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Book Reviews

INTRODUCTION TO THE BIBLE

J. I. PACKER and others

Scripture Union 1978 63pp 75p

ISBN 0 85421 738 X

It is quite an achievement on SU's part to have got this wide-ranging introduction out of six busy men. It begins with four pages from Jim Packer on the nature and authority of the Bible. Then, after a detailed time chart, there are five pages from Leslie Allen on the main ideas of the OT. The longest chapter in the book, by David Clines and Arthur Cundall, introduces each of the books of the OT. F. F. Bruce and Donald Guthrie provide the chapters on the main ideas and the individual books of the NT. The book ends with Scripture Union's Daily Notes plan for reading (nearly all) the Bible over five years. The style of the book is not 'popular', but the advantage of getting experts writing an introductory volume like this is that the beginner is not misled by the oversimplifications of the non-expert. Seldom have such mighty names contributed so much in such brief compass for the benefit of so many?

JOHN GOLDINGAY

OLD TESTAMENT THEOLOGY: A Fresh Approach

R. E. CLEMENTS

Marshall, Morgan and Scott 1978 214pp £6.95

ISBN 0 551 05583 9

After the completion of von Rad's work in 1960, OT Theology as a discipline seemed to pause for breath for a decade of reflection, centring on the relative merits of Eichrodt's cross-section approach and von Rad's diachronic approach. Since 1970, however, a new spate of works taking newly independent lines has appeared (Childs, Fohrer, Zimmerli, McKenzie). Dr Clements' volume is the first OT Theology written in Britain since A. B. Davidson's and is rather a scoop for Marshalls Theological Library.

After an introductory chapter on 'The Problem of OT Theology' (which might be rather confusing for the average reader, and could well be skipped at a first reading), Dr Clements discusses 'Dimensions of Faith in the OT', examining how the OT faith finds literary, historical, cultic, and intellectual expression. This chapter is the equivalent to the one on means of revelation in the OT in other approaches to the subject. Chapters 3 and 4 represent what most readers may expect to find in an OT Theology; they offer a fresh treatment of the two key themes of God himself and of Israel as his people (themes which several recent scholars have suggested should be the two main themes of OT theology). Chapters 5 and 6 treat two main hermeneutical approaches, the OT as law and as promise. Here Dr Clements emphasizes the final canonical form of the material, noting that on the one hand the characteristic Jewish interpretation

of the OT as law does reflect certain aspects of the OT's own form, while on the other hand the characteristic Christian interpretation of it as promise equally reflects other aspects of its form and of the way it was understood in the late OT period itself. Various methodological issues arise here, though these become more explicit in the opening and closing chapters. The 'fresh approach' referred to in Dr Clements' title refers, I think, primarily to his concern that OT theology should be a real theological discipline, and not merely an analysis of the phenomena of OT belief. To use Stendahl's terms, the discipline should be consciously a normative and not merely a descriptive one. Dr Clements suggests that one way into appreciating how the OT can function theologically (or how theology can serve as a handmaid of religion, to use one of his own favourite phrases) is to examine comparatively how it has been taken up in Judaism, Christianity, and Islam. But he is also concerned that the Bible itself should be studied theologically as well as historically, that theological study should take seriously its OT resources, and that the OT's riches should be more accessible to men today in general.

Perhaps the volume does not quite make up its mind whether to discuss OT theological method or actually to write OT theology (and when it is doing the latter, I am not sure that the distinction between theology and religious phenomenology is as clear in practice as it is in theory). But both beginner and scholar will learn much from it.

JOHN GOLDINGAY

THE SENSE OF BIBLICAL NARRATIVE: Three Structural Studies in the Old Testament DAVID JOBLING

JSOT Dept. of Biblical Studies Sheffield 1978 102pp

hardcover £6.85

paperback £3.00

ISBN 0 905774 06 X

ISBN 0 905774 12 4

GENESIS I-II: Studies in Structure and Theme

P. D. MILLER Jr.

JSOT Dept. of Biblical Studies Sheffield 1978 50pp £1.25

ISBN 0 905774 07 8

YAHWEH AS PROSECUTOR AND JUDGE

KIRSTEN NIELSEN

JSOT Dept. of Biblical Studies Sheffield 1978 104pp

hardcover £6.85

paperback £3.00

ISBN 0 905774 13 2

ISBN 0 905774 08 6

The introduction of structuralism to OT studies is an interesting recent development. Based on the work of pioneers such as Lévi-Strauss, it offers an approach to meaning through structural analysis of texts. Exegesis of this kind proceeds on the view that theological insight may well be more accessible through an appreciation of a text's inner dynamic, than through the familiar techniques of historical criticism. Such analysis would certainly be considered an appropriate first step before exposing the text to historical enquiry.

Jobling's book offers three good examples of the method with

studies of 1 Samuel 13-31, Numbers 11-12 and 1 Kings 17-18. He concedes that at present the 'exegetical gains' tend to be modest, and with this it is easy to agree. Much of the book does indeed operate simply at the level of observation and organization of the various structural phenomena. The most significant conclusion—that Jonathan in 1 Samuel 13-31 eases the way towards an answer to the question 'Why a Davidic and not a Saulide dynasty?'—is surely attainable on the usual exegetical grounds. On the other hand, structuralist studies do offer some kind of cross-check to accepted ideas, and give some insight into what is happening at redactional levels in biblical books. An awareness of the inner rhythms of narratives adds something to appreciation, and may in due course offer at the very least a framework for fruitful exegesis. A prospective reader will have to be ready to grapple with the technical terminology (jargon?) of the structuralists.

Miller's book owes little to the structuralists proper, but like them he is concerned to understand a narrative complex as a literary unit. His examination of Genesis 1-11 explores three themes: the Deity's first person plural in 1:26, 3:22 and 11:7, the relationship between sin and judgement, and what might be called 'the soil motif'. These themes are all common to the J and P strata, and contribute significantly to the literary wholeness of the chapters. The plural is found to occur in contexts where the point at issue is not Yahweh as such but the divine world in general, and particularly where the human world impinges on the divine. The way in which judgement fits sin, and the integral link between man and the soil, offer much for the theologian and preacher.

Kirsten Nielsen's contribution is quite different. It explores what has become known in scholarly circles as 'the prophetic lawsuit'—the forensic form of words in which a significant proportion of prophetic oracles is couched. The *Sitz-im-Leben* of this form has for long been an issue of debate, and Nielsen gives a succinct survey of the discussion since Gunkel. There is some detailed exegesis of texts from Isaiah, Hosea and Psalm 50, and Nielsen concludes that situations of emergency provide the most likely setting for such speech. The prophets see them as opportunities to press on the people a proper understanding of the covenant. There is some useful theological reflection at the end, and though the translation calls for concentration, the effort is worthwhile.

P. J. BUDD

SONGS FROM A STRANGE LAND: Psalms 42-51

JOHN GOLDINGAY

IVP 1978 172pp £2.15

ISBN 0 85110 586 6

Psalms 42-51 include some of the most important of the psalm types which have been identified by modern scholarship. There are individual and communal laments (42-4), royal and Zion psalms (45-8), a covenant psalm (50) and psalms which reflect upon death (49) and forgiveness (51). Mr Goldingay has thus chosen a block of psalms

admirably suited to reflect something of the psalter as a whole. The expositions, while closely related to the text, are not a verse-by-verse commentary, and this enables the author to bring out the meaning of his psalms clearly under striking headings which are also related to contemporary life. The book is based upon careful scholarship, provides background illumination from Palestinian topography and climate, and by many references to other biblical passages introduces the reader to a much wider understanding of the Bible than might be suggested by the title.

No writer on the psalms can please all of his reviewers, but there is one point which might be reconsidered by the author. This is the section (pp 61-2) dealing with how the laments in the psalms 'may be instruction for the prayer of the church.' Mr Goldingay states that the Old Testament makes God squarely responsible for what happens in the world, from which he concludes: 'If we want God to put a situation right, it must be on the basis that he has made it go wrong.' I am not sure that Mr Goldingay is correct here about the Old Testament (if, indeed, one can generalize about it in this way) nor that his conclusion follows from the premise; but assuming that he is correct, the conclusion may lead some readers to a dangerous over-simplification of the reality and complexity of evil, even when it is allowed that for Christian faith, evil has been robbed of its power to say the *last* word. This reservation apart, Mr Goldingay has admirably fulfilled the aim of the series (*The Bible Speaks Today*) 'to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable.'

J. W. ROGERSON

THE TIME IS FULFILLED F. F. BRUCE

Paternoster Press 1978 128pp hardcover ISBN 0 85364 222 2
 paperback £1.90 ISBN 0 85364 219 2

Moore Theological College, Sydney, inaugurated its annual series of Moore College Lectures by inviting Prof. Bruce to speak on 'Five Aspects of the Fulfilment of the Old Testament in the New'. Having profited much from his Payton Lectures on a similar theme published ten years earlier (*This is That*, 1968), I came to the resultant volume eagerly.

In one way I was disappointed. These five lectures lack the consistent pattern of the previous set. Chapter 3, on the theme of Abraham, is like them, tracing an OT theme as it develops in the NT. Chapters 1, 2 and 4 focus more on a section of the NT (synoptics, John, Hebrews) and elucidate parts of their use of the OT. Chapter 5 deals with NT prophecy, especially in the book of Revelation, and says little explicitly about the OT background.

But if this is not such a tidy collection as I had hoped, it is full of fascination, and the whole is as lucid and compelling as any of the best of Bruce. Each chapter alone is a masterly introduction to an important theme of biblical theology, surveying it easily and surely, but offering also many points for further investigation.

Highlights include some sane comments (99f, 109f) on the relation

of the utterances of NT prophets to the words of Jesus (the latter more likely to be the source of the former than vice versa); a fine demonstration of the unity of NT thought in the status ascribed to Abraham (a welcome antidote to those who see only diversity); and a splendidly comprehensive survey of the synoptic presentation of Jesus' understanding of his mission which succeeds as it goes in introducing the layman to most of the more important topics of debate in current synoptic studies. But I am sure this book will be most noticed (if not universally welcomed) for its careful analysis of the attitude to the OT sacrificial system in Hebrews, which does full justice to the 'typological' frame of the writer's thought while delivering a stern warning against that detailed allegorization of the Levitical ritual often disguised under the name of 'typology' by 'certain popular Bible teachers' with 'a scale-model of the wilderness tabernacle' (pp 89f).

If future Moore College Lectures are of this standard, the church at large will be grateful for them.

DICK FRANCE

**THE NEW INTERNATIONAL DICTIONARY OF NEW
TESTAMENT THEOLOGY VOLUME 3** edited C. BROWN

Paternoster Press 1978 1481pp £25.00

ISBN 0 85364 180 3

Many readers of *Churchman* will already have reason to be grateful to Colin Brown and the Paternoster Press for their enlarged and revised edition of *Theologisches Begrifflexikon zum Neuen Testament*, published in Germany in 1971. The appearance of volume 3 completes this *tour de force* and provides NT scholars and ministers with an invaluable tool.

The stated aim of the German editors was 'to produce a reference work which would be compact and yet scholarly, a book which would be of service to preachers, teachers, pastors, Christian workers, students and lay people who wished to study biblical thinking in depth.' Having used the first two volumes since they were published, one can testify that it has already proved to have met that aim.

The arrangement of entries in 'alphabetical order of the English terms which serve as a focus for the articles on key Greek words' has not been without its critics, but I have not found any difficulty in finding an entry and the comprehensive indices of Hebrew, Greek and English words at the end of this volume should meet the criticism.

One can only congratulate the editor and publishers on completing this very worthwhile and valuable addition to the minister's and student's library. The combined price (at the respective dates of publication) of £48 may seem a large figure, but it is a small price to pay for such a mine of useful information.

IAN CUNDY

**J. J. GRIESBACH: Synoptic and Text-Critical Studies
1776-1976**

edited B. ORCHARD and T. R. W. LONGSTAFF
Society for New Testament Studies
CUP 1978 224pp £7.95

ISBN 0 521 21706 7

It was a *tour de force* of Bernard Orchard and William Farmer to gather together a distinguished group of scholars of widely differing views in Münster in 1976 to celebrate the bicentenary of the publication of Griesbach's *Synopsis of the Gospels*. Papers were read on Griesbach the man, on gospel synopses to the present day, on textual criticism and on the synoptic problem. The primary aim was clearly to further interest in the Griesbach solution to the synoptic problem (which sees Mark as derived from Matthew and Luke), but it was set in this wider context.

The present volume gives Griesbach's argument in full, in Latin and in English. Bo Reicke shows how Griesbach's view was developed by de Wette, and he skilfully marshalls some of the latter's most powerful arguments. Two papers on textual criticism by G. D. Kilpatrick, the eclectic, and G. D. Fee, the Hortian, have a tenuous link with Griesbach, but are valuable contributions to the intricate question of the relation between textual and synoptic theory.

T. R. W. Longstaff, one of the editors, claims that the conference generally acknowledged that the Griesbach solution provided 'a strongly viable alternative to the two-document hypothesis.' These two alternatives both require a direct literary dependence between Matthew and Mark. When we realize that, between the staging of the colloquium at Münster in 1976 and the publication of its papers in 1978, another SNTS monograph appeared—*On the Independence of Matthew and Mark* (by J. M. Rist)—we get some idea of the state of flux in today's synoptic studies.

JOHN WENHAM

WHAT IS A GOSPEL? The Genre of the Canonical Gospels
CHARLES H. TALBERT

(first published by Fortress Press USA 1977)
SPCK 1978 147pp £3.50

ISBN 0 281 03628 4

Scholars have argued for years about the literary genre of the four NT Gospels. If a consensus has been reached, it is that they represent a unique type of writing—the *kerygma* is narrative form—but are *not* of material, both biblical and classical, and his case is well argued. claiming that, after all, they *are* biographies—although not in the modern sense.

The case on which scholars such as Bultmann base their judgement that the Gospels exemplify a unique literary form—their mythical, cultic and world-negating features—is first challenged. Talbert argues that these elements *also* belong to certain types of Graeco-Roman biography (such as those by Diogenes Laertius and Philostratus); and that, while the evangelists told their story of Jesus

in a distinctive manner, they followed three of five distinguished conventions belonging to this kind of ancient literature.

Professor Talbert's provocative thesis is advanced with clarity and impeccable scholarship. He displays an easy familiarity with a wealth of material, both biblical and classical, and his case is well argued. Certain questions, however, remain. For example, are Bultmann's criteria for deciding the nature of a Gospel the only ones? If the background of the evangelists (including the fourth!) was essentially that of Palestinian Judaism, were they likely to have been so strongly influenced by Hellenistic literary forms? What are the implications of the term 'mythical' as used in this discussion? And so on.

Professor Talbert has not spoken the last word on this important subject. But he has broadened our biblical horizons, and opened up a refreshingly new line of enquiry into the nature of the Gospels which New Testament specialists cannot now ignore.

STEPHEN S. SMALLEY

THE EPISTLES OF PAUL JAMES FERGUSSON and
HEBREWS DAVID DICKSON (in one volume)

Banner of Truth 1978 578pp £6.50

ISBN 0 85151 271 2

Those who value the careful and systematic exposition of Holy Scripture are indebted to the *Banner of Truth* publishers for their regular reprints of some of the classic Puritan commentaries, providing a mine of material at remarkably low prices. This latest volume in the Geneva Series of Commentaries will offer rich rewards to the preacher and Bible-class teacher who wishes to get to grips with the meat of his text and is prepared to make the necessary stylistic and other changes to relate the message to the twentieth century.

David Dickson wrote in the introduction to his original (1635) *Short Explanation of the Epistle of Paul to the Hebrews*, 'If the precious jewel of the Scripture may be more esteemed of and made use of, which is more necessary for our souls than the sun in the firmament is for our bodies, and the greatest gift, next after our Lord Jesus' down-sending amongst us, that ever the world saw; if I may by this piece, I say, be an instrument to stir up any to the love of searching the Scriptures, I have not lost my pains, whatsoever shall become of this little book: whereunto I have solicited for no patronage under heaven, but thy (the reader's) Christian goodwill to my aim, to have our Lord the more honoured, in the knowledge and right use of His Scripture.' (p vi) That sentence illustrates both the strength of the commentary (its godly and practical aim) and its difficulty (the complex classical style of writing, as well as the occasional word which has dropped out of use, e.g. timeous on p 333).

Dickson was Professor of Divinity at Glasgow University in his day, and published his work on Hebrews to encourage others to attempt a similar approach to less difficult Scriptures. James Fergusson responded to this challenge, and published first a brief commentary on Philipians and Colossians (94 pages in all), followed later by a

more extended (268 pp) exposition of Galatians and Ephesians. His commentary on the two Thessalonian letters was published posthumously, after being prepared for the press by George Hutcheson. As there is here no commentary on the Roman, Corinthian or pastoral epistles, the title of the book is something of a misnomer.

By comparison with most modern commentaries the writers show little interest in the Greek text and are, of course, blissfully ignorant of the kind of critical questions which absorb the energies of so many modern commentators. But for a clear introduction to the meaning of biblical text, and thoughtful consideration of the doctrines which underlie its statements, these divines still have much to teach our present generation. We are grateful to the publishers for ensuring that these tools are made available again for the expositors of the twentieth century.

DAVID WHEATON

THE HOLY SPIRIT C. F. D. MOULE

Mowbrays 1978 120pp hardcover £7.50
paperback £4.50

ISBN 0 264 66461 2
ISBN 0 264 66253 9

In this latest addition to the distinguished though expensive Mowbrays Library of Theology series, Professor Moule, whose praise is in the churches, offers a typically learned, lucid, fastidious and sharp-minded study of the Holy Spirit in Christian doctrine and experience. As usual, his reference-point is New Testament theology read in its own terms as living thought, and his erudition of detail lights up many familiar topics, while his delicately phrased opinions stimulate thought rather than making us feel that *causa finita est*. As usual, too, his purpose is devotional as well as academic; he ends with 'Material for Prayers', which he hopes 'could prove to be the raw material of a biblical liturgy of the Spirit'. This is vintage Moule. Need a reviewer say more?

Yet I was perplexed by Moule's tentativeness about the Spirit's distinct personhood (better not say personality—he is right there). Surely it is not 'more precise . . . to adopt, as a summary of New Testament tendencies regarding the relation of Christ and Spirit, some such formula as "God, present as Spirit through Jesus Christ." ' (p 26) Moule sees the binitarianism that distinguishes Son from Father in the Godhead as a more certain and more important feature of New Testament thought than the trinitarianism which sees the Spirit as not just a dynamic relationship, but an active divine 'he'. In this Moule recalls Professor Lampe's recent *tour de force*, *God as Spirit*, which, abandoning as mythical the classical doctrine of redemption, substitutes 'God active in the man Jesus' for the incarnate Son of God. Commenting on *The Myth of God Incarnate*, Moule shows that he will not give up salvation as new creation—'remaking from within by God incarnate' (p 59)—and so will not follow Lampe to the unitarian end of the road. Yet Moule's caginess about the Spirit's personhood (which makes him guarded about Nicene trinitarianism

and impatient with the *filioque* debate) is a first step along Lampe's path. Strange things happen in Cambridge! I would urge, with Leonard Hodgson (an Oxford man), that in the New Testament the sense of the Spirit's distinct personhood is growing all the time, in a way that requires not only the explicit trinitarianism of the fourth century but a thorough-going 'social' concept of the Godhead into the bargain.

For the rest, Moule's pages on the exegesis of 'body-of-Christ' language are precious; his discerning appreciation of charismatic spirituality is admirable; his failure to observe how the thought of God's veracity enters into the New Testament idea of biblical inspiration is disappointing; his rejection of demon-possession and of the exorcism based on it is rationalistic. I note that the little demon who watches over proof-readers has made him wonder whether a fellow-scholar's identifications are 'correctly mad' (p 107), and has brought to birth the delightful word 'uniqueness' (p 56).

J. I. PACKER

A CHARISMATIC THEOLOGY: Initiation in the Spirit **HERIBERT MÜHLEN**

(first published in Germany 1975)

Burns and Oates 1978 360pp £4.95

Paulist Press 1978 US\$9.95

ISBN 0 86012 064 3

ISBN 0 8091 2101 8

This book is a useful contribution to the theological debate prompted by charismatic renewal. It comes from a Roman Catholic theologian who himself underwent a deeply personal experience of spiritual renewal. The whole book is a manual on how to understand and how to experience spiritual renewal. The first section contains seven chapters of theology which are meant to serve the leader of a seven week course: he would use these as the basis for his instruction. The second section contains seven corresponding chapters which take the learner, day by day, through appropriate responses to that week's instruction.

Although written by a Roman Catholic, most Protestant evangelicals would feel at home with the author's biblical approach. For instance, 'A lasting bond of faith is granted only on the basis of a personal decision for Christ, a personal encounter with the self-surrendering God.' (p45) Where there remain obvious differences between Roman and Protestant teaching, e.g. penance, then separate sections are offered.

His basic theological approach is based on the life and experience of Jesus and the doctrine of the incarnation. He advocates a distinction in the account of Jesus' baptism between the baptism of water representing initiation and incorporation, and the subsequent descent of the Spirit as he came up out of the river Jordan: 'Consequently the event of baptism of the Spirit is distinguished from that of water and is in no way a substitute for the latter. In baptism of the Spirit we are plunged into the divine power for testimony, for self-renunciation and self-surrender to others. We could call this event

“baptism for witnesses” as distinct from baptism for sinners by water.’ (p45)

The approach which develops this thesis in some considerable detail needs to be followed through as a whole system. Its great advantage is that it approaches the biblical material without the framework (either explicit or implicit) of the traditional debate about ‘Pentecostalism’ within Protestantism. It could well be that its fundamental distinction between ‘*the grace of justification* (in virtue of which we may cry “Abba” in the Spirit of Jesus) and *charismatic grace* for the salvation of others (consecratory grace, ministerial grace)’ (p104) provides a fresh perspective for theological debate on the charismatic issue—a debate which, in Anglican evangelical circles, seems to have ceased because we have learned to live together, making our own assumptions without continuing the doctrinal debate.

This book could well provide the basis for renewing the debate by providing a fresh perspective while being thoroughly biblical in its approach.

DAVID K. GILLET

THIS IS THE DAY: The Biblical Doctrine of the Christian Sunday R. BECKWITH and W. STOTT

Marshall, Morgan and Scott 1978 181pp £5.95 ISBN 0 551 05568 5

ABOUT SUNDAY F. N. LEE

Lord's Day Observance Society 1978 78pp £1.00

These two very different offerings on the same theme of Sunday seek to defend a traditionally conservative attitude towards the Lord's Day. The slighter of the two, in every sense, is the work of Dr Francis Lee, a Presbyterian minister from Florida. He attempts to reframe the main questions and problems concerning the Lord's Day in a supposedly more popular style of a three-way conversation. The triologue takes place between a Lord's Day keeper, a Seventh-Day Adventist (holding a Friday-Saturday view), and an ‘Antinomian’ who attends church on Sunday but denies the necessity of strict Sabbath observance. The idea itself is excellent, though the presentation tends to be contrived and heavy-going. The first area discussed is the origin of the Sabbath; he argues from God's resting on the seventh day to Adam's keeping of the day. God eternally decreed the Sabbath before the foundation of the world. The continuing chapters argue a similar line: asking the point of the Sabbath, whether fallen men can keep it, and whether Christians are obliged so to do. The last three chapters try to settle the day of the Sabbath (Friday-Saturday or Sunday), and the actual timing of the Sabbath, and then practical hints are offered as to Sabbath observance.

The piece is littered with texts, but one wonders about the validity of the interpretation of some of these. All in all, the booklet has a period-piece flavour, falling between the stools of serious academic studies and popular expression for general consumption.

This sets in stark contrast to the careful attempt to sift through the biblical and Jewish material on the Sabbath and then to examine the evidence of the Fathers on the subject. This division allows each author to work in his own way in separate parts of the book and leaves no unevenness in treatment. One key connecting theme is the common adversary, Professor W. Rordorff, who argues that the Lord's Day was initially a day of worship rather than rest. Beckwith and Stott argue that this view is practically and theologically incorrect, and is, in fact, an accommodation to modern secularism. Their task is to refute Rordorff's thesis by examination of Scripture and the earlier Fathers.

The strength and weakness of the book is its scholarly nature to which only the dedicated reader will remain faithful. There is no attempt to give a glib response to modern views of Sabbath keeping, but rather a painstaking attempt to build up a case for a Reformed and sabbatarian view which is both biblically and theologically correct.

For the lazy, the final chapter summarizes the conclusions and tries to draw some practical lessons—all in five pages. It is a book for the dedicated, though the conclusions are for us all.

E. DAVID COOK

GOD AND WOMEN: A Fresh Look at what the New Testament says about Women DOROTHY PAPE

(First published by IVCF, USA 1977)
Mowbrays 1978 208pp £3.50

ISBN 0 264 66500 7

Mrs Pape makes a welcome contribution to the current debates on women's ministry by selecting for study on the subject the major documents of our faith. As an OMF missionary who has worked in China and Japan, who was born and brought up in England but now lives in Canada, she is able to see the subject through different cultural spectacles, and in the first chapter she makes a brief reference to the place of woman in Buddhism, Hinduism, Islam and Judaism.

The fifty pages devoted to 'Woman in the Gospels' comment on all the recorded occasions when women are specifically mentioned. Thus the birth and resurrection narratives, and illustrations chosen by Jesus, as well as women he taught and healed, are included. The stories are so well known that the implications might appear to be self-evident, but brief quotations from commentaries demonstrate how widely interpretations differ, and how biased they can be. A brief twelve pages on 'Woman in Acts' are followed by the longest section of all on the Epistles. This is the most satisfying by far, and should be read by all who believe that Paul's teaching is plain and unambiguous. Reference is made to a whole range of commentators, including Luther and Calvin, Bruce, Guthrie, Héring, Hendriksen and several others. Mrs Pape does not dogmatize as to the 'correct'

interpretation but, while making her own reactions clear, allows the differences of opinion to speak for themselves.

Written originally for a magazine, this book is easy reading but, given the English scene, some revision of the text would have improved its impact. Though most sources of quotations are listed no page references are provided, which is a pity. Nevertheless this book meets a need, and I hope it will be widely read.

JOYCE BALDWIN

THE MASS GEORGE EVERY

Gill and Macmillan 1978 200pp £6.95

ISBN 0 7171 0917 8

For George Every it is not Dix's fourfold action that is characteristic of the central act of Christian worship; it is the sacrifice of Christ made present in the whole action of the Mass. The clue comes towards the end of the book, where he writes of the 'real achievement' of Dom Odo Casel, which was 'to put the identity of the sacrifice of Christ on the cross and in the Mass into a form in which it would be recognized as a fact of experience.' (p 160) This entails some stimulating writing on eucharistic theology, but a weak hold on the 'Jesus of history'. In a considerable overstatement, Every writes: 'The doctrine of the incarnation was read out of experience in the eucharist.' (p47) It is the 'spiritual interpretation of the Scriptures' that interests him.

The debate with Dix recurs at two or three points. Every speaks of the United Church of South India escaping the 'pervasive influence' of Gregory Dix and his *Shape of the Liturgy*. (Did it?) His main objection is to the stress upon the offertory, which is so strongly portrayed by Dix as the first of his four actions. When this is made a focus for lay participation, it makes the consecration appear all the more the action of the priest, and the participation of the whole body in the whole action of Calvary is obscured. For Every 'the sacrifice of Christ is present in the whole action of the Mass'. Following the primitive tradition, and Thomas, he says 'consecration is sacrifice and sacrifice consecration.' (For an evangelical critique of Dix's position on the offertory it is interesting to compare Colin Buchanan: *The End of the Offertory*, Grove Liturgical Studies No.14.)

There is, then, an inner cohesion about the book, which is not immediately apparent. The general position leads to a stress on Christianity as the fulfilment of the mystery religions quite as much as on Christianity being the fulfilment of Judaism. The chapter on sacrifice in the Bible is the weakest in the book, and there is no real discussion of the passover at all. It is easy to miss the train of thought. However, the account of the Liturgical Movement is vivid, and it is at the end of the book that one sees the point of the beginning. This is not a simple introduction to the history of the Mass, but a highly personal essay, with a case to plead and reminiscences to share. The well-chosen illustrations are a delight, but the text is at times hard work.

NICHOLAS SAGOVSKY

DOING THEOLOGY ON DOVER BEACH

NICHOLAS LASH

CUP 1978 31pp 95p

ISBN 0 521 29608 0

This is the inaugural lecture for the Norris-Hulse professorship in divinity in Cambridge University. Until recently Professor Lash was a Roman Catholic priest. He has now married but remains a Fellow of St Edmund's House. His title will make sense to those who know Matthew Arnold's 'Dover Beach', and it reminds us that the world before us 'on Dover beach' has neither 'certitude, nor peace, nor help from pain' (p 26). For all who reflect on the relation of scientific, biblical exegesis to praxis, or systematic theology to praxis, this lecture will provoke further reflection. Professor Lash attempts to answer two questions. First, where, in a university setting, might the homeland of the 'critical' theologian (i.e. not the exegete or philosopher of religion but the old systematic theologian) be found? And, how might the task of the inhabitants of this homeland be defined or specified? He recognizes that the work of the critical theologian presupposes the fact of God, the accessibility of God through his own action, and the community (church) related to that action. For him the theologian remains in the last analysis the servant of the people of God. I found myself encouraged and looking forward to the work of Professor Lash in his new chair.

PETER TOON

KARL BARTH'S THEOLOGY OF MISSION

WALDRON SCOTT

(World Evangelical Fellowship Theology Commission)

USA IVP 1978 47pp \$1.95

UK Paternoster Press 1978 £1.10

US ISBN 0 87784 541 7

UK ISBN 0 85364 235 4

This is the first in a new series of booklets from the World Evangelical Fellowship's Theological Commission. This has its basis in H. Kraemer's remark that 'there never was a full missions theology until Karl Barth wrote one, and no one should undertake to prepare a better one . . . until he has mastered Barth.' (quoted p 7) So we are given in a very clear and readable form the presuppositions of Barth's theology of mission, a summary of Barth's view of mission, and finally an evaluation of Barth's view. While I rejoice to see evangelicals taking Barth seriously, and while I commend the readability of this piece, I am left with the feeling that Barth's views on any subject are too large for a mere booklet. I would have preferred from Scott an introduction to a theology of mission based on his reading of Barth and his own further study and reflection. We thus await an evangelical theology of mission; perhaps with the forthcoming book by David Bosch on missiology in Marshalls Theological Library we shall have that for which we wait.

PETER TOON

ANSELM AND TALKING ABOUT GOD G. R. EVANS

Clarendon Press : OUP 1978 211pp £8.50

ISBN 0 19 826647 2

Anselm, Abbot of Bec and then Archbishop of Canterbury, called himself *Augustinus minor*; others since have called him (not too accurately) the Father of Scholasticism. Most of us know of him as the pioneer exponent of the ontological argument for God's existence and of the satisfaction theory of the atonement (spelt out *remoto Christo*, that is, without direct reference to Scripture or Jesus). Few of us, perhaps, are aware that both ventures were determined by his Augustinian conviction that though God's truth and ways are unguessable without revelation, Christian reason can discern them to be reasonable, fitting and necessary once they have been received on authority. This awareness first burst on Barth half a century ago: witness his classic study of *Proslogion* 2-4. Now comes Dr Evans to show that formulating and testing this conviction by rational reflection on articles of faith was a motivational thread which ran right through Anselm's main theological output (the *Monologion*; the *Proslogion* and *Reply* to Gaunilo; the *Three Treatises* on Truth, Free will and Satan's fall, along with the *De Grammatico*; and the *De Incarnatione*, *Cur Deus Homo* and *De Conceptu Virginali*). Everywhere, as Dr Evans demonstrates, Anselm used a carefully articulated theological logic to pinpoint fitness and necessity, and a charming, compelling, simplifying rhetoric to communicate what he had discerned. This is what he was at all the time. What Dr Evans writes is, in its gentle way, quite masterly, and sets her at once in that select company of British scholars (Macintyre, Southern, Ward, Henry) whose recent efforts have so effectively put Anselm back on the map.

One example: Dr Evans sees, as Barth did, that the version of the ontological argument which Aquinas dismissed (at second-hand) as logically faulty fails to catch Anselm's meaning. 'Greater' in Anselm's characterization of God as 'that than which a greater cannot be thought' means more than, and better than, anything we can think of as good or valuable in any way at all, and what Anselm thought his argument showed was not that some God exists as a matter of fact, but that the Christian God exists necessarily. Founded on the logic and metaphysic of revelation, it is, as Barth said, a piece of neat theology: not a speculative muddle, as is so often thought.

Dr Evans writes for folk who know their Anselm, and her way of referring to arguments which she does not present, plus her very skimpy guidance for further reading, may bother some groundlings. Yet if her luminous analysis does not leave them more eager to get to grips with Anselm than before, I shall be surprised.

J. I. PACKER

THE OXFORD DICTIONARY OF SAINTS

DAVID HUGH FARMER

Clarendon Press : OUP 1978 435pp £7.50

ISBN 0 19 869120 3

I suspect that this volume will be widely and gratefully used by all

sorts of people. Students of the history of these islands will discover a wealth of information in small compass. Clergymen will find it helpful as a source book of illustrative material for sermons and talks. Lay folk who want to know about the church's great ones of former days will find here plenty to satisfy their curiosity. It ought to find its way on to a good number of shelves—certainly of libraries—if only because, at £7.50, it is very good value for money.

The author-compiler is reader in history at the University of Reading. So far as one can judge from a somewhat random dipping into the material, the whole thing has been carefully researched and concisely but pleasingly written. Good bibliographies are provided which should enable people who want to enquire further, and have access to fairly out-of-the-way books, to get what they want.

The one thousand or so saints included in the book lived, died or were venerated in the United Kingdom or Ireland. Very obscure saints feature here, as well as those of church-wide renown like Boniface and Thomas Aquinas.

What a pity it is that we don't have a similar, up-to-date collection of British Protestant saints. Would it be so difficult to make a selection that nobody dares essay the task?

The Oxford University Press are to be congratulated, along with the author, on a beautifully produced and (for these days) modestly-priced volume.

J. C. P. COCKERTON

**THE DISSENTERS: From the Reformation to
the French Revolution**
MICHAEL R. WATTS

Clarendon Press and OUP 1978 543pp £15.00

ISBN 0 19 822460 5

This is the first volume in a major new history of English and Welsh Nonconformity. It is a lucidly-written and well-planned work of sound scholarship, although the final chapter on the period after 1730 probes less deeply into the primary sources than the earlier part of the book. The most important original piece of research included is the enquiry undertaken by the author into the number and distribution of Dissenters in the early eighteenth century, which is set out in detail in an Appendix.

A book such as this, however, is to be judged less by its new material than by the perspective it achieves on a connected thread running through centuries of national life and religious tradition. Here there are two major problems, in the shape of the Puritans at the beginning and the Methodists at the end of this period. Both belonged to formative movements which worked within and outside the established church. They are fundamental to, but larger than, the story of Dissent. How far should they be included?

In the case of the former, Watts distinguishes between Puritanism and the more radical origins of Dissent stemming from the Lollards and Anabaptists. He deals sensitively with the complex character of

Puritanism and the elements desiring reform of the national church from within. He shows how the struggle of this movement generated a number of different attitudes to separation. But he is unconvincing in his thesis that English Presbyterianism was a lost cause for forty years until suddenly revived by the need to secure a military alliance with the Scots in the first Civil War. If, instead of concentrating on the issue of church government, he had taken into consideration wider matters of religious practice such as the ordering of worship (an issue in which the dispute between the Puritan George Gifford and the Separatist John Greenwood is symptomatic), Watts might have concluded that the pattern of the 'best-reformed churches' had been a continuing model for English Puritanism from the time of the Marian exiles.

On the whole, though, this book does not give much space to the internal social and spiritual life of dissenting congregations. Worship, apart from hymn-singing, is very briefly considered, and some modern contributions in this field such as Stephen Mayor's *The Lord's Supper in Early English Dissent* (1972) and T. J. Fawcett's *The Liturgy of Comprehension 1689* (1973) are not mentioned.

On the subject of Methodism, the author is aware that he is dealing with the origins of what will become a major part of his study in the second volume. Until the very end of this period, however, Methodism does not properly form part of Dissent. Watts proposes to hold over consideration of chapel life in the later eighteenth century for a forthcoming chapter. But space must still be given here to the work of the early Methodist preachers if only because of the influence of the Evangelical Revival on the old dissenting bodies. The result is a rather inadequate sketch of the Wesleys, Whitefield, Howell Harris and others based on a limited, though reliable, range of sources. There is no mention of Benjamin Ingham. Reference is made to the organizing genius of John Wesley, but there is little description of the actual organization.

Perhaps there is no ideal solution to the question of how Puritanism and Methodism should have been related to Dissent in this work, and perhaps it is unfair to focus on this too much. What is included in this substantial book is thoroughly reliable and written in commendably good English.

JOHN TILLER

CHARIOT OF FIRE: Religion and the Beecher Family
MARIE CASKEY

Yale UP 1978 442pp £18.00

ISBN 0 300 02007 4

A lecturer in history at Yale, Dr Caskey sets out to write the 'intellectual biography' of one of the most remarkable families in American history. It was said of Lyman Beecher (1775-1863) that he was 'the father of more brains than any other man in America.' These chapters put the more prominent among his eleven children into groups: the moralists, the prophets, and the 'christocentric liberals' (among the

latter were Henry Ward Beecher and Harriet Beecher Stowe). All of them were involved in one way or another with burning issues of the day: anti-slavery, spiritualism, evolution, the New Haven theology, unitarianism, the place of women in the church, and much more. There are heresy trials and scandals, delicious references such as 'Heaven is simply earth made jollier, fancier, and busier', and the somewhat Dickensian sentence, itself a quotation: 'She put her arm around me with a quick movement, as if she would shield me from Deacon Quirk and Dr Bland.' There are numerous insights into everyday church life in New England and beyond. Lyman's moderate Calvinism had found a cool reception among the hard-headed New Englanders, but when he moved west to Ohio he was accused of heterodox tendencies and had to be acquitted by presbytery and synod. Dr Caskey's is no shoddy or incomplete work, for her attractive writing is supported by nearly fifty pages of notes, bibliography and index. It is a pity that the price is likely to deter British readers from learning more about those formative years in American theology.

J. D. DOUGLAS

CHARGES AND ADDRESSES

JOHN CHARLES RYLE

(first published 1903)

Banner of Truth 1978 384pp £4.50

ISBN 0 85151 267 4

As one who has helped to keep the name and writings of Bishop Ryle before the Christian reader in recent years, I am delighted to see this rare book reprinted. It consists of episcopal charges and addresses given when he was Bishop of Liverpool from 1880 to 1900. Every three years he gave a 'charge' and each year he spoke at the diocesan conference. From time to time he also spoke at the Church Congresses and one of these addresses is included. As with virtually all Ryle material, these pages are eminently readable and clear. They reflect his attempt to come to terms with the needs of a great new industrial/port area. In so doing they also reflect both his strengths and weaknesses. He knew what he believed and why he believed it. He knew that he wanted to bring Christ to people. But he was an old man whose ideas for the role of the church in the great centres of industry were lacking in creativity and realism. Also he found it hard to come to terms with the new comprehensiveness of the Church of England. He was a man of the nineteenth, not twentieth century. Finally, I must say that the publishers have produced this book in a very attractive way.

PETER TOON

HOLDING THE FORT: Studies in Victorian Revivalism

JOHN KENT

Epworth Press 1978 381pp £9.50

ISBN 0 7162 0303 0

The thesis of this book is that in the nineteenth century successful revivalists in Britain came from America, and that those who came after 1860 were more successful than those who came before that date. The former are Lorenzo Dow, James Caughey and Charles Finney; the latter Phoebe Palmer, Moody and Sankey, and Pearsall-Smith. Revival had more appeal after 1860 because it stood for a Bible under attack from science and higher criticism, and a church losing numbers in an increasingly secular society. Most attention is given to Moody and Sankey but there are also chapters on the 1859 revival, Anglo-Catholic and holiness revivalism. Professor Kent questions convincingly the correctness of calling 1859 'the second evangelical awakening—the Victorian Church was not asleep' (pp 123 and 111-2). He also questions the title and thesis of Dieter Voll's attractive *Catholic Evangelicalism*. He maintains that the inspiration for the Anglo-Catholic revivalism of G. H. Wilkinson and George Body and others was Roman Catholic, not evangelical. I find this less convincing than his criticism of Orr.

The chapter on holiness revivalism starts with Phoebe Palmer and the Salvation Army, and ends with the Brighton Convention in 1875. Here Professor Kent shows the difference between the perfectionist school of Wesley and Pearsall Smith and the Anglican evangelical school, of whom the spokesman in 1875 was J. C. Ryle, whose book *Holiness* was intended as a counter-blast to Pearsall Smith's teachings. Keswick, not discussed by Kent, came the same year. In this chapter Professor Kent comments that sectarian historians prefer the more colourful Salvation Army to the Brethren (p 300); he then proceeds to give the former full coverage and hardly mentions the latter again, though they are noticed here and there earlier in the book.

It is the psychology of revivals that fascinates Professor Kent: he talks about the dominating personality of the evangelist, the psychological need to defend Scripture, conversions from Roman Catholicism and to teetotalism, and the child bringing members of his family together in the Lord. Over against the liberal Protestant 'Lives of Jesus', Victorian evangelicals preferred to think of Jesus in terms of a little child. In the pressure which Moody and Sankey put on their audiences, Professor Kent puts Sankey's contribution very high. The massed choir was new, and sentimental songs sung plainly without concert arrangements 'played a vital part in the American success.'

This is an important book. Its history is well researched and accurate; it will certainly be of great use to scholars of the period. Its psychological investigations seem interesting and fair to me. The only way to find out whether you agree is to read the book.

MICHAEL HENNELL

**THE CHURCH OF ENGLAND AND THE FIRST WORLD
WAR** ALAN WILKINSON

SPCK 1978 xiv + 370pp £10.00

ISBN 0 281 03616 0

This is a book which I have long awaited, and I welcome its appearance. But I find it extraordinarily difficult to write a short review—I feel more like writing a book! Fr Wilkinson has read very widely, and has remembered what he has read; we are given a great spread of thoughts, reminiscences and quotations. I am glad to know that Fr Wilkinson has encountered the work of Stuart Mews, lecturer in sociology at the University of Lancaster. Dr Mews, who probably knows more about the period than any other living man, has not yet given us—as I hope that he will one day do—his overall survey of the whole subject. In the meantime this interim report on one church and one country is very welcome.

Fr Wilkinson was born in 1931. I was born in 1900. There is a whole generation of human life between us, and inevitably there are differences in our points of view. I was just too young to be called up for active service, but many friends only slightly older than I were killed. My health was permanently damaged by the severe incidence of rationing in 1917-18. I know what it was like to live through these years, and memories are still extremely vivid. At a number of points I feel inclined to put a question mark in the margin, or occasionally to say 'It really was not like that'.

There is altogether too much Winnington-Ingram. We admired the sincerity of the Bishop of London, delighted in his rhetoric—and smiled at his naïveté. The two men who emerged from the war with reputations immensely enhanced were King George V and Randall Davidson, the wise and prudent archbishop, never flustered, always Christian; it was said of him that, if he entered a room, no matter who else might be in it, he would at once dwarf them all.

There is nothing here from the German side; no reference to the epoch-making book of Fritz Fischer on German war aims, which makes it clear that, up till June 1918, the Germans thought that they had won the war and were still making fantastic claims, e.g. to a gigantic German dominion in Africa, stretching from the Atlantic to the Indian Ocean, at the expense of France and Belgium. This was well enough known in England to make it certain that proposals in 1917 for a negotiated peace could not be taken seriously.

What I miss is a clear sense of chronology. The mood of the nation changed perceptibly from year to year. The almost hilarious enthusiasm of 1914 was very soon outworn; I for one never for a moment believed that the war would soon be over. The slightly febrile patriotism of 1915-16 was, I think, largely the nervous reaction of a people unwillingly compelled to be aware that we could not win a war against a nation which had long practised conscription unless we were willing to accept for ourselves the same unwelcome burden. By February 1917 all, whether fighting-men or ordinary citizens, had sunk into a grim, rather cheerless conviction that we had to see this thing through to the end, though it seemed as though the war would never

end. That is why, when it became clear that the war would end in 1918, we could hardly bring ourselves to believe that this could be true.

The chapter which it must have been hardest to write is ch.10 on 'Faith and War'; also I think the least successful. Much in this chapter as in others is excellent; but more was going on than I think Fr Wilkinson realizes. He has overlooked the immense influence of the poetry of Robert Browning, whom two men as different as Charles Gore and William Temple recognized as being among the three great teachers who had most influenced their thinking. In 1917 John Oman published *Grace and Personality*, the book which probably influenced my generation more than any other. In 1918 Alexander Nairne produced his commentary on the epistle to the Hebrews, a better book than his *Epistle of Priesthood*. In the same year the notable American chief-of-chaplains (Bishop C. H. Brent) brought out his Lent book *The Mount of Vision*. Perhaps it is not so surprising as it might seem that as soon as the war was over thousands of young men came straight from the trenches to preparation for the ministry of the church.

Why, with so much hope and eager expectation of better things to come after the war, did so little actually come to pass? It happened that I had to spend the night of 12 November 1918 in London. Whenever I think of that night, my mind turns to the lines of Robert Bridges in *The Testament of Beauty* (Book II):

Amid the flimsy joy of the uproarious city
my spirit on those first jubilant days of armistice
was heavier within me, and felt a profounder fear
than it ever knew in all the war's darkest dismay.

Robert Bridges was not the only one (ch.11: 'Preparing for Peace'). I think that in reality the answer is not far to seek. When the war ended the whole nation, both those who fought and those who suffered, was exhausted in body and in spirit (the Second World War, though it lasted longer, was far better managed). And nothing could make up for the loss of a whole generation of potential leaders. In a sense, Britain has not yet recovered from the appalling casualty lists of those years. I literally wept as I read some of the pages of ch.12: 'Remembrance'.

It would be unfair to expect of this book more than its title offers. Much research remains to be done before we have a full and balanced picture of all that happened to the churches and the faith in those fateful years. If this is taken as an interim report, it is most valuable. I would make it obligatory reading for all ordinands, all priests, and in particular all bishops. From a study of the follies of the past we might gain some insights into the follies of the present, and perhaps some warnings against the probable follies of the future.

+ STEPHEN NEILL

THE END OF AN ERA: Africa and the Missionary

ELLIOTT KENDALL

SPCK 1978 192pp £4.50

ISBN 0 281 02989 X

This book has the urgency of a 'tract for the times'. It is addressed

primarily to the churches of Britain about their 200 years of missionary involvement with Africa. Its author, formerly a missionary in China and Africa, is currently Director of the Community and Race Relations Unit in the British Council of Churches. His thesis is that the 'missionary period' has come to an end. A new era in Christian responsibility has begun in which a large-scale missionary enterprise from the West is inadvisable and inappropriate. 'The authentication of the gospel in Africa will not come from aggressive power-backed invasion from outside.' (p 126) In May 1974 the third assembly of the All Africa Conference of Churches expressed its mind on the matter by calling for a *moratorium*—'a halt to external assistance in money and personnel.' (p 97) Yet many Christians in the western world have not yet got this message, or have rejected it. In 1974 there were 37,400 expatriate missionaries in Africa, probably more than ever before; two-thirds of them Roman Catholic, and two-thirds of the others from the USA; and numbers appear to be still growing.

Mr Kendall pays tribute to the immense achievement of the missionary impact on Africa since the 1770s, and devotes three chapters to a useful analysis of it. He recognizes, too, that several old-established missionary societies in Britain, partly as a matter of deliberate policy, reduced the number of their missionaries in Africa by as much as a half in the decade 1967-76 (p 78); but an International Congress on World Evangelization at Lausanne in July 1974 rejected any idea of a moratorium and warmed to Dr Donald McGavran's call for missionaries 'by the hundred thousand'. Those who share Mr Kendall's misgivings about the concept of mission held by the 'church growth' school will not necessarily endorse the African Churches view that the older missionary societies should be dismantled forthwith; but they will go on hoping that this thoughtful and well-documented book will be prayerfully considered in circles which will not find it immediately congenial.

GORDON HEWITT

THE CHRISTIAN CENTURIES VOLUME 5

edited R. AUBERT and others
Paulist Press 1978 719pp £16.00

ISBN 0 232 35608 4

This massive contribution to the history of the Roman Catholic Church is the fifth and final volume in a series of which the two covering the period of the Middle Ages have already appeared. This work deals with the years from 1848, the outbreak of revolution in Europe, to the end of Vatican II in 1965.

The general editor is Roger Aubert, who follows the pattern of regional rather than chronological treatment. The first part traces on the doctrinal side the problem of liberalism up to 1914, as exemplified by the moderate Dupanloup, and later by Tyrell and Loisy, together with the dogmas of the Immaculate Conception (1854) and of Papal Infallibility (1870) through the Vatican Council of that year.

The nature of papal authority and its application with varying degrees of insistence mark a kind of groundbass or continuum to the narrative. The Church's attitude towards education at all levels, and especially in the universities of the United States, is carefully traced. Particular problems raised by the under-developed countries, such as those in Latin America, clearly illustrate the nationalistic and cultural factors facing the church in these areas; in addition, economic and Marxist-socialist attitudes highlight the serious divisions between the different advocates of the Church's part in social reform. Alterations in the organization of Roman Catholic missions swung between European primacy and gradual recognition of the need for indigenous leadership.

The period from 1914 to 1945 is dominated by events in Europe, particularly in the 1930s. It is not denied that with the rise of Nazism, 'Catholics in authority thought it diplomatic to run before the tide' (p 554), and the part played by Pius XI in the concordat with Hitler is described without enthusiasm.

For many, the most intriguing chapter will be the last, dealing with Vatican II. This is masterly in compression, and tantalizing in the hints given of pressures from various groups and several individuals behind the scenes. The part played by Pope John in favouring a spirit of renewal was continued more cautiously by his successor Pope Paul VI, who expressed his desire to 'build a bridge between the Church and the modern world.' Obstructionist tactics employed by the curialist opposition from time to time were gradually overcome, and the book closes on a note of hope for future ecumenical *rapprochement*, without disguising the many new dangers which confront the whole church in our increasingly secularist society.

COLLISS DAVIES

THE RESILIENT CHURCH AVERY DULLES

Gill and Macmillan 1978 229pp £3.25

ISBN 0 7171 0873 2

As befits the work of a former secretary of state's son, this is a statesmanlike survey of several vital areas of ecclesiology that have commanded attention in the years following Vatican II. The author gives a very fair exegesis of differing opinions, whilst steering a discreet course between extremes. Perhaps his discretion promotes too much caution, where occasional risks and defiant acts of daring are ultimately more effective. A middle way between traditional conservatism and modern liberalism may sometimes prove the worst of all courses, though seemingly the best in principle.

The first two chapters deal with the church's mission and the creative interaction with other groups, religious or secular. While arguing that reform must result in a greater ability to proclaim the gospel, Dulles points out that the two most successful forms of 'mission' in recent years have not been concerned with church extension. They are the creation of neighbourly communities and the pursuit of justice, especially in Latin America. He exposes the misuse

of such theological concepts as 'kingdom' and 'salvation' in this context. It is in this area that his cautious approach to reform is an impediment, as he does not appear to contemplate the possibility of radical structural change.

Some ambiguity arises in the next chapter on doctrinal renewal. Having previously suggested that it was probably impossible to specify 'irreformable elements' (p 34), he proceeds to talk about what is 'non-negotiable' (p 45). The Catholic attitude has altered radically. Bossuet's objection to Protestants was that they changed; Newman's that they were static. Similar issues are raised in the chapter on doctrinal authority. Catholics cannot accept the 'Scripture only' basis but prefer a multiplicity of authorities that offer a check and counter-check. This has parallels with Anglicanism, but what Dulles does not examine are the different levels of these counter-balancing authorities. He has some salutary things to say about 'propositional truths' but dismisses the idea far too easily. The quiet reversals of some earliest positions of the Roman *magisterium* by Vatican II are listed on pages 109-10. What he does not show is the theological significance of such changes. Authority remains the cardinal issue in ecumenical debate.

The final chapter turns to ecumenical matters, less incisive because of their complexity. While many churches have recognized the possibility of a renewed universal primacy, the kind of 'situational' interpretation of past pronouncements about the papacy is not very convincing to the outsider. A fresh look at church membership, occasional eucharistic sharing as an expression of partial communion, and the acceptance of pluralistic diversity in the churches are advocated. Good fare—but a lot more culinary preparation needed for it to become digestible.

JULIAN CHARLEY

COMMENTARY ON AN AGREED STATEMENT ON AUTHORITY IN THE CHURCH AIDAN HARKER

Catholic League 1977 30pp 40p

It is valuable to have a variety of commentaries produced on statements such as that of the Anglican-Roman Catholic International Commission upon Authority. They indicate both people's expectations and differing interpretations of what has been offered.

Aidan Harker's commentary, preceded by the text of the statement, is a straightforward paraphrase. It clearly expresses the theological outlook of Anglo-Catholicism, with interpretations that sometimes are rather questionable. This raises the inescapable difficulty of precise exegesis of a text as its original authors intended and produces the frequent charge of ambiguity in compilation, whether intentional or not.

The writer is at pains to associate the episcopate of today with the original apostolic college (p 20), whereas the Commission was much more concerned with the apostolic succession of the *church*. The subsequent emphasis on the bishop's role and 'the sacramental hier-

archical structure of the church' is a serious misreading of the Commission's intention. It is precisely the opposite of an hierarchical structure in the traditional sense for which the statement is contending. The author also lapses into the error of interpreting an historical observation (para. 17) as a common theological norm—the early practice of referring matters of dispute to Rome, as if that were conclusive for Anglicans as well.

Here is a heart-felt plea to work for reunion with 'the great Latin Church of the West.' I suspect, however, that the statement itself is rather more radical than this interpreter has appreciated.

JULIAN CHARLEY

LONGFORD: A Biographical Portrait
MARY CRAIG

Hodder and Stoughton 1978 220pp £5.95

ISBN 0 340 23267 6

British public life is fortunate in that every generation throws up politicians or statesmen who genuinely seek to work by Christian principles. Lord Longford comes to mind, although he has made his greater impact outside his directly political roles.

A book about him is welcome. Mary Craig evidently secured time with him and help from his family and friends, but this is not an authorized biography based on his files; the reader has a sense of walking round him rather than seeing his career from the inside. She claims no more than a 'biographical portrait', and though perhaps she overdoes the eccentricity, untidiness etc., and sometimes misses her hold on historical detail, her portrait carries conviction.

She describes very well his early background as younger son of a Tory Anglo-Irish earl of the Protestant supremacy, and the steps which led into socialism, Roman Catholicism and essential Irishness, although the influence of birth and background remains strong. Catholicism became his guiding force. It is a pity Mary Craig does not give more detail: he would seem very much in sympathy with the post-Vatican II spirit, yet she puts him down as an old-fashioned Catholic, strong on regulations, etc. She refers to his prayer several times a day: the reader wonders whether this is reading the breviary, or free devotion and intercession.

Perhaps the high point of his political life, though greater offices followed, was his work as Minister for Germany in the bitter days of her defeat and prostration. 'I come as a Christian', he said, and tried to help the Germans back into the family of nations before this was popular, either with his political superior, Bevin, or the general public. Unfortunately, he promised more than he could deliver.

In later years Lord Longford has been well known for his reforming zeal. His work for prisoners, his crusade against pornography, his rather unhappy years in the Wilson cabinet, his success in business, are described with plenty of incident and assessment. The book's lesson is that conscience can come first and Christianity shape a man and his career if he will accept the sacrifice.

JOHN POLLOCK

AN INTRODUCTORY READER IN THE PHILOSOPHY OF RELIGION

compiled JAMES CHURCHILL and DAVID V. JONES

SPCK 1979 235pp £4.50

ISBN 0 281 03603 9

This is an interesting anthology of mostly contemporary writings on a selected range of topics in the philosophy of religion. It appears to have arisen to meet the needs of the philosophy of religion 'A' level; and provided the biases of some of the selections are borne in mind, the book could be useful in courses in sixth forms and colleges.

The compilers justifiably complain of the long-windedness of theologians and philosophers, and keep most of their extracts short. Thus a wide range of *views* is presented, but there is hardly space to develop *arguments*. To practice the philosophy of religion to any degree requires training in the recognition, criticism and construction of arguments, something that is in danger of being lost sight of here.

There are sections on religious language, revelation, the problem of evil, miracles, scientific presuppositions, origins, modern biology and theology, and modern physics and theology. This means that the selection is weighted away from rational or natural theology and from any detailed metaphysical questions about the nature of the divine character, and in favour of 'religion and science'. This may reflect the demands of the 'A' level syllabus but it gives a rather distorted view of the state of the subject.

Each of the sections has a short, helpful introduction and a set of questions and bibliography. The section on religious language favours analogy and the late Ian Ramsey's approach to empiricism—to the almost total exclusion of other views. The section on revelation is wide ranging but falls into the temptation of providing extracts from secondary sources when there are perfectly good primary sources. Why not B. B. Warfield on propositional revelation instead of John Hick? The section on the problem of evil neglects the Augustinian (and biblical) view that evil is the result of sin. It is a pity that the section on miracles does not contain an extract from Richard Swinburne's monograph. The compilers do not seem to have heard of it. The sections on religion and science are built around Ian Barbour's *Science and Religion*.

The book seems to be almost entirely free from misprints, but Hooykass becomes Hookgaas on p 153.

PAUL HELM

MORAL LIFE RODGER BEEHLER

Basil Blackwell 1978 226pp £8.50

ISBN 0 631 19020 1

The claim of the book is that morality is a manifestation of human caring and impossible without it. The virtues are made intelligible only because they are expressions of such caring. Professor Beehler sets off his view against a variety of recent positions taken up in philosophical treatments of ethics. For example, it has been argued

(by Phillips and Mounce) that morality is the adoption of a practice, that is, it is a matter of social agreement, even of social control. But Beehler argues that the occurrence of the attitude of caring (a form of love) is logically prior to the adoption of moral practices. Again, some have argued that in principle anything could be a matter of moral concern, a moral principle or issue. But morality is a commitment to certain sorts of things, according to Beehler.

Besides these views, Beehler also considers the Kantian notion that morality is a matter of will, egoism, the relation of God to morality (he denies that morality can be identified with the will of God), and the moral issues raised by non-human animals.

Because he develops his position polemically, Professor Beehler's book will only sustain the interest of someone who is *au fait* with the various views used as foils. More attention should have been given to explaining the crucial notion of caring, and to guarding against obvious objections. He invokes it to explain the content of morality. But it is far from obvious that the notion of caring is sufficiently restrictive to provide this content, for people have cared for each other in various and surprising ways.

PAUL HELM

THE RELIGIOUS IMAGINATION AND THE SENSE OF GOD JOHN BOWKER

Clarendon Press: OUP 1978 343pp £11.50

ISBN 0 19 826646 4

This is a sequel to *The Sense of God*, published in 1973. Both books are based on the Oxford Wilde Lectures given by John Bowker. This book is a survey of theism with a continuing look over the shoulder at the behavioural sciences; and it especially seeks to explore 'the possible importance of the study of information process and systems analysis in understanding religious belief and its transmission in religious communities.' (p vii)

The seventeenth-century Francis Osbourne, we are told, once said: 'Huge volumes, like the ox roasted whole at Bartholomew Fair, may proclaim plenty of labour and invention, but afford less of what is delicate, savoury and well concocted than smaller pieces.' This book is almost a 'huge' volume; it certainly 'proclaims plenty of labour and invention'. We move from Nietzsche, Mencken and a host of other *literati* to a discussion of 'information process', where religions become 'systematic ways in which what are claimed to be worthwhile cues of information are transmitted and made available in community' (p8); to an extensive analysis of Judaism, where John Bowker shows an enormous width of reading; to an equally extensive analysis of Jesus. We then move to Islam and al Ghazali, the medieval Muslim Aquinas; to A. J. Ayer and thence to the Buddha, where the conclusion is that authentic Buddhism is theistic, but only in a sense in which God is within the process of change and decay.

It is probably true that the jargon is not very 'well concocted', but there are, nevertheless, 'delicate and savoury' sections. With regard to Jesus, John Bowker sees him as the locus of 'the effect of God' in the world. But Jesus is not primarily a 'prophetic man' (perhaps too much is made here of the 'silence' at the trial), nor is he best seen as 'Messiah', but as 'the son of man'—'man born to die who nevertheless will be vindicated beyond death by God' (p 157)—and Jesus was aware of his identity. The paradoxical Christological conclusion is that in the case of Jesus, although there is 'simply a difference of degree (in the stability, for example, in the retrieval of theistic input)', this 'nevertheless amounts to a difference in kind' (p 190).

Time, £11.50 and a stomach for the jargon of information process and systems behaviour will enable that judgement to be weighed.

DAVID HOLLOWAY

THEOLOGY AND SOCIAL STRUCTURE

ROBIN GILL

Mowbrays 1977 153pp hardcover £7.50
paperback £4.75

ISBN 0 264 66463 9
ISBN 0 264 66326 9

Some theologians may feel rather uncomfortable when their ideas are dissected by that discipline known as the sociology of knowledge. Nevertheless, their discomfort is more than worth the light thrown upon the social determinants of their thinking by this particular kind of analysis.

That all theological thought is conditioned by the historical context, status and function of the theologian has become a basic assumption of recent polemical theologies coming from the Third World. But, until recently, little properly-controlled methodological study of the interaction between theology and the theologian's environment has been undertaken. Following up his recent work *The Social Context of Theology*, Robin Gill seeks to fill this gap. He succeeds in providing a feast of illuminating insights into the ways in which different theological positions respond to particular social influences and pressures.

Taking his cue from Weber's pioneer study of the relationship between Calvinism and the rise of capitalism, he chooses certain other historical case studies to illuminate this interaction more fully.

In the first case, Gill analyses the Christian pre- and post-Constantinian response to war, and notes that the differences between churches often correspond to their political status as established or minority groups. In the case of abortion law reform he concludes that, with the possible exception of Roman Catholicism, churches in the western nations have tended to follow, either sooner or later, the 'enlightened' wisdom of changes in the law.

In a third and final case, Gill makes an extensive study of the book *Honest to God*, both in terms of Robinson's attempt to respond to the challenge of secularism, and of its own undoubted impact upon circles not otherwise normally given to following the intricacies of its particular brand of theological and philosophical jargon.

The three cases are used to demonstrate Gill's main thesis that theology is not only socially conditioned but also (and here he takes issue with Marx, Mannheim, Berger and Luckmann) affects social processes in its turn.

Except for some rather obscure arguments in chapter 6, and unnecessary repetition in other parts, the book's reasoning is easy to follow. In general I warmly recommend this study, particularly to all those interested in understanding the deeper motives behind much theological work. The detection of all unexamined assumptions and influences, however remote, should produce greater theological clarity and honesty. Perhaps Gill might now show us how the sociology of knowledge can help the theologian practise his craft more skilfully. A third book?

J. ANDREW KIRK

**LANGUAGE AND THE CHRISTIAN: A Guide to
Communication and Understanding**

PETER COTTERELL

Samuel Bagster 1978 179pp £6.95

ISBN 0 85150 167 2

'Every Christian should be a communicator, and . . . a knowledge of how language works, and what it can and cannot do, forms a valuable part of the Christian's mental equipment.' So the jacket introduces this attractively titled work, by an author whose academic qualifications embrace physics, mathematics, theology and linguistics, and who has twenty years' experience as a missionary to back them up. The book is aimed primarily at Bible College teachers and students, and is based on a course of lectures given at the School of World Mission in Pasadena, California.

Starting at ground level with 'The Nature of Language and the Study of Language', Dr Cotterell proceeds by easy stages, with helpful illustrations, to General Linguistics, Language Learning, Linguistics & Illiteracy, Linguistics & Translation, Language & the Bible, and Linguistics & Church Growth. To the present reviewer, he presents a readable survey of the higher reaches of the discipline, paying special attention to limitations of our information-processing capacity. No teacher or preacher can fail to benefit from being forced to think about his craft in these terms.

It is more difficult to judge the adequacy of the book for its specifically Christian purpose. In a total of only 160 pages, somewhat brief treatments of deep problems are inevitable. Communication, for example, is analysed on p 52 exclusively in terms of conveying 'knowledge of an event'. Important as this is, it leaves some major ingredients of preaching and teaching rather out in the cold. Nor (despite a few paragraphs on intonation and gesture) will one find here much guidance as to the powers and the pitfalls of non-verbal aspects of religious communication. How often do the manner of utterance of prayers or the musical settings of hymns convey a message at odds with their verbal content? Have you never heard a

service conducted in a way that suggests that God hasn't turned up today—or that if he has, it makes no difference?

Perhaps this omission is fair enough in a book focused on problems of verbal translation; but the title might encourage wider expectations. In particular, it may be thought surprising that Dr Cotterell has so little to say to the Christian on the vexed question of the meaningfulness of religious language. How well can human words encompass divine truth? True, two pages are devoted to 'James Barr and biblical semantics'; and both Barr's and Stephen Neill's books on this topic are recommended; but there is little to suggest that communication of the things of God raises semantic problems of a different order from communication about last week's washing.

Such criticisms, however, are probably misplaced. This is a book by a master craftsman of the given word. It is indeed meant for Christians, for it has much to say about the nuts and bolts of biblical translation, and about the factors that can make for misunderstanding of biblical material. And it has admirable advice, needed by us all, on the best way to construct our communications so that they are understood and remembered.

D. M. MACKAY

PURPOSE IN A WORLD OF CHANCE: A Biologist's View

W. H. THORPE

OUP 1978 124pp £3.95

ISBN 0 19 217654 4

Professor Thorpe, FRS, is the eminent emeritus professor of animal ethology in the University of Cambridge. As such he is exceptionally well qualified to write a book such as this. It is described on the dust jacket as 'a short answer to Jacques Monod's widely-discussed work *Chance and Necessity*, first published in its English translation in 1972.' That book was certainly 'challenging' at first sight, but on a longer view its impact is likely to be small. Its logic was too flimsy; its gaze too myopic. Prof. Thorpe adopts a quiet irenic tone, but he has no difficulty in making Monod's case look very feeble. He undermines it rather than opposes it frontally. He draws on his wide knowledge of animal behaviour to show that many of the characteristics of human purposive behaviour are present in animals too. Thus the thrush 'improves' its song musically (by human aesthetic standards) when (again by human standards) it has time and leisure to do so. It may surprise many readers to know that chimpanzees can learn to 'speak' to a considerable extent in a 'language' (American sign language) suitable for their bodily structure; Prof. Thorpe gives it as his considered opinion that 'if chimpanzees had the necessary equipment in the larynx and pharynx they could learn to talk at least as well as can children of three years of age, and perhaps older.'

Prof. Thorpe's last chapter, 'The Primacy of Mind in Nature', shows his fundamentally religious outlook. I think he would not

describe this as biblical; rather he subscribes to the process theology of Whitehead.

This is an interesting and authoritative book, and a welcome reply to *Chance and Necessity*.

DOUGLAS C. SPANNER

CHURCH AND NATIONHOOD

edited LIONEL HOLMES

World Evangelical Fellowship 1978 88pp US \$1.50

This series of nine lectures comes from the Lausanne stable. They vary in quality, inevitably, but together represent evangelical Christians, predominantly Third World, really attempting to grapple with the problems of confrontation and consensus politically.

Contextualization is the order of the day. In a contribution on the global corporations, Waldron Scott comments that although a fifth of Americans would call themselves evangelicals, and hold leadership positions in every sector and level in society, it is doubtful whether they are particularly influential in shaping values, institutions and policies. More likely they have 'conformed to this world', and cannot present a prophetic voice without considerable re-education and reformation. This is a theme throughout the book, but it is important to see it recognized and tackled.

Holistic theology is in. 'Faithfulness and honesty on the job; reliability and conscientiousness in all our dealings; compassion and sharing in the felt needs of those around us are just as much a part of belonging to Christ as is preaching or listening to a sermon.' (p 78) We live in this world, and cannot divorce ourselves from the tangible, human issues that face all men. The task is to bring to bear the influence of Christ upon the basic problems of the nations.

Fascinating too is the recognition by evangelicals that in the midst of this human involvement, worship remains what the church is about. If Christians would be 'salt', 'this calls for a new biblical interpretation, a new form of preaching, and a new sacramental life and worship in the congregation.' (p 68)

Sound enough on Third World involvement, the series raises questions when it looks behind the Iron Curtain. Saphir Athyal's interpretation of what happens if a church is hedged in and has only its worship to live by, does not seem to tie up with Russian Orthodox experience. And a final contribution from East Germany seems not to have taken into account the experience of Christian Poland in some of its generalizings.

JOHN POULTON

RICH CHRISTIANS IN AN AGE OF HUNGER

RONALD J. SIDER

(first published by IVCF, USA 1977)

Hodder and Stoughton 1978 224pp £1.00

ISBN 0 340 22810 5

The appearance of this book, published in the USA in 1977 and

adapted for British readers by members of the Shaftesbury Project Overseas Aid and Development Group, is one of the most important events in popular religious publishing in the past decade. Here, at last, we have a serious and practical evangelical contribution to the world's most pressing social, economic and political problem in our time. I hope that readers will, therefore, forgive an extended analysis and comment.

David Watson says in his foreword to the British edition: 'I profoundly believe that *this book contains the most vital challenge which faces the church of today*. It is one of the most searching and disquieting books I have ever read.' (his italics) I would add that I found the book one full of a deep and spiritual compassion and integrity. Ronald Sider understands the plight of the world's deprived billions without suggesting any sense of paternalism at all. Furthermore, one feels that one is reading the thoughts of a man who has genuinely sought to live as he writes. This book calls for more than sentiment in response. It calls for commitment to work for justice in the economic and political structures of our world.

The book begins with analysis. It takes us through the depressing statistics of the last decade: the failure of the Green Revolution, the effect of the oil price rise in 1973, the cold facts about infant mortality, population growth and the development of a fourth world underneath the third. All of this is laced with the comment of Christians who have seen what grinding, unending poverty is like in the world today. Later on in the book we are given more figures as we are made to consider the way evil seems to be embedded in the structures of the modern world. It's all very sobering, and made to be telling by the occasional insertion of the ignorant and selfish responses of some western Christian groups as they talk of stockpiling food in readiness for the coming tribulation!

The analysis continues in the second chapter with a look at western affluence in contrast to poverty elsewhere in the world. More statistics tell the clear tale of a small minority devouring the majority of the world's wealth and resources. It contains a devastating section on advertising in our society and some shameful figures about the West's contribution to development aid. Did we know that in 1976 Britain gave only 50% of the UN minimum national target for overseas aid? Here we have yet further evidence of the moral bankruptcy in British government, irrespective of party affiliation, in the last decade. We manage to dress up unbridled self-interest under the most respectable of guises!

The heart of this book is in part two, which is a biblical study on wealth and poverty. The reader will need an open Bible for this section of the book, and will be made to study passages which may have accumulated the dust over years of neglect! Indeed, one of the benefits of this book is that it may convince a generation of evangelicals who seem to be slack on proper Bible study, that the Word has some hard-hitting things to say about every aspect of our daily lives and relationships. In the opening chapter of this section we are led to consider God's relationship to the poor in the Bible. Ronald Sider manages to get a proper biblical balance in the relationship of

salvation to social concern. He refuses to allow either that social action is the same as salvation, or that the actual historical content of God's action is accidental to it. We cannot spiritualize away the fact that God rescued his people from slavery, that the prophets denounced the exploitation of the poor by the rich, and that God's Son came among us in humble circumstances alongside the poor. The book points to the universal teaching of Scripture that God is concerned and active in the face of the way in which the rich exploit the poor. His impartiality to all people does not add up to neutrality in the face of injustice. If this is God's consistent concern, then his obedient people are left with no choice but to share in it. To continue to live in wealth at the expense of the poor is to live in disobedience and in contradiction to God's will and purpose clearly expressed through Scripture.

Ronald Sider goes on to consider the economic relationships among God's people. I wonder how many churches have put such an issue on their fellowship agenda! He carefully avoids suggesting that we should copy the scriptural models in a wooden manner. He examines the different models in Old and New Testaments and draws out the central principles to which they point us. He concludes that economic sharing in the body of Christ is part of *koinonia* and that we continue to live in sin when we grow richer and richer year by year as our brethren in other parts of the world grow poorer and poorer. He maintains that the present division between the 'have's' and the 'have-not's' in the body of Christ is a major barrier to evangelism today!

The chapter on the biblical attitude to wealth and possessions is, again, carefully balanced. There is no suggestion either that wealth is sinful or that ownership of property is wrong. Private property is a biblical reality and God wants us to enjoy material well-being. The chapter, however, demolishes the idea that private ownership means an absolute right over property irrespective of the consequences for justice and shows the consistent opposition of God to wealth held at the expense of the poor. Poverty is a curse. It has no pious or romantic virtues. God wills prosperity with justice. It is this equation which the author refuses to have destroyed.

The section concludes with a telling chapter on structural evil. It is illustrated with cogent examples of the way in which the system militates against justice and seems to uphold sinful patterns of social relationships. It leaves us in no doubt about the stranglehold which the West has over the economic life of the rest of the world. It contains sober and unpleasant information about the activities of the CIA in Chile, about the patterns of international trade and politics. The conclusion seems unavoidable that we in the West are part of a system which does positive harm to the cause of justice in the world today.

The third and final section of the book concerns what to do. It has chapters on individual life-style, church activity, and political policy. There is much here to stimulate and challenge readers as individuals, as pastors and church leaders about the work of the local church, and as Christians in politics and trade about their aims in their

work. However, of all the sections of the book, I found this the least satisfying. This is no fault of the author. The fact is that we have done little enough work on the practical politics of help for the needy sections of our world. The problems are legion and complex. We are desperately in need of some brilliant Christian economists who will give time and thought to policy and who will run the risks of campaigning for what they propose. Perhaps here is the area of work for a modern-day Clapham sect.

On life-style, for example, Ronald Sider is well aware of the problems. He rejects the sort of conscience-salving works of many in their annual little efforts on behalf of the poor. He is aware that a change in life-style by millions of Christians will not necessarily do a single thing for the poor of the world. So he is increasingly forced back to institutional and structural issues. It is here that practical policies seem to elude. Supposing, for example, the church did seek to share out its wealth around the world: what would be the results? Yes, it may shake the world into thinking that the gospel did have a practical impact upon people's lives. Would it, however, do anything to really help the poor? It might lead to division among the poor in the world, as some were on the receiving end of economic *koinonia* and others were not. It might lead to fracturing the base of economic stability elsewhere in the world and produce even worse problems. It is essential, before Christians and churches take action, that they are, in good conscience, convinced that what they propose will have some practical bearing in helping redress the balance in our world today.

Let us, however, be warned. We cannot go on into the indefinite future living contentedly under injustice and benefiting from it. God is not dead, and his concern for truth and justice is not dead either. In the mystery of his providence in history we can have little cause to complain of the ensuing chaos if, having failed to act ourselves, the world's poor come trampling all over our civilization and claim for themselves what we have so successfully denied to them.

This book sets before us sombre and basic themes. It is no criticism of the book to suggest that the problems are sometimes bigger than the compass of its analysis. Perhaps, in his patience, God has given us this book as a call to us to repent and, in repentance and fresh commitment, to work and work without ceasing in pursuit of greater justice for the millions abandoned in the world's ghettos and shanty towns, farms and factories, to a life of grinding and debilitating poverty.

JOHN GLADWIN

DISCIPLINE WHILE YOU CAN

JAMES DOBSON

Kingsway 1978 223pp £1.50

ISBN 0 86065 016 2

Not surprisingly, the message of this book is 'spare the rod (attitude chart on monetary reward) and spoil the child.' It is full of good, common-sense, helpful support for parents who are trying to bring up lively children. It is addressed to American parents and some of the

idiom may not appeal in Britain, but it is based on the scriptural precept of parental responsibility.

The book appears to be one of a trilogy on the same theme: the other two are *Dare to Discipline* and *Hide and Seek*. The author's style is flowing, anecdotal and amusing. There is no indication of his qualification for writing on this theme other than that he has two children and a dog called Sigmund Freud! Is he a psychiatrist or maybe a clinical psychologist?

There is a particularly good chapter on 'the over-active child' who is suffering from some chemical imbalance or brain damage.

In view of the fact that so much of what James Dobson writes is obvious, I asked myself—was this book really necessary? Certainly it is necessary for parents who do not understand the value to a child of loving, effective and consistent discipline. But it has little to say to parents who are unable to gain or maintain discipline because they themselves are neurotic, fearful or unhappy; or to parents who themselves have had a poor experience of parenting in their own childhood. It assumes that 'the strong will' is based only within the child and makes no reference to family dynamics. Some reference to issues like this would have increased immeasurably the value of this book.

MYRA CHAVE-JONES

THE MANY FACES OF GRIEF EDGAR N. JACKSON

(first published in the USA 1972)

SCM Press 1978 174pp £1.95

ISBN 0 334 00969 3

I suppose that when a book has been reprinted six times, one has an idea of its popularity. This is another import from America which has not been well adapted to the British culture. Nevertheless it is full of basic and useful information about human motivation and behaviour in the face of difficulties and painful emotions. Nineteen chapters encompass anger, guilt, loneliness, depression, life and death in its various forms.

Throughout the book Dr Jackson finds methods of using pain constructively as a means of growth into, rather than retreat from life. Often it takes a crisis to rid persons of trivial ideas and limited perspectives. 'The death of these inadequacies may well be found in the rebirth which comes with wisely managed grief.' He has some challenging things to say to those of us who have 'a trivialized idea of God as a cosmic errand boy or a scapegoat for human failure.'

This is a useful book for general use. Personally I enjoyed the second half in which the author spends time in philosophical musings about the significance of life and death. He brings a Christian perspective into the whole book in a non-specific way. Dr Jackson is described as 'a professional crisis psychologist'.

MYRA CHAVE-JONES

FOLLOWERS OF CHRIST: The Religious Life and the Church
JOHANNES B. METZ translated THOMAS LINTON

(first published in Germany 1977)

Burns and Oates; Paullist Press 1978 96pp £1.95

ISBN 0 86012 065 1

The author (who is not himself a member of a religious order) is one of the latest contributors to a small spate of books in recent years assessing the purpose and value of the religious life and indicating the fascination which the church seems to feel for that life in a troubled and (so far as the West is concerned) an affluent period. The book gives a brief but excellent treatment of the areas where the life of the 'religious' and the life of the 'ordinary Christian' overlap. It is no surprise to find Metz stressing the 'shock effect' upon the church of the uncompromising adherence of the religious orders to the gospel; but when he describes the rôle (as he sees it) of the orders as innovators, and particularly when he writes of them as called to teach the church how God sometimes wishes institutions to die (the *ars moriendi* is as much a 'charismatic' thing as the *ars vivendi*), he is highlighting matters which are of significance for the whole church. Similarly, he writes movingly about following Christ. The orders must not allow themselves to fall into the trap of thinking that they are acting for the church in a vicarious manner. They are simply pointing out in a vivid way the implications of that following. There is plenty of help here for any Christian who wants to think further about what his Christian discipleship means.

The translation is pleasing but there are some typographical errors.

J. C. P. COCKERTON

TODAY'S CATHEDRAL: The Cathedral Church of Christ,
Liverpool JOE RILEY

SPCK 1978 139pp £1.50

ISBN 0 281 03683 7

This is not a review of Liverpool Cathedral; it is a review of a book *about* Liverpool Cathedral. Joe Riley is Arts Editor of the *Liverpool Echo*, a Fellow of the Royal Society of Arts, and an MRCA. He brings these disciplines together in a comprehensive historical appraisal of the founding and development of the cathedral, its present function and its prospects. What he sees is encouraging, especially for those who suspect that cathedrals are a luxury the church cannot afford.

The aim of the book 'is twofold: firstly to tell the story of the building from its inception to its completion, and to capture something of the craftsmanship of its design. Secondly . . . to look at the ministry and the significance of a cathedral in our time.' These aims are fulfilled in a readable style with a journalist's nose for facts. Of course, in such a gigantic building (dimensions are scheduled in an appendix, though a plan would be helpful) superlatives need to flow.

The historical perspective is well drawn, amplified by handbook-type appendices listing personalities from bishops to cranedrivers. The attributes of the three deans (Dwelly 1931, Dillistone 1956, Patey

1964) make fascinating studies, each contributing to that function of a cathedral which Patrick Nuttgens called 'a symbol of unity', though apparently it was not always so behind the scenes (and sometimes in front) at Liverpool, especially when unitarianism reared its head.

Conservative evangelicalism gets little reference: perhaps because it has been represented more in the Bishops of Liverpool than in the Deans; perhaps because Mr Riley is a little uncertain of its standpoint (p 90 'mass evangelical movement'). Terms such as 'religious laboratory' and 'God-relatedness' set the reader thinking, especially when the latter is applied to the cathedral's artistic (i.e. music) and spiritual activity. Much is also made of ecumenical relatedness and Mr Riley ruefully reports that 'Key stumbling points in Liverpool and elsewhere are centred on issues such as the infallibility of the Pope, and the doctrines and attitudes relating to the Virgin Mary.'

A postscript to the book appeared in the New Year Honours List 1979: Mr F. G. S. Thomas, the architect who completed Giles Scott's lifework, received an OBE.

KENNETH WHITE

**A PEOPLE FOR HIS PRAISE: Renewal and
Congregational Life**
JOHN GUNSTONE

Hodder and Stoughton 1978 190pp £3.25

ISBN 0 340 22808 3

Although the author stresses that renewal in Christian and congregational life does not necessarily mean charismatic renewal—and indeed looks forward to the day when that particular river will merge with complete acceptance into the whole of church life—it is with the experience of charismatic renewal that this book deals. John Gunstone is full of practical wisdom in seeking to relate the experience of personal renewal to the life of the local and wider church. His range is wide, covering personal renewal, the local church, the small prayer group and larger prayer meeting, pastoral leadership, preparation for renewal, congregational life and worship, mission, healing, initiation, ecumenism, house churches, and the relation of the charismatic to the institutional in the church. This means that while no major area is avoided or excluded, the treatment of several topics will strike some readers as less than adequate. His obvious charity towards all men sometimes leads the author to be a little less critical and incisive in his assessments than he might have been, while on several subjects he speaks with the obvious authority born of experience. I commend this volume in Hodder's 'Ecclesia Books' series both to pastors and lay people involved in this renewal and in some of the challenging situations brought about by it. It could save both individuals and churches from a number of pitfalls reserved for the unwary and uninstructed.

JOHN P. BAKER

THE STUDY OF LITURGY

edited CHESLYN JONES, GEOFFREY WAINWRIGHT and EDWARD
YARNOLD SJ

SPCK 1978 xxvii + 547pp hardcover £14.50
paperback £8.50

ISBN 0 281 03581 4
ISBN 0 281 03578 4

It is nearly half a century since the SPCK published *Liturgy and Worship*, edited by W. K. Lowther Clarke, in 1932 in the wake of the 1927-8 Prayer Book controversy. Subsequent liturgical revision, together with the developing interest in liturgy across the denominations, has made that book, previously a standard textbook for students of worship, ordinands and those on readers' courses, largely of antiquarian interest.

The present volume provides an eagerly awaited successor, but is distinctively different. The initiated will recognize that the editorial panel is ecumenical, while Orthodox Roman Catholics and Free Churchmen join Anglican contributors, something the writers of 1932 would hardly have considered possible. Again, the contributors represent a variety of theological viewpoints, and it is good to see *Churchman* contributor Roger Beckwith contributing alongside the principal of St Stephen's House.

Length makes it impossible for *The Study of Liturgy* to offer a commentary on the entire contents of the Prayer Book, as the predecessor had, and so there are five main sections considering Initiation, Eucharist, Ordination, Divine Office and Calendar. There are also an introductory essay on the Theology of Worship by J. D. Crichton and a section on the Development of Liturgy, while other contributors look at the Setting of the Liturgy and its Pastoral Orientation. The whole book is well produced and beautifully illustrated.

The book will obviously be a standard reference work for some years to come, and its value is enhanced by the exhaustive bibliography which precedes each section. However, one reader at least is tempted to wonder why publication of the book, which will probably be mainly of interest to Anglican readers (13 out of its 22 contributors are Anglicans), was not delayed until 1982. Then it could have commemorated the jubilee of *Liturgy and Worship* with a consideration of the proposed *Alternative Services Book*: as it is it seems odd that, for instance, in the section on the revision of the ordinal there is reference to the 1977 PECUSA rite but none to the Church of England's Series 3.

Again, the editors draw attention to the pluriform approach of the contributors, but there is little suggestion that the latter had the benefit of knowing where they would be at variance with each other in order to present their own viewpoint as clearly as possible and even with reference to each other's argument. Thus, on pp 44-5 Beckwith sees a link between proselyte baptism and Christian baptism: K. W. Noakes on p 81 sees none. The editor in a parenthesis draws attention to the differing views, but neither sets out his argument in the light of the other's contention. The *anamnesis* similarly receives different interpretations on pp 25-7, 49, 154 and 205; and while there are very full references in the footnotes to other writers on the subject, it

would have been helpful to have had a clear statement of the 'Godward' and 'manward' views and any attempts to synthesize them.

Having made those points, the volume is undoubtedly a most significant and useful publication, providing a mine of information (carefully indexed) for the student of liturgy. The book of the year in the field of liturgical publishing, it is likely to prove a worthy successor to Lowther Clarke, even if modern developments in the subject make it unlikely to remain a standard text book for the next half-century.

DAVID WHEATON

MAKING CHURCH MUSIC WORK LIONEL DAKERS

Mowbrays 1978 vi + 218pp £4.50

ISBN 0 264 66470 1

To many of us, the problem of 'making church music work' is chiefly one of steering a middle course between the vapid lyrics sold by rhythm rather than poetry or melody, beloved by the young, and the archaic stolidity preferred by those whose watchword is 'As it was in the beginning, is now and ever shall be, world without end, Amen.' In short, is Baughen in F the link between Pulkingham in G and Barnby in E flat? For answering such questions we shall find little help here; the book, as might be expected from the Director of the Royal School of Church Music, travels on traditional lines that lead from Byrd to Britten, Morley to Mathias. Within these limitations, it is an excellent guide, packed with good advice and sound common sense. The author claims that it is essentially practical, and this claim is substantiated—choirmaster, organist and conductor alike receiving valuable and detailed help.

The book is in three parts: 60 pages of general discussion aimed at raising standards of choice and performance of church music; 90 pages of specific examples, mostly anthems, but including two hymns (rather a dull pair), Psalm 15 in the Parish Psalter, and the RSCM Ferial responses; and finally a check list running to 60 pages which gives details of well over 300 possible anthems—this would be improved by some simple grading in difficulty.

No one concerned with church music can fail to learn something from this book. I particularly enjoyed the emphasis on singing and accompanying hymns, on planning rehearsals, tailoring the music to the resources available, and on the need (but not, alas, on the methods) of superannuating the geriatric contralto. Those who want to put on, e.g., Finzi's 'God is gone up' will profit from the detailed advice on how to rehearse it; all will be glad to be reminded that prime causes of flatness are lethargy, lack of ventilation, unhappiness and singing in F major! My main criticism concerns the awkwardness and lack of clarity of much of the book's English style—a surprising weakness in an author who is so sensitive, in a musical context, to the demands of rhythm and diction. It is strange, to me, to talk of a choir 'weaned on Stainer and Barnby'; surely they were raised (or suckled) on those composers and need to be weaned *from* them?

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But let the author sum up his book in his own words: 'Being amateur is no reason for accepting a lower standard of values, merely a convenient excuse for sins of omission and not bothering to take trouble . . . This book sets out to combat the fact that what is second-rate elsewhere is often considered first rate in church music.' Buy the book, and aim at things which are excellent.

H. MARTYN CUNDY

ONE WORLD SONGS

Methodist World Development Action Campaign 1978 124pp £1.40

This collection of 148 lyrics, with melodies and guitar chords indicated, clusters round the theme of the demand of God's one world for love and justice. Many favourites are included; many are new to this collection. Inevitably in a symposium of this kind there is a wide variety, not only of style and theme, but of quality, theology and usefulness. Some are quite secular; one at least is simply a love-song; some blatantly syncretistic, taking their cue from the inclusion of George Matheson's 'Gather us in'. Many are satirical, by, or in the style of, Sydney Carter; many searching and disturbing. Their overall impact hammers home the message of 1 John 3:17.

Yet one note can scarcely be heard in this orchestra of sounds. The first number is in fact a creed—from the 1970 Calcutta Urban Service—which mentions neither sin, nor forgiveness, nor redemption. (In fairness one should say that the children's creed from the same source, also included, does include this.) And the song based on the saying 'But for the grace of God, there go I', changes it to 'There but for fortune go you or I'. Many of these songs seem to assume that we can all show the love of Jesus if we want to, and our need for the grace of repentance, forgiveness and adoption is bypassed. I wonder whether Methodism has forgotten that Charles Wesley sang:

O unexampled love!
O all-redeeming grace!
How swiftly didst thou move
To save a fallen race.

This was 'the trumpet voice' with which he called to his one world. I miss it in this book.

H. MARTYN CUNDY

JOHANN SEBASTIAN BACH: Life, Times, Influence

edited BARBARA SCHWENDOWIUS and WOLFGANG DÖMLING

Bärenreiter 1977 179pp £21.12

ISBN 3 7618 0589 6

Johann Sebastian Bach is the only composer I know of who has inspired the formation of a society which is exclusively devoted to research into his profession of the Christian faith and the theological

concepts which underlie his musical works (the Internationale Arbeitsgemeinschaft für Theologische Bachforschung—the International Research Fellowship for Theological Bach Studies). Bach had quite an extensive library of theological books, which any pastor would have been proud to have owned, and his grasp of fundamental theological concerns is patently obvious on practically every page of his church cantatas. Thus this new evaluation will be of interest to readers of this journal.

The book consists of eleven essays by nine internationally-known authors, carefully and superbly illustrated by contemporary portraits, engravings, manuscripts, etc., some of which are full-colour reproductions. It is a magnificently produced book.

The essays, which were originally written to accompany the Bach recordings issued by 'Archiv Produktion' (1974-1975), summarize the current state of Bach research in various areas. Since 1950, when work on a new edition of Bach's works was begun, an intensive amount of research has taken place. In particular, through handwriting and watermark studies on the original manuscripts, the choral works have been accurately dated, showing that most were written during the early Leipzig years, that is, between 1723 and 1730. Consequently the picture of the composer found in most biographical studies needs to be revised to take account of these new findings. In a sense this book provides an interim report which will be invaluable until a new, full-scale work is written based on the findings of recent research.

There are three sections to the book, as indicated in the subtitle: *Life, Times, Influence*. The first group of essays treat the general historical situation in which Bach lived and worked. Here Walter Blankenburg's essay, 'Religious and Cultural Life', is particularly important. The new chronology of Bach's choral works shows that he apparently wrote little church music after 1730. This had led many to draw the conclusion that Bach could therefore not be particularly interested in theological things and may even have lost what little faith he is thought to have had during the last twenty years of his life (see, e.g., Walther Siegmund-Schultze, *Johann Sebastian Bach*, Leipzig, 1976). Blankenburg redresses the balance and recalls evidence which shows that Bach's faith was firmly rooted in Lutheran orthodoxy, little affected by the rationalist pressures of the day but enlivened by the spirit of pietism. It is these theological roots, says Blankenburg, which explain the greater spiritual power of Bach's music when compared with that of such contemporaries as Telemann and Handel.

The central section of the book is devoted to the composer's life, family, career, etc. In discussing Bach's predecessors and contemporaries, Hans-Günther Klein draws attention to the theological foundations of his music as part of a tradition that goes back to Luther himself, in which individual elements of music have a theologically symbolic character.

The concluding chapters review Bach's influence after his death and, again, theological questions are never very far away. Many of

the enthusiasts for Bach's music have not always fully understood his theological and liturgical principles and so they have reinterpreted him to their own generations in contemporary terms, like the nineteenth-century editor who exchanged the biblical theology of the texts of the motets for the sentiments of rationalism.

Clearly this is not the last word on Bach, but its beautiful illustrations and authoritative essays make it an important contribution to our understanding of this self-consciously-Christian composer.

ROBIN A. LEAVER

ONE BY ONE CYRIL TAYLOR

The Royal School of Church Music 1978 8pp 14p

Canon Cyril Taylor's *One by One*, a personal commentary on the supplementary hymn book *100 Hymns for Today* (1969), first appeared as a series of articles in *Promoting Church Music*, the magazine of the Royal School of Church Music, between April 1970 and April 1971. For this reason some of the author's comments are somewhat out of date, such as the anticipation of the publication of Series 3 and the information that John Wilson's *Short Companion to 'Hymns and Songs'* may 'be obtained for 3/6d post free'! But these are small matters which do not affect the usefulness of the pamphlet. Canon Taylor was one of the editors of *100 Hymns for Today* and therefore his views are of particular interest, especially when he is open enough to admit the mistake of assigning the tune ST OSYTH to Albert Bayley's 'O Lord of every shining constellation'. Where relevant, the sources of the hymns are noted, advice is given on how particular hymns can be sung by alternating some verses, or parts of verses, between choir and congregation, and the whole thing is peppered with rhetorical questions which should stimulate hymn-book users to think about the hymns they choose and hymn writers to take appropriate action: 'How few hymns there are on the Lord's ministry? . . . How hard it has always been to find hymns of corporate penitence? . . . There are hymns about God's forgiveness of us, but where are the hymns of our forgiveness of one another?' There is extremely good value here for 14p! Every user of *100 Hymns for Today* ought to have a copy.

ROBIN A. LEAVER

PUBLISHER'S REQUEST

SCM Press have asked us to make it clear that they did not publish the booklet *Why Men Priests?*, reviewed in our last issue. We understand that it is probably a special issue of *Movement*, which is produced by SCM Publications in Dublin.