? Was he ever really an evangelical?

The answers have eluded the historian until now because biographies have been Roman Catholic and the autobiographical writings, whether published by Newman or more recently, are incomplete. This first volume of the *Letters and Diaries*, running until he becomes a fellow of Oriel, is therefore a vital source-book.

Impeccably edited by worthy successors to the late Father Dessain, it provides the scholar with copious detail, including Newman's later notes on the manuscripts, the relevant extracts from his various memoirs, and a biographical index. The more general reader, once he has skipped the scrappy early parts, looks over Newman's shoulder at the day by day activities of a long lost world.

Newman emerges as lovable, brilliant yet immature, easily led, his world bounded by an affectionate family, a small school and the close community of Oxford. He is bowled over by any strong character—Keble, Pusey, or Hawkins who pounces on him for denying that baptism brings new birth. A long anonymous letter to the *Christian Observer* reveals that Newman was aware of a true believer's difficulties in a university, and he seems himself to have fallen into several of the traps he described. The letters to his atheist brother Charles struggle to defend Christianity on philosophical grounds. And how odd that a professed admirer of John Newton, whose own conversion was so slow, should chuck 'evangelical' views at once when parishioners show signs of grace without having assurance of salvation.

Newman's father chose Oxford for his son on the spur of the moment. At Cambridge, Simeon would surely have been a dominant influence. What then?

JOHN POLLOCK

GAINS AND LOSSES: Novels of Faith and Doubt in Victorian England ROBERT LEE WOOLFF

John Murray 1977 537pp £10.50

ISBN 0 7195 3388 0

In 1961 a book appeared with the intriguing title *Search your Soul, Eustace*. Its subject concerns Victorian religious novels and its author is Margaret Maison. The book is divided into the Church of England (High, Low and Broad), the Catholic Church, the Free Churches, Lost Faith and Unorthodoxy. It is a brilliant book spiced with wit and penetration of character. It is so good that it must be asked why we also need Mr Lee Woolff's hefty volume which goes over the same ground and treats the same novels, with some notable additions? Perhaps the additions and some corrections of Margaret Maison's facts, given in the bibliographical note at the end, are the justification for author and publisher alike duplicating what we in great measure already have. The latest book consists of two sets of lectures given at Harvard by an enthusiast for Victorian religious fiction. The book he has produced has both value and interest but it is not as good as its predecessor. One reason for this is that Professor Lee Woolff patronizes the reader. Perhaps students in the English department at Harvard have little knowledge of English history; but a reader in England does not need such interruptions in the text as 'Lord Brougham (1778-1868), celebrated judge, politician, and man of letters' (p 78), and 'Wat Tyler was one of the leaders of the Peasants' Revolt of 1381' (p 116). As this book has some footnotes, surely this information could be placed in them. It seems to me that there is far too much historical and biographical material, especially on the Broad Church theologians. Here again Professor Lee Woolff's specific audience is in view.

It is unfortunate that Professor Lee Woolff consistently identifies Low Church and Evangelical, as there were some Victorian evangelicals who held a robust view of the church. Nor is it accurate to treat

all evangelicals as Calvinists; some were, many more (including the Simeonites) were not. A more careful reading of Conybeare's *Church Parties*, which distinguishes between 'mainstream Evangelical' and 'Recordite', might have saved him from that. The current phrase 'moderate Calvinist', which John Walsh and David Newsome use, may have misled him. On p 289 there is a reference to Lord John Russell, 'the Evangelical Prime Minister'. He was nothing of the kind.

On the positive side, the plots and characterization of the novels is generally well and interestingly told, and it is here, where Professor Lee Woolff goes further than Margaret Maison, that the value of his book will be found.

MICHAEL HENNELL

THE LIFE AND LETTERS OF ROBERT LEWIS DABNEY THOMAS CAREY JOHNSON

Banner of Truth 1977 585pp £4.00

ISBN 0 85151 253 4

It would be a fair guess that few in England have heard of Robert Lewis Dabney and at first sight the Banner of Truth Trust have made a surprising choice for their admirable series of reprints, of Thomas Johnson's massive biography of 1893. Nevertheless, the patient reader will be rewarded by entrance into a world worth exploring. Only old age or convalescence is likely to provide leisure to read every word of the numerous long extracts from Dabney's letters which are inserted in smaller type, but judicious skipping need never be despised.

Dabney was a Virginian Presbyterian theologian (and much else) who lived from 1820-1898; thus his first forty years were in the cultured slave-owning civilization of the Old Dominion with its strong Christian foundation and outlook. The modern reader takes for granted that Christianity and slavery are incompatible: Dabney and his biographer would disagree. They never ceased to regret its passing, and one of the charms of this book (however much we may condemn the attitude to slavery) is its unshamed loyalty to the defeated, ravished Confederacy: Yankees are 'they', Southerners are 'we'. And certainly in this old civilization there was a very fine and attractive spirit, which still lingers south of the Mason-Dixon line.

Dabney became widely known at an early age as writer and editor, theological teacher, pastor and schoolmaster; he was a man of many parts with a vast range of knowledge, religious and secular, and a gift for imparting it. A moderate Calvinist, he had an unswerving loyalty to the Bible as the Word of God and an instinct for sound doctrine. He was something of a statesman and had he gone into politics the South might have avoided the crisis which led to the Civil War, which he did his utmost to prevent. When it came, his loyalty to Virginia was absolute, and led him to be Chief of Staff to Stonewall Jackson until ill health stopped his active service; in one battle he saved Jackson's army, though modesty prevented him taking the credit in his brilliant biography of the fallen leader.

In conquered post-war Virginia he resumed his career as a theological professor and prevented the Southern Presbyterians being swallowed up by the Northern. For this, evangelicals all over the world should be grateful, for the Southern Presbyterians have been far more loyal to the basics of the Reformed faith; indeed, to adapt Wordsworth on Milton, Dabney should be living at this hour, when the Southern Presbyterian Church is once again in crisis.

JOHN POLLOCK

FAITH AND THE FLAG: The Opening of Africa
JEREMY MURRAY-BROWN

Allen and Unwin 1977 238pp £6.95

ISBN 0 04 960008 7

Now that all conceivable doctoral theses have been written on Kierkegaard and Teilhard de Chardin, *doctorandi* (not all of whom are *doctorabiles*) are beginning to discover that missionary history is a shoreless and largely unexplored ocean, on which an infinity of theses can be written. And others too are beginning to turn their eyes to this fascinating ocean. Some time ago I reviewed for this journal Geoffrey Moorhouse's unexpectedly friendly book *The Missionaries*. Now Jeremy Murray-Brown, to whom we already owe an outstanding biography of Jomo Kenyatta, has come before us with *Faith and the Flag*. His work is less comprehensive than that of Moorhouse. He limits himself to central and east Africa and has nothing to say about the west and the north. But he goes much deeper. He tries to see his characters as men and women of their own time, and understand what it was that led them so cheerfully to endure hardship and sickness, isolation, obloquy and the scorn of men, and even death itself.

As was to be expected of a distinguished biographer, he has followed in the main the biographical method, and has grouped his material round the figures of Robert Moffat, David Livingstone, H. M. Stanley, Johann Ludwig Krapf, Cardinal Lavigerie, and General Gordon, a grand collection of eccentrics if ever there was one.

He seems to me least successful in his portrayal of Lavigerie. But it is hard to make sense of that flamboyant, visionary, autocratic, and yet strangely humble, man. It must always be regretted that Lavigerie embraced with such enthusiasm the close association between patriotism and missions which had already done such harm in China, and from which up to his time missionary work in Africa had on the whole been remarkably free.

The section which will bring to the reader not over-familiar with missionary history the greatest measure of new light is, I think, that on Krapf. The British have always tended rather to underestimate Krapf, perhaps because he was a German and much of his best writing was in the German language. But the South African J. du Plessis, in his classic work *The Evangelisation of Pagan Africa* (1929), with which Murray-Brown does not seem to be acquainted, ranks Krapf in some respects even higher than Livingstone as a

missionary:

Murray-Brown is at his best on Livingstone, whom he recognizes to have been an extraordinarily complex character. There was indeed a shadow side to Livingstone. He could be cantankerous and churlish; he was much better at leading Africans than at directing Europeans; he was vain and much concerned about his reputation, not above at times taking to himself credit that really belonged to others. But all this has been known since the publication of the life of Stewart of Lovedale in 1909. Tim Jeal, in his debunking book published at the time of the centenary of Livingstone's death (1973), hardly added anything to what was already widely known to students. Murray-Brown gives a much more agreeable picture: 'Stanley was astonished to find how wide of the mark was his (Kirk's) judgement of his former chief. Livingstone proved to be a man full of fun, with an astonishingly retentive memory. He was dignified, open and humble. Withal, a man of such personal integrity as Stanley had not found in six years of journalism.' (p 151) I have never really found any reason to modify my early judgement that the two great men of the nineteenth century were Abraham Lincoln and David Livingstone.

Murray-Brown is entirely free from the anti-missionary myth, and the distortion of much African history-writing that it has brought about. He is quite prepared to recognize the weak sides of his characters—their narrowness and prejudice, their lack of judgement and their failures in prophetic vision. But he is aware of the intense sincerity, the love of Africa and Africans, the hatred of all that was evil, and the determination that the standard of Christ should be raised everywhere in what in their days was known as the dark continent, by which all their ways were determined and which made all their sacrifices seem to them worthwhile.

Murray-Brown has not added greatly to knowledge. But he has produced a readable and reliable account of a number of great events; the book can be strongly recommended to all those who want to know something of the process by which Africa has come to be what it is today, and are prepared to look with an unprejudiced eye on the work of those who served long and generously without counting the cost to themselves.

+ STEPHEN NEILL

THE SALVATIONISTS JOHN COUTTS

Mowbrays 1978 156pp £6.95

ISBN 0 264 66071 4

An early Salvation Army leader, George Scott Railton, hung his head in shame when his son went to Oxford. The author of this book, on the other hand, who is son of a Salvation Army general and himself a major, won a double first (Oxford and London) and a DD (Edinburgh). He is therefore in a strategic position to describe and discuss a movement which has shed its early narrowness without losing its spiritual vitality. His loyalty and affection for the Army does not exclude discrimination and detachment, and his prose flows easily.

He shows briefly how the Army arose out of Methodism. When William Booth founded his new denomination 'while believing—like

most founders of denominations—that he was doing nothing of the kind', he carried much Methodism with him. John Coutts outlines the basic beliefs of the Army and describes the inner life of Salvationists, their characteristics and their traditions, some of which have changed with the years. A specially interesting chapter discusses their attitude to liturgy and why sacraments have no place in their worship or theology. Naturally there is a section on their social work, the side most admired by the public.

Major Coutts served nine years in Nigeria and is now youth secretary in Scotland. His quick look at the Army's worldwide work, both historically and by vignettes of active officers today, rounds off a book which illuminates the Salvation Army, as it really is, with engaging humour and true spirituality.

JOHN POLLOCK

BUGLES IN THE AFTERNOON COLIN MORRIS

Epworth 1977 190pp £1.00

ISBN 7162 0300 6

Colin Morris does not say bland things. This oddly-titled volume is a collection of sermons and talks given during his year as President of the Methodist Conference; it contains some sharp analysis of the weakness and strengths of contemporary Christian life in Britain.

The author's description of the church as 'tired', in his introduction, sets the background for the eleven essays. He is mainly concerned with the institution of the church and its internal matters, rather than with its activity in the world. It would be difficult for an historian writing about this period in years to come to glean much about contemporary life. 'Man in Chains' explores the human rights' problem and is appropriate for Prisoner of Conscience Year. 'The Christian Case for Democracy' is by far the most stimulating, and Morris is not naive about this. He does not accept, as Barth did, that democracy is the New Testament pattern for the State; rather he endorses liberal democracy as reflecting the gospel insights into how institutions should be run and amplifies this in some detail. I am glad to have this paperback for that alone.

Other subjects covered include ministry, where he says some important things about the signs of true apostolic ministry; and prophecy, where he is rather unconvincing. His essays on 'Christian Leadership' and 'Marks of the Visible Church' are timely and biblical. Sadly the Queen's Jubilee is not mentioned in a volume covering 1977 and there is little if any hint that economics plays any part in the life of the world or the church, which is perhaps significant in a year when inflation topped 20% at one time.

In spite of these limitations this is a very readable and at times provocative short book. There is no place in it for trendy theology but a refreshing re-affirmation of Paul's declaration that 'For me to live is Christ' and that faith in, love for and hope from the risen Christ makes for wholeness of Christian experience. Christians of all persuasions can benefit from the ministry of Colin Morris.

SIMON WEBLEY

THE RUSSIANS AND THEIR CHURCH
NICOLAS ZERNOV

SPCK 1978 192pp £2.50

ISBN 0 281 03588 1

This revised and updated third edition of a book first published over thirty years ago is very welcome. First, it illustrates the continuing vigour of a great man, Dr Nicolas Zernov, to whom virtually everyone in this country interested in the Russian Orthodox Church has owed a debt of gratitude for nearly half a century. Second, the gap it was originally intended to fill has not been plugged by other works.

Dr Zernov could see in the 1940s that there had never been a proper history in English of one of the great branches of the Christian Church. He wrote this work as a stopgap, in view of the growing interest in the subject. It was intended as a general introduction for the non-specialist—and so it still is, even more valuable now that it has been updated to cover the main landmarks since the Revolution. It would have been so easy to let these final chapters overweight the book, but its proportions are beautifully preserved. If it is possible to cover 990 years of history in under 200 pages, this book does it—though one may now ask even more insistently: Shall we ever see a major work in English covering the whole period? I know of no one even engaged on such a project, which would surely be a life's work for a gifted researcher and writer.

The revised bibliography gives ample evidence of a vigorous growth of interest in the Russian Church, both the inspiring parts of the past and its persecuted present, so one still hopes this book will inspire some to write the *magnum opus*.

MICHAEL BOURDEAUX

ANGLICANISM AND THE LAMBETH CONFERENCES

ALAN M. G. STEPHENSON

SPCK 1978 XVI + 341pp £12.50

ISBN 0 281 03580 6

I like having good books sent me for review: it therefore gives me great pleasure to have on my table a book that I can commend, with hardly any reservations, to all classes of readers. Alan Stephenson has already placed us in his debt with an authoritative book on the first Lambeth Conference; now he has extended his range to a survey of the history and achievement of the whole series of Lambeth Conferences. He sets out the story from the time when there was no Lambeth Conference and there was extremely strong opposition to the very idea of it through the changes and chances of more than a century, and ends with a prudent word of prophecy.

Dr Stephenson is exceptionally well qualified for the task. He has an enviable acquaintance with the entire literature of the subject, a cool and dispassionate judgement, a sense of humour, an awareness of the significance of personality in the making of history, and the capacity to discern what is significant in a mass of detail. It cannot be said that the whole of what he has written is interesting. Agendas and commissions and chairmen and resolutions have to be faithfully

recorded; otherwise the story would not be adequately told. Some of these sections cannot but be tedious; but for the patient reader the tapestry which unfolds itself is impressive and at points moving.

In the framework of general approval I may perhaps be allowed at one point to amplify, at one to criticize, and on two to comment.

On page 191 (note 21), I find myself quoted in a letter which I did not mark 'confidential' but which I never expected to see in print. On the subject of the Church of South India Dr Stephenson correctly notes that 'the total number of bishops attending the Conference was 329 so it would appear that about 100 did not vote.' The silence of thirty years should perhaps now be broken. The long debate on South India drew to its close on a Friday afternoon. Archbishop Fisher then called for a vote. It is astonishing that, from his commanding position, he did not realize how many places were vacant. It is just the fact that bishops are no more orderly than any other body. A large number, believing that nothing very important would happen on Friday afternoon, had sneaked away to social activities or to preaching engagements in the country. They did not vote because they were not there. It was agreed that the figures of the voting should be kept entirely confidential, but bishops are no better at holding their tongues than anyone else. A bishop from Africa (whose name I have fortunately forgotten), staying with the Cowley Fathers in Westminster, revealed the figures over breakfast on Saturday. By Monday morning they were widely known throughout London and to the press. Geoffrey Fisher was naturally and rightly incensed; but he decided, wisely, that the only thing to be done was to give an official statement to the press and so to guard against possibly exaggerated rumours. There was no foundation whatever for the statement, confidently made by among others Dean Duncan-Jones of Chichester, that it was a known fact that, if all had been present, the voting would have gone the other way. The Archbishop categorically denied this. He said that all the evidence went to show that, if all had been present, the percentages would have been precisely the same: about 60 per cent in favour of the immediate recognition of South India, about 40 per cent against, including those who generally approved of South India but pleaded for patience in reaching any clear decision. We could have pressed for action to be taken on the majority vote—and split the Anglican Communion. It is known that all the plans had been made for a schism, under the somewhat tempestuous leadership of Dom Gregory Dix, and that one bishop was prepared to go into exile and to maintain the apostolic succession, if an Old Catholic Church was formed in England. It is good that Anglican moderation saved the day.

I do not share Dr Stephenson's generally favourable opinion of the Conference of 1968. A more general view would be that it was so poorly prepared and so ineptly conducted that it said nothing important and did nothing of significance. It was for this reason that doubts as to the holding of any further Lambeth Conferences were so strongly expressed.

I think that Dr Stephenson is a little over-optimistic in his estimate of the genuinely democratic character of the Lambeth Conference

today. It is clear that up to 1920 Archbishop Davidson kept everything in the hands of a small group of English diocesan bishops, all high churchmen, whom he trusted. 1930 saw a slight change; but of the overseas bishops who were given responsible jobs, practically all were Englishmen abroad. A real change came in 1948: hardly any of us had been at a Lambeth Conference before, and there was a feeling of freedom and experiment in the air. But only in 1958 was an overseas bishop able to make a profound impression on the Conference: the chairing of the commission on the family by Bishop Stephen Bayne was regarded by all as a masterly achievement. But I am afraid that the Canadian Bishop Luxton's assessment (p257) is still all too true: 'Their English brethren seem on the whole to have accepted them almost as equals. I wish that I could make a full statement rather than this guarded and qualified one, but many of the English bishops still live in an awesome atmosphere of first-class citizenship that cannot be opened to those who are not members of "the club".'

George Bell's rueful comments on the conference of 1958 ring true to me: '*Few outstanding figures . . .* But very few weighty bishops: and it was noted that the English bishops failed to give leadership.' (p 212) The records of the earlier years are studded with the names of really great and outstanding men. Where are their like today? I suppose that the English church has never in history had a more conscientious, devoted and diligent set of bishops. Yet it is just the case that no one of them has written a book of first-class theological importance. And among the American bishops there is only one who could be accounted a scholar. We do not of course know how many *episcopabiles* have said *nolo episcopari*, as every man has a right to do (we do know of one or two, superbly qualified, who have felt unable to accept the invitation). But is this not one aspect of the depressing sense of mediocrity which weighs upon us in so many aspects of life—political, artistic and educational? Is the age of democracy also an age of a rather featureless uniformity?

I am glad that there is to be* a Lambeth Conference in 1978. Opposition has generally come from the English bishops who, being near to the corridors of power, find it hard to realize what a Lambeth Conference can mean to one who has been bearing the burden and heat of the day in the remote places of Papua-New Guinea or New York. Only a bishop knows what a bishop's job is like: the opportunity of meeting and sharing with others who are doing the same job under very different conditions is of incalculable value. Lambeth Conferences can and should change; but let them continue until the holding of a General Council of the Church becomes possible.

*review written just before Lambeth 1978.

+ STEPHEN NEILL

BISHOPS' MOVE edited MICHAEL HARPER
 Hodder and Stoughton 1978 160pp £2.50

ISBN 0 340 22798 2

The charismatic renewal is one of many signs of spiritual vitality in

the contemporary church. *Bishops' Move*, edited by Michael Harper, is a clear indication that, given wise leadership, it can prove to be of great benefit.

Naturally, in a symposium such as this, the various contributions are of unequal value. But I would particularly draw attention to the first and the last contributions.

The first, by the Archbishop of Capetown, goes deeply into the vexed question of the relation between personal evangelism and social action. I found it one of the most helpful contributions that I have ever read on this vexed and thorny issue.

The final contribution, by the Bishop of Singapore, deals with the subject of worship and shows how the Holy Spirit can bring worship alive, making it spontaneous and joyful.

The other contributions, though less weighty, are courageous and in some cases costly. They contain personal tributes to the difference that the Holy Spirit has made in the lives of bishops in different parts of the world. One of the most moving accounts is that written by the Bishop of Colorado, who does not hesitate to make clear the personal and moral changes that came about in his life as a result of being 'baptized with the Spirit or, as one bishop describes the experience, a 'filling' of the Holy Spirit.

This is a book well worth reading and I hope that it will be read by many whose spiritual life has become rather stale or shallow.

+ CUTHBERT BARDSLEY

KANT: An Introduction C. D. BROAD edited C. LEWY
 CUP 1978 320pp hardcover £12.50 ISBN 0 521 21755 5
 paperback £4.50 ISBN 0 521 29265 4

Casimir Lewy has followed the publication of Broad's lectures on Leibniz, published some months ago, with his lectures on Kant. C. D. Broad was a professor of philosophy at Cambridge from 1933-53 and died in 1971. Although a contemporary of Wittgenstein's at Cambridge, he seems to have been remarkably unaffected by him. The lectures concentrate mainly on the epistemological and ontological doctrines of the *Critique of Pure Reason* but occasionally strands from Kant's other writings are threaded in where these help to make clear what is discussed in the first *Critique*. So there is comparatively little on Kant's ethics and 'moral theology'. And on certain other key matters, for example Kant's attempted reconciliation of freedom and determinism, Broad is disappointingly brief.

But in the main Broad is helpfully thorough in his treatment of Kant's formidable but fantastic ideas. Commentators on Kant at this level tend to come in one of three kinds. There are those who, revering the master, dot every i and cross every t and defend at all costs. There are those who, like Strawson and (to a lesser extent) Bennett, attempt rationally to reconstruct Kant. And there are those who, like Broad, ask detailed and straightforward (but piecemeal) questions about what Kant means, whether what he says can be put in a less convoluted way, and whether his arguments are valid.

Although Broad's lectures are said to form an 'introduction' to Kant, the books by Kemp or Korner or Ewing would be preferable to begin with.

Besides being of intrinsic philosophical interest and importance, Kant's ideas are significant for the influence that they have had on theological method and textual criticism. Since Kant, continental Protestant theology has become anthropological rather than theological in method, beginning with man and his religious and moral states rather than God and his will; since it is alleged by Kant that although it is possible to *think* about God it is impossible to *know* anything about him since he transcends the categories of space and time in accordance with which the human mind necessarily perceives things. And for a similar set of reasons the NT documents (for example) must be thought of not as divine revelation but as human construction, the only questions being about the materials used in the construction and the motives for it. For these reasons, if for no other, the Christian theologian needs to be acquainted with Kant's tortuous writings. To make this acquaintance, help is needed. Broad's lectures provide a sophisticated and sharp-witted guide for the more advanced student.

PAUL HELM

ANTI-JUDAISM IN CHRISTIAN THEOLOGY

CHARLOTTE KLEIN translated EDWARD QUINN

SPCK 1978 176pp £3.95

ISBN 0 281 02988 1

In spite of its fairly obvious shortcomings, this book should command the attention of all serious theological thinkers. Written by a Roman Catholic nun, it is concerned with the indubitable fact that theological writing in Germany and France, though hardly Switzerland, has shown little reaction to the treatment of the Jews in the Nazi period and to the theological bias that facilitated it. She stresses that as a result the student, faced with a more objective picture of Judaism, does not seem able to assimilate it.

The weakness of the book lies essentially in lack of space. Though a chapter on the Anglo-American scene has been added, the strength of tradition, Roman Catholic, Lutheran and university in Germany is inadequately explained for the English reader—there was no need for this in the original. Above all, it does not tackle the major problem in Jewish-Christian relationships, viz. how are Judaism and Christianity to be described? Are we to look at idealized pictures of both religions, or are we to see them as they have been in practice, though making reasonable allowances for the historical pressures behind some of the worst blemishes? If we do so, we shall find strange resemblances between the two faiths. Above all, we shall have to recognize that the baptized Gentile is often no more Christian than the circumcized Jew is truly Jewish. From the second century on, the church made the mistake of thinking that it had to attack Judaism and the Jews instead of demonstrating the superiority of the New Covenant by life. It is true that the New Testament attacks some Jews, even as it attacks

some Gentiles, but it does not attack Jewry as such. It is often overlooked that Paul's main strictures are against the Judaizer, not the Jew.

We may hope that the author will one day give us her picture of Judaism as she thinks it ought to be seen, but that in it she will resist the temptation of emending or scaling down some of the relevant New Testament statements.

A line seems to have dropped out at the top of p 29. On p 41 *qorban* has been once wrongly spelled. Incidentally, if it is not mentioned in rabbinic writings, it is easier to believe that *qorban* was dropped because the rabbis realized the truth of Jesus' words, than that it was invented by the evangelists.

H. L. ELLISON

DELIVERANCE FROM THE CROSS **MUHAMMAD ZAFRULLA KHAN**

The London Mosque 1978 104pp £1.25

ISBN 0 85525 014 3

Sir Zafrulla Khan, the author, is a lawyer and a former president of the International Court of Justice. He is also a Muslim, though not orthodox. Sir Zafrulla belongs to the Ahmadiyya Movement which believes that Jesus did not die, but revived after his crucifixion and went on a missionary journey through India searching for the ten lost tribes of Israel. This contrasts with orthodox Islam which holds that Jesus went straight to heaven without dying.

This is as good an apologetic as can be found for the bizarre beliefs of the Ahmadiyyas and Sir Zafrulla is anxious to get as much help as he can, from people like the *Myth of God Incarnate* theologians, to insist that Jesus was a prophet but not God's Son. There is also a chapter on the Shroud of Turin where the author embellishes his view that Jesus did not expire but revived in the garden tomb and borrowed the gardener's clothes to cover himself.

The Ahmadiyya Movement is a heresy so far as orthodox Islam is concerned because it teaches that its founder Mirza Ghulam Ahmad, an Indian, was the promised Messiah of the Jews and Christians as well as the Mahdi the Muslims await. Sir Zafrulla unfortunately does not offer any helpful explanation of his messiah's death in 1908 and how this fits into biblical or koranic teaching.

The Ahmadiyyas launched an expensive evangelistic campaign in London with this book and they are certainly the fastest-growing Muslim group in the world. However, there is much in their belief that is sheer fantasy and it is worthwhile to have *Deliverance from the Cross* spelling it out in black and white.

GORDON FYLES

MEN AT WORK : A Christian Approach to Business and Industrial Ethics JACK KEISER

Epworth 1978 128pp £1.25

ISBN 0 7162 0298 0

This is very readable and informative book about working life in

industry today. In the best tradition of popular literature, the author draws on his own wide experience to introduce his readers to the key ethical questions which industrial life ought to pose for Christian people.

Mr Keiser sees life in the city as full of possibilities—as a symbol of hope for people living in the midst of a wilderness experience. He approaches urban industrial life by looking for its possibilities in the service of truly human community. He does not attempt to present answers to the many questions which he sets his readers, but manages to provide such an insight into working life today that he is able to help us to understand the central questions and so be better equipped to search for helpful solutions.

The book takes a look at the complex relationships and attitudes inside factory life. It takes a critical look at the profit motive, at the capitalist system, at the nature of poverty, and at a helpful Christian ethic beyond the old Protestant work ethic for working life today. The book closes with a suggested model for healthy industrial life and invites Christians to share in building such structures.

I found the book most helpful in giving insight into the feel of industrial life. The experience of the author comes through in the book in a creative way. If it lacks anything in its modest aim, it seems to be in an understanding of the nature and place of conflict in working life, and still seems to think that a biblical work ethic will be about remunerative work and not something to do with our total life as Christians lived in a vocational way.

Each chapter concludes with some questions for group discussion. It would be a most excellent book for Christian groups inside and outside of industry to use as a starter in Christian education about work and about industry in particular. Epworth are also to be congratulated on the simple and attractive presentation and the reasonableness of the price.

JOHN GLADWIN

WHO CASTS THE FIRST STONE? A New Look at Crime and Punishment JOANNA KELLEY

Epworth 1978 126pp £1.25

ISBN 0 7162 0297 2

This book is a first-class introduction to the whole area of crime and punishment. It is the sort of book which gently and effectively undermines so much popular thinking about crime and punishment—thinking which can be found with depressing regularity in the pews of orthodox churches!

Joanna Kelly writes from 27 years' experience in the prison service. She begins by opening up to us the causes of delinquency. Did we know, for example, that it is almost certain that 90 per cent of all criminals in this country come from broken homes? Such information, illustrated with personal cases, enables the reader to begin to think beyond the simplistic 'law and order' campaign towards the healing of our community life as the most fundamental way of reducing crime. The book takes us on to consider the motives for

punishment, and points to the double duty of the law to protect the criminal from the revengeful motives of those involved and to punish to uphold the law in society. Wisely, the author leads us on to consider the limitations of punishment without trying to offer simplistic solutions as alternatives.

The two chapters on the history of punishment from the eighteenth century to the present day are full of information and point to changing social attitudes to punishment. This whole section raises the question of the suitability of institutionalized punishment for helping criminals to move away from crime back into normal community life. Are prisons and borstal self-defeating because of their very nature?

Finally, the author looks at the other sanctions of the law, draws a number of conclusions, and sets questions for discussion. This little book is full of wisdom, compassion, and helpful information. An excellent beginner for Christians concerned to learn about the problems of crime and punishment today.

JOHN GLADWIN

CHRISTIAN CREATIONIST ETHICS ROY W. BUTLER

Craig Press USA 1976 55pp \$1.95

This small booklet is an attempt to discuss the logical questions which arise from taking a Christian creationist point of view in ethics in relation to some contemporary moral theories. Dr Butler discusses four main questions in this analysis: the quest for ethical objectivity with special reference to recent ethical discussions, the nature of moral statements, the logical problems raised against Christian creationism, and the problem of moral justification.

The central thesis for Dr Butler's Christian creationist ethics is that 'Good means willed by God'. That is to say, morality is dependent on God for its being. That means that, as far as he is concerned, moral judgements are a species of metaphysical statements and they are universal. However, not all behaviour is either moral or immoral; behaviour is moral only when it is classifiable under God's moral order. God is the creator of moral order and as such is absolute legislator; he is uniquely Lord of creation. There is no problem under creationist ethics for the derivation of *ought* from *is*, since fact and value are inextricably united in both God and creation. However, moral statements do possess different meanings within different metaphysical contexts. Verbally identical statements do not necessarily have the same meaning in different metaphysical contexts, and ethical judgements are justifiable only on the assumption of the truth of the propositional revelation of the Bible. However, because of what Dr Butler calls the principle of total moral inability without grace, the revelational character of the Bible cannot be received.

It is difficult to comment on or criticize the very terse argument of this small booklet. Its very brevity means that the argument is conducted in a very summary fashion and there are nuances which are treated somewhat roughly on the way through. There are also some assumptions about the nature of Christianity, which is seen

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from a strongly Reformed standpoint. However, this is a book designed to introduce students to the arguments about ethical discourse and Christian ethical statements, and it does that very well. There are references in the footnotes to the people who are discussed in the text of the book and students are thus able to pursue the discussion at greater length and with more precision by following up the references. It is particularly useful to have the question of moral autonomy raised in the very sharp form that we have in this book and its relationship to the coherence and unity of knowledge drawn out.

BRUCE KAYE

A HANDBOOK OF PASTORAL WORK **MICHAEL HOCKING**

Mowbrays 1977 117pp £1.95

ISBN 0 264 66312 8

Anybody who attempts to explain the pastoral role of the clergyman is to be commended. During the last decade there has been far too much uncertainty among younger ordinands, many of whom came to believe that if the Social Services provide a caring agency for every human need what was left for the clergy to do? As the content of this book shows, the pastoral ministry has in fact endless scope. It has a part to play in almost every human problem, and what is more that contribution is unique.

The title of this book perhaps overstates its value: it is no 'Handbook', as any comprehensive work on the pastoral ministry would take volumes. More accurately, it is a small paperback offering general guidelines and helpful hints gathered by a parochial clergyman who has spent over forty years doing the job. Among the most helpful chapters are those dealing with Engaged Couples, Marriage Breakdown, and Ministry to the Dying. However, subjects as complex as Divorce, Abortion and Alcoholism are only touched on and really need more attention than a paragraph, which is all the writer is able to give us. This is a very practical look at the parochial pastoral ministry, freely illustrated from a wealth of experience and helpful to the beginner even if some might question its paternalism—'pastoral work really means the shepherd looking after his sheep' (p3)—and its doctrine—'ours is the religion of the second chance' (p91). Of its omissions, much more could have been said about the pastoral role of the 'group' in parochial ministry today, along with the gifts of the laity in counselling and caring. However, it gives any newcomer a vision of the immense privilege and possibilities of the pastoral ministry.

GORDON JONES

PEACE AT THE LAST: Talks with the Dying **NORMAN AUTTON**

SPCK 1978 145pp £2.75

ISBN 0 281 03575 X

This is one of SPCK's new Care and Counselling series (no connection with Care and Counsel; an unfortunate confusion of names).

From the wealth of his experience as an Anglican priest and a hospital chaplain, Norman Autton writes sixteen 'talks' to an imaginary person who knows he is dying. Canon Autton writes with honesty, simplicity and deep sensitivity.

He discusses some emotional reactions to the process of dying—shock, anger, depression, fear—and the physical humiliation, weakness and pain. In a very moving section he shows the patient how to bring the entire experience into the presence of the Lord, to pray and to know forgiveness, comfort, strength and peace. He helps the patient to share with his loved ones and also refers to some ways of helping children to understand about dying and death. He includes information about material and financial help which is available.

I would recommend this book without reservation to anyone whose life situation includes the experience of dying, be it his own experience or someone else's. It could usefully be read aloud together, wept over, shared intimately and found to be a wonderful means of deepening a human relationship and stimulating a recommitment to God. It would probably be more readily understood by a Christian, but since only a fool will jest in the face of death, it has something to say to everyone about 'preparation for the longest journey man ever took.'

MYRA CHAVE-JONES

THE CRUCIFIED IS NO STRANGER SEBASTIAN MOORE

Darton, Longman and Todd 1977 116pp £1.95

ISBN 0 232 51375 9

During his Liverpool days, Sebastian Moore, a monk of Downside, once helped me to conduct the wedding of a Catholic boy to an Anglican girl. In that brief encounter, extending delightfully across afternoon tea, he imparted a charming sense of intellect, holiness and simplicity. In this, his third book (other titles are *God is a New Language*, and *No Exit*), he seems to be engaged in another kind of marriage, this time between a Catholic reading of the New Testament and the depth psychology of C. J. Jung. In it one becomes aware of the complexity of thought underlying and sustaining his spirituality.

It is not an easy book. It is the fruit of much prayer and meditation and only those activities will unlock all its meanings. I should prefer to live with it for a year before writing a review. But that is favourable comment, since it indicates that its attraction outweighs its difficulty. For, in exploring the meaning of the cross in history and in human experience, the author has ransacked himself. The book is written on the fruits of a long and passionately honest inner toil.

Distinguishing between the Ego and the True Self, Moore maintains that when we sin we are crucifying our true self. But Christ is our true life—hence 'no stranger'—and Christ crucified is the ultimate expression of the sin which God embraces in us. At the root of sin is fear: fear to be our true selves; to be as Christ; fear even to live without this fear. Yet in Christ crucified we find ourselves.

The Crucified is No Stranger will be of real and sometimes vivid help to meditation, counselling, and preaching. He has much that is

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helpful to say about sin, guilt, forgiveness, death, resurrection and God. Evangelistic preaching will, in particular, gain from a careful reading of it. Two examples to give a flavour of its challenge: 'The most passionately protected thing in us is our mediocrity, our fundamental indecision in respect of life. Its protection will require and not stop at murder' (p 13). 'The Christian is a person who has shot his bolt as a person and found himself twice a person in the love of God' (p 41).

DICK WILLIAMS

JOURNEY INTO CHRIST ALAN W. JONES

SPCK 1978 143pp £2.95

ISBN 0 281 03597 0

First published in America in 1977, *Journey into Christ* is an exploration of spirituality using the 'journey' image. The author, trained at Mirfield and now Associate Professor of Ascetical Theology at General Theological Seminary, New York, draws vividly on the symbols of literature and contemporary events (including Water-gate). Drama, novels, poetry, music, psychology and comparative religion are the tools used. When we seem lost in universalist relativism we meet stringent reminders of Scripture and gospel: the journey is to Jesus, with Jesus, and in company. Having drawn help from psychological experience and theory, Alan Jones affirms man's need to be liberated from such 'idols'.

Successive chapters deal with the journey and our preparation for it; the wasteland; successive liberations to be passed through in new birth; the possibility of a transfigured life; and contemplation as the 'vade-mecum'. While the mapping is clearly done, it is apparent that the journey may involve back and forth wandering. No techniques of one-way travel are offered; for some it is a spiral journey. Augustine is quoted with appreciation—'We have found, not the thing itself, but where it is to be sought: and that will suffice to give us a point from which a fresh start may be undertaken.'

I found this lively treatment, combined with solid exposition, most helpful. The treatment of myth is particularly apposite in relation to recent stirrings of the theological waters. The relevance of Scripture and gospel in a world overfed on the myths of behavioural sciences and depth psychology is declared. It is good to be reminded that we do not 'have to remain trapped in our psychologically determined prison'—or myths either!

PETER R. AKEHURST

FINDING PRAYER J. H. CHURCHILL

SCM Press 1978 119pp £1.60

ISBN 0 334 00478 0

The Dean of Carlisle has written a gentle book full of hidden strengths. Prayer is an experience to be found. There is a way in and a way on. It can be worked at (in or on) from wherever we are. A series of routes into the country and experience of prayer is mapped. Anyone's prayer life can be extended by working at it and this is

within reach of all. The book is the fruit of attempts to help adults at prayer since the sixties.

These brief, readably fresh 'conversations' seldom coerce. 'The Way In' starts from common experiences of wonder, gratitude, appreciation, dependence, concern, co-operation, acceptance and involvement. 'The Way On' explores the building of layers of corporateness, contemplation, practical concern, communion, confession, self-denial, abiding, yearning and loving. The traditional practice of prayer is the Dean's obvious love and strength. It is presented in a winning, contemporary idiom; sometimes the mood is so 'open' as to be almost provisional. This turns out to be the openness of supreme confidence in the value of the goods and the methods.

I found helpful the emphasis on prayer as growing relationship with God in which he also is seeking us; the suggestion of worship as renewing our prayer; and the discussions of asking and forgiveness. Eastern techniques, while recognized and valued, are kept firmly in place: 'Eastern techniques may help some to come to a threshold of awareness, but to stop there may be to stop short of responsibility . . . The prayer of yearning is not to be by-passed with transcendental techniques. In it we work through the layers of self to the deep loving of God.' (p 106) This turns out to be a frontier book of great value alike for the revolutionary activist, the escaping 'spiritualist' or nominal churchgoer, to polarize the possibilities.

PETER R. AKEHURST

DR S. S. WESLEY: Portrait of a Victorian Musician
PAUL CHAPPELL

Mayhew-McCrimmon 1977 198pp £5.00

ISBN 0 85597 198 3

In 1908 Stanford wrote of the Wesley family, 'Musicians have too long ignored their influence upon the modern renaissance in England . . . to which they gave the strongest impulse since Purcell . . . ' It is not surprising that the influence of Samuel Sebastian Wesley was substantial, considering he held four London church organist appointments between the ages of 15 and 22, and later, in addition to Leeds Parish Church, four cathedral posts (Hereford, Winchester, Exeter and Gloucester).

Paul Chappell has given us a scholarly biography which is eminently satisfying both in content and in style, filled, as it is, with amusing and fascinating anecdotes. (Lionel Dakers adds an authoritative weight to this view in the foreword.) It is well documented and contains a large number of extracts from Wesley's own letters which reveal his eccentricity and humour in the fields of music as well as angling—a sport which permeated deeply into his unusual and often paradoxical personality. One can breathe the dust of Victorian ecclesia through his accounts of crusty clerical conventions of the day, concert programmes, organ specifications, musicians' stipends etc (he was never in easy financial circumstances, and always regretted that he was unable to afford to travel more readily to visit his family in other parts of the country).

As well as a full and frank account of his personal life, which was focused on the various church appointments, there is a useful classified list of works with comment on all the individual pieces (it's good to know when lollipops like 'Blessed be the God', 'The Wilderness' or even his 'Symphony in C' were written, and why), photographs, an unusually full general index and all the evidence of deep study by the author. Through it all we can gain considerable insight into Wesley's wide contribution to the life and times before the era of Vaughan Williams, Holst, Elgar, Walton, Howells etc., who in their turn grew out of the soil prepared and sown by this great musician of the 'Three Choirs' country.

ROBIN SHELDON

NEW TESTAMENT MISCELLANY

A number of books received over the last two years or so will be reviewed together in this article, following up that in *Churchman* 91:1 (January 1977). First is Eduard Lohse, *The New Testament Environment*, translated by John E. Steely (SCM Press 1976, 296pp, £6.00., ISBN 0 334 02213 4). The author is Bishop of the Evangelical Lutheran Church of Hanover and was formerly Professor of New Testament at Kiel and Göttingen, and the work was first published in a revised edition in German in 1974. It is a popular introduction to the world out of which the NT came. The first main section of the book deals with Judaism in the time of the NT. After a historical introduction it treats of the religious movements in Judaism at the time, majoring on the Qumran community and being disappointingly short on the Zealots. There is then a chapter on Jewish life and belief. The second main section deals with the Hellenistic-Roman environment and takes us through politics and society, religious movements and intellectual currents and Gnosticism. It is a useful and informative book, largely non-technical but with the occasional word unexplained. There is not as much assessment as there might be of the importance of the various factors in the NT environment in shaping the gospel and the church. The translation is at times somewhat stilted.

Two Testaments, One Bible by D. L. Baker (IVP 1976, 554pp, £4.95, ISBN 0 85111 500 4) is essentially a PhD thesis of Sheffield University, subtitled 'A study of some modern solutions to the theological problem of the relationship between the Old and New Testaments'. It is a thorough and painstaking study of a whole range of modern writers on the subject. Dr Baker finds eight distinct, though not all mutually exclusive, major solutions to the problem: the 'Old Testament' solutions of van Ruler and Miskotte, the 'New Testament' solutions of Bultmann and Baumgärtel and four 'biblical' solutions espoused by different writers. These last are that the Old and New Testaments are equally Christian Scripture, that they correspond to each other, that they form one salvation history and that they are continuous and discontinuous. Anyone working in this field will find this book of real value and it is good to see a British publisher producing a thesis in this form by offset lithography when it would have been almost impossible to produce it commercially by letter-

press. It is possible to refer quickly to any part of the book because of the very full index at the beginning, but 135 pages of bibliography (some 1750 entries) may seem somewhat excessive even for a thesis!

Another thesis, this time from Manchester, is contained in *A History of Interpretation of Hebrews 7: 1-10 from the Reformation to the Present* by Bruce Demarest (J. C. B. Mohr [Paul Siebeck] Tübingen 1976, 146pp, DM32, ISBN 3 16 138531 4). This, too, is photographically reproduced though it gives a somewhat neater appearance than Baker's vast tome. The canvas is much smaller and the subject of the thesis had originally dealt with the whole of Hebrews 7. Verses 1-10 of course have Melchizedek as their central motif, and it is of considerable interest to see how in different eras different scholars have approached this *crux interpretum*. Analysis of 11Q Melchizedek (from Qumran) comes under the twentieth century. This is a study which will have to be taken note of by those who are seeking to get to grips with Hebrews at a deep academic level, and it also tells us a good deal about the history of biblical interpretation on the way.

J. Duncan M. Derrett is something of a rogue elephant in the world of NT scholarship. He is Professor of Oriental Laws in the University of London and, like his predecessor in that chair, Professor Norman Anderson, has dared to venture into the world of NT scholarship. As well as numerous articles in learned journals on the legal background to various NT items he has written two books, *Law in the New Testament* and *Jesus' Audience*. He has now followed this up with *Studies in the New Testament* Vol. I (E. J. Brill Leiden, 1977, 220pp, 80 guilders, ISBN 90 04 04928 2). A very defensive preface indicates that Derrett feels that his work has not always been taken as seriously as it should have been by the NT specialists. He also comments on the difficulty of finding suitable reviewers, and he struck a chord of sympathy in this one—who wrestled with some very complex legal material and abstained from the articles in Italian! The various chapters had previously appeared in a range of journals Christian, Jewish, oriental, legal and anthropological, and reflect the breadth of the author's learning and interests. (They are reproduced photographically in different print.) There are many occasions on which the author seems to illuminate the biblical text (for example in explaining how lawyers put on a show of prayer in order to be appointed trustees and thus to 'eat up the houses of widows') but at times there is a good deal of baffling and possibly irrelevant material, as in the treatments of the saying about cutting off hands and the parable of the workers in the vineyard. Nonetheless, the writings of Derrett cannot be ignored by the serious NT scholar.

Another rogue elephant in this field is William R. Farmer, though in his case he is a professional and highly competent NT scholar. Fourteen years ago he produced what was a truly epoch-making book and it is now given to us in a second edition entitled *The Synoptic Problem: A Critical Analysis* (Western North Carolina Press USA 1976, 308pp, \$12.95, ISBN 0 915948 02 8). His thesis is well known to students of the NT. He produces a devastating critique of Streeter's *Four Gospels*, which has been treated rather like the ark of the

covenant in English-speaking NT circles for the last half century, and shows how shoddily much of its argumentation was done. He then stands the two-document theory on its head and gives us Matthew first, Luke using Matthew second, and Mark using them both third. For all his savaging of Streeter he has not produced a convincing solution himself. When the Synoptic Gospels are looked at overall and in detail, it makes a great deal more sense that Matthew built his gospel round Mark and that Luke did not use Matthew but a source or sources also used by Matthew. Streeter's theory will not quite stand up in its original form but most NT scholars still feel that it is nearer to the truth than Farmer's. It did me a power of good to re-read the critique as a reminder of how shaky are some accepted solutions of literary critical problems.

Dr I. Howard Marshall of Aberdeen University has been going through a remarkable period of literary productivity recently. He has not only edited *New Testament Interpretation* (Paternoster 1977) and produced a Greek text commentary on Luke (Paternoster 1978) but he has also produced two books of considerable importance on the person of Christ in the NT. The first is *The Origins of New Testament Christology* (IVP 1976, 132pp, £1. 95, ISBN 0 85111 400 8). This is the first in a new series entitled 'Issues in Contemporary Theology' which surveys and assesses important points of current controversy. Chapters deal with 'Son of Man', 'Christ', 'Lord', and 'Son of God' and question whether Jesus had a Christology. He is well read, writes clearly and fairly in describing the views of others and he utters an important word of warning: 'It is the inherent danger of the "survey" type of book that it leaves its readers with a set of simple generalizations which they may be tempted to accept as the definitive word on the subject without going over the material for themselves so as to see the surveyor's remarks in context and to judge whether they fairly summarize the situation.' But such is the vast amount of literature on this subject that students and clergy will be glad to have such a wise and judicious guide.

They will also be delighted to have the same qualities displayed on a somewhat wider canvas in his *I Believe in the Historical Jesus* (Hodder 1977, 253pp, £2.95, ISBN 0 340 18855 3). It may be simply because I share the same standpoint as Dr Marshall that I welcome this book so warmly. It really faces up to the facts in a way that not all conservative books do, and it has to make some concessions on the way. But at the end of the book the author says, with full conviction and credibility because he has gone right along the road, 'I believe in the historical Jesus. I believe that historical study confirms that he lived and ministered and taught in a way that is substantially reproduced in the Gospels. I believe that this Jesus gave his life as a ransom for sinful mankind, and that he rose from the dead as the living Lord. And in view of these facts I trust in him and commit my life to him.' With so much well-publicized scepticism about the historical Jesus being abroad today, this book deserves the widest circulation.

The last three books which we shall examine all take an overview of the NT. First is *A Jewish Understanding of the New Testament* by

Samuel Sandmel (SPCK 1977, 366pp, £4.74, ISBN 0 281 02987 3). This is a new edition of a book first published in the USA in 1956. The author has written a good deal in this general field and much of his descriptive and evaluative material could have come from any liberal Christian scholar. He is anxious that what he believes to be a new conservatism is bypassing problems and not taking the Hellenistic element in the NT seriously enough. He believes that while there are obvious emotional problems for Jews in reading the NT yet they may be able to be more objective because not committed to the viewpoint of its authors. There are times when he seems to be over-sensitive as in seeing the bitterness of the Gentile church towards the Jews reflected in the Marcan passion story and criticisms of Pharisees in Matthew as being in fact criticisms of Jews as a whole. There are numbers of questionable judgements in the book (especially perhaps finding a differentiation between Simon Peter and Cephas and seeing John's Gospel as trying to counter the excessive emphasis on the humanity of Jesus shown in the Synoptics) and he has failed to get hold of the Pauline doctrine of justification by faith. The sort of background insight that someone like David Daube provides in his writings is not provided in this book. Its real value will lie in seeing how Christianity can be easily misunderstood and how Christians have often used the criticism of Jews in NT times to colour their attitudes to their successors.

Many who have benefited from Bishop Stephen Neill's *The Interpretation of the New Testament 1861-1961*, which is an excellent historical survey, will be delighted that he has now given us an introduction to the theology of the NT in *Jesus Through Many Eyes* (Lutterworth 1976, 214pp, £4.25, ISBN 0 7188 2295 1). I once made the mistake of describing the former volume as a remarkable achievement for a non-specialist. I have since learnt to know that in few fields connected with theology can Bishop Neill be so described! A medium length, thoroughly scholarly but not too technical, well-written introduction to the NT is always welcome and this is just what he has provided. He is basically interested in the theology of the individual writers and of the NT as a whole, and he points out that 'theology' cannot be abstracted from the NT for 'the New Testament is its theology'. He is also very concerned to have a proper emphasis on history and, for example, he uses his knowledge of Buddhism to show how much nearer our written records are to Jesus than the Buddhist literature to the Buddha.

Neill believes that there were three basic misunderstandings in the primitive church: that the parousia was imminent, that the people of Israel as a whole would believe, and that Jerusalem would become the religious capital of the world. Pauline theology is treated under the three main headings of resurrection, Spirit and reconciliation. He deplores the NEB rendering of justification as 'acquittal' since it suggests that we are not guilty, and points out that 'pardon' is what is meant. He believes that the collection was for needy non-Christian as well as Christian Jews. Mark's Gospel may have been mutilated at the beginning as well as at the end, and the present opening words may be by a scribe to indicate that a new gospel is starting here.

John's Gospel is dependent on the evidence of a Palestinian disciple and has an evangelistic purpose. Everywhere fresh thinking and wise judgements abound and he reminds us that 'theology has its place. There is a place also for what is properly called the study of Christian evidences. But in the end the only valid evidence for the truth of the proclamation is the transformed life of the individual and of the community.'

Last we look at what may be the most influential of this clutch of books: James D. G. Dunn's *Unity and Diversity in the New Testament* (SCM Press 1977, 470pp, £12.50, ISBN 0 334 02404 8). Subtitled 'An Inquiry into the Character of Earliest Christianity', it gives us an overall survey of the NT scene, presupposing much of the work done in other books of the type already surveyed here. Dr Dunn is dealing with what is one of the major problems of NT study today. Emphasis has moved a good deal from study of sources to study of the role of the different writers, with of course a number of assumptions being made about the authorship, date and interrelation of documents. Each writer is supposed to be producing something which will present some aspect of Christian truth to the church or churches with which he is dealing. A great deal has been gained in Gospel studies, for example, in moving away from the self-defeating harmony approach to emphasis on the structure and theology of the different Gospels. So now this sort of approach is being applied right across the NT field. Yet it is bound to raise some very basic problems. Can we any longer speak of NT theology or say that 'the New Testament teaches . . .'? The introductory chapter raises the very fundamental question 'Is "Orthodoxy" a Meaningful Concept?'

These ideas, which Dunn first faced in study groups in 1969 and 1970, led to his producing a series of lectures for his BA students at Nottingham University and he has now written them up for publication. He covers an enormous field: kerygma (ta), confessional formulae, tradition, the OT, ministry, worship, sacraments, spirit and experience, Christology, Jewish Hellenistic and apocalyptic Christianity, early catholicism and the authority of the NT. The book is well written and clearly laid out and must become a standard textbook in this field. Many scholars might well have left a book of this kind until later in their careers, but Dunn has boldly tried to take everything on in a study which 'is intended to be provocative rather than definitive'. There are obviously numerous places where the conclusions depend upon argumentation which is not given or which might be disputed, but Dunn is always worth reading and, judging from my students' reactions, always worth listening to! The basic unifying element he finds to be 'the unity between the historical Jesus and the exalted Christ'; but because we can no longer doubt that there are many different expressions of Christianity within the NT, we must conclude that there was no single normative form of Christianity in the first century, though the NT marked out the limits of acceptable diversity. He makes a *cri de coeur* for mutual acceptance between 'conservatives' and 'liberals', though both may well be dissatisfied by his conclusions. The publisher's blurb lays most of

the emphasis on diversity, more so than the overall balance of the text warrants, and while anyone with his eyes open must recognize the diversity many would wish to say that the basic unity of the NT is in fact its most remarkable feature. As a starting point for wrestling with these questions there are few better books than his.

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