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Book Reviews

HISTORICAL CRITICISM AND THEOLOGICAL INTERPRETATION OF SCRIPTURE

PETER STUHLMACHER

first published in Germany in 1975 (English translation USA 1977)

SPCK 1979 93pp £2.95

ISBN 0 281 03627 6

How can historical criticism facilitate (rather than prevent) Scripture speaking as God's word to us? The bulk of Peter Stuhlmacher's essay on this topic comprises a historical review of Christian biblical interpretation and a survey of current approaches. It is a compact treatment which may be too dense for many readers, though the main issues are helpfully summarized in James Barr's non-committal introduction to the British edition. But it is a fresh survey, notable for its concern to allow us to be confronted by the strengths and distinctiveness even of approaches that seem very alien, instead of passing too quick judgement on them from the perspective of our own attitudes with their unacknowledged limitations. The lessons I noticed emerging include the following. 1) We must aim at an integration of scholarly biblical study and spiritual life (cp. the ancient church) and of historical and theological study (cp. Bultmann). 2) We must be open to learning from tradition as regards how passages of Scripture are to be interpreted (cp. the Reformers). This seems to involve working for a dialectic between historical criticism and tradition. Both may be possible ways of discovering right interpretations, and both have theological rationales: the former in the historical nature of God's revelation; the latter in the presence of his Spirit in the church, which means that the church can hardly have got it wrong all the time! Both have their moments—the former when tradition threatens to swamp Scripture itself, the latter when criticism threatens to alienate or produces inconclusive results. 3) Historical criticism must not be allowed to rule out the transcendent, and its methodological scepticism should also be questioned. In principle it should be an instrument of faith, rather than lording it over faith. (But what does this do to faith's dependence on history? 4) A document such as the Bible cannot be fully understood outside a lived faith. 5) A historical approach in principle distances one from its object, and has in practice either alienated preachers from Scripture or led them to return to pre-critical method of using it. 6) There thus needs to be another dialectic between the practice of a historical approach, and an acceptance of Scripture's absolute value as God's inspired word and a consequent openness to its making a claim on one. 7) Nevertheless, interpretation must still seek to be scientific (Pannenberg) and methodologically verifiable (Stuhlmacher himself).

In an excursus, important from the perspective of *Churchman's* theological standpoint, Professor Stuhlmacher expresses impatience with the more radical views propounded in Gerhard Maier's book *The End of the Historical-Critical Method*. Dr Maier points out that if Scripture is God's word, then the appropriate response to it is to obey rather than to criticize, to acknowledge the whole rather than to seek a canon within the canon, and to presuppose its coherence rather than expect to find dissonance within it. While Dr Maier may not take history seriously enough, may be open to facile harmonizing, and may need to allow for the positive function of criticism in testing traditional approaches to Scripture, Professor Stuhlmacher's antipathy towards

his views on inspiration and its implications, summarized above, suggests that an evangelical who wants to appropriate historical method had better not sell his soul to Professor Stuhlmacher, any more than to Pannenberg. But he has said some valuable things in this essay, and the fact that such scholars in Germany (like Childs and Wink in America) are thus looking for ways to overcome the hermeneutical inadequacy of historical criticism is of some significance.

JOHN GOLDINGAY

THE THEME OF THE PENTATEUCH

JSOT supplement series 10

DAVID J. A. CLINES

JSOT Dept. of Biblical Studies Sheffield 1978 152pp

hardcover £10.70

paperback £5.95

ISBN 0 905774 14 0

ISBN 0 905774 15 9

In this original and stimulating book David Clines seeks to see the Pentateuch as a whole, protesting against the dominance in scholarship of atomism (interest in fragments and sources) and geneticism (interest in origins). He accepts conventional critical methods and does not claim that his own insights necessarily say much about 'intention' and 'purpose', but he does believe there are good grounds for looking at the literature from a different perspective.

The book's fundamental conclusion can be succinctly stated. The theme of the Pentateuch is the partial fulfilment of the promise to the patriarchs—partial because it leaves us on the brink of the land. This promise is the divine initiative in a world where human initiatives lead to disaster, and is also a re-affirmation of God's original intentions for man. In unravelling the threads of the promise in the Pentateuch, Clines finds the posterity theme to be dominant in Genesis 12-50, the relational theme in Exodus and Leviticus, and the land theme in Numbers and Deuteronomy. An excellent chapter on Genesis 1-11 finds the major force of these chapters in their overall context to be positive. No matter how drastic man's sin, God's grace remains purposeful and effective. The major theme of divine promise, reliable but as yet unfulfilled, is found to function for exilic Israel.

The concluding pages contain some fine comments on hermeneutics. How do we do justice both to the time-conditioned character of Scripture, and to its modern impact? Clines calls the extraction of timeless truths a 'denaturing' of the text, more subjective in its way than medieval allegorization. He finds answers in the 'story' quality of the Pentateuch, and its capacity like other stories to broaden our horizons, opening our eyes to the unfinished, un-resting nature of our existence, but demanding also that we relate to future and past as well as present. Clines believes that there are no 'hermeneutical machines' that print contemporary answers. There can only be a willingness to engage with the text, and to be seized and challenged by it. There is doubtless more to be said. The Pentateuch is in some sense 'law' as well as 'story', but all in all this is the kind of scholarly work which preachers and expositors would do well to read.

PHILIP J. BUDD

FATHERS OF THE COVENANT: Studies in Genesis and Exodus H. L. ELLISON

Paternoster Press 1978 128pp £1.90

ISBN 0 85364 220 6

H. L. Ellison has written a number of good books on the OT and this is

another one. Of the twelve studies on the great chapters of Genesis and Exodus, eleven appeared originally in the *Hebrew Christian*, the quarterly organ of the Hebrew Christian Alliance.

Considering the dimensions prescribed, there can be few more satisfying expositions of the early chapters of Genesis. So much good sense, such fine crystallised study, such sound explanations of Hebrew words—truly *multum in parvo*. The only hesitation I have is of his endorsement of the theory of the 'six days' being the six days on which the writer received this revealed knowledge. I have become increasingly convinced that God's work is described in the terms of the working man's week: six days labour, one day rest.

He really makes the patriarchs live. Abraham is seen in his historical and cultural context; he sheds some interesting light on Lot, and lifts Isaac from his comparative obscurity. Jacob is treated most sympathetically, while Joseph is shown as one who reaches spiritual maturity through the school of suffering.

The last chapters are important for the disclosure to Moses and the people of Israel of the character of God through the mighty acts of the Exodus and the giving of the Law. God reveals himself as the one 'who will be what he will be'. The nine plagues—'intensifications of natural phenomena'—pave the way for the evidence that God has supreme control over nature, unlike the nations round about. A most helpful exposition of the Ten Commandments underlines both the justice and mercy of God.

What with his knowledge of, and not infrequent disagreement with, the rabbinical commentators and some salty remarks about some aspects of contemporary Christianity, we have here a bracing volume.

PHILIP BUSS

**GENESIS 12-50: The Cambridge Bible Commentary
on the New English Bible
ROBERT DAVIDSON**

CUP 1979 323pp hardcover £14.50
paperback £4.95

ISBN 0 521 22485 3
ISBN 0 521 29520 3

This, along with a companion volume on 1 & 2 Esdras, marks the completion of the Cambridge Commentaries on the NEB. The enterprise, which includes three general works on the OT, can be judged a success, albeit an expensive one to the purchaser. This latest contribution is by any standard a very good one.

The critical standpoint of the commentary is clear and conventional, with the united monarchy and exile being the most important periods identified for the writing down of these patriarchal traditions. The usual pentateuchal sources or strata are recognized, with the customary dates and places of origin, and these conclusions are usefully used in the exegesis. The author seems doubtful about the J/E division in the Joseph stories, but that has become an increasingly open matter in modern analytical discussion.

On the currently contentious issue of historicity, Professor Davidson takes a broadly 'central' position. He finds some good reasons for suspecting that the patriarchal traditions rest on history, but is unable to describe them as 'history' pure and simple. The discussion of the difficult material in Genesis 14 illustrates the point. An historical tradition behind vv 1-11 is deemed likely, but it is judged improbable that Abram was originally part of it. There are doubts these days about the relevance and applicability of some of the ancient near-eastern data adduced by the Albright school in support of the substantial historicity of the tradition. These doubts are fairly reflected here

CHURCHMAN

and there in the commentary, though Davidson has by no means aligned himself with the more radical conclusions of van Seters and Thompson. There is in fact a thoroughly excellent section on the key issue in the whole debate—what sort of literature are the patriarchal narratives? In a few pages Davidson manages to touch the real nerve of the faith/history issue.

Given the scope of these commentaries and their purpose, the notes on the text are ample and illuminating, and there is a good eye for the theological importance of the material. Despite the price, this is good value for the student, the minister, and the serious layman.

PHILIP J. BUDD

REACTIONS TO GOD: Man's Response to God's Activity in the Psalms LEONARD GRIFFITH

Hodder and Stoughton 1979 159pp £3.25

ISBN 0 340 23600 0

Ten years ago the author produced a commentary on a number of the psalms entitled *God in Man's Experience*, completely convinced that the God of the Hebrew poets could be our God today. This received sustained interest and use over the years. Thus encouraged, he has looked to the psalter again, and made a selection of some twenty psalms for exposition: namely, 8, 11, 19, 22, 24, 32, 39, 40, 42, 48, 73, 84, 90, 91, 100, 104, 127, 130, 138, 146. He is convinced that the feelings of man revealed there are the feelings of man today, though possibly with one great exception. Man in the psalms takes God into every situation of life, including doubt; many now do not. He sees man feeling fine, frail, secure, temporary, joyful, downcast, proud, puzzled. He sees God praised, petitioned, badgered, blessed, distant, at hand, questioned and yet trusted. This excellent book discloses the fluent tongue of the preacher, the keen eye of the observer, the understanding heart of a pastor, the mind of a scholar and reader. It abounds in underlinable sentences, illustrations and quotations. He is not averse to saying that some parts 'fit David like a glove', while modern discoveries of New Year Enthronement Festivals find a mention. On eloquent but insufficient grounds he proposes a post-exilic date for Psalm 100. The text he usually employs is the AV, but sometimes the RSV or NEB. Truly London's loss (he was minister at the City Temple) was Toronto's gain, and yet the wider world can still be a beneficiary.

PHILIP BUSS

TEXT AND INTERPRETATION: Studies in the New Testament presented to Matthew Black

edited ERNEST BEST and R. McL. WILSON

CUP 1979 268pp £15.00

ISBN 0 521 22021 1

Matthew Black is a frequently unsung but internationally respected scholar, most famous for his *An Aramaic Approach to the Gospels and Acts*, his editorship of the journal *New Testament Studies* and the *SNTS* monograph series, and his co-editorship of the new *Peake's Commentary* and the *UBS Greek New Testament*. As such, he is one of the few to join the ranks of those honoured with two *Festschriften* in their lifetime: this volume being the second, *Neotestamentica et Semitica* being the first.

The title might mislead one into thinking that hermeneutics predominated; but, bearing in mind Black's special interests (specified in the preface to the 1969 volume as 'New Testament interpretation, textual criticism, and Semitic backgrounds of the New Testament'), it soon becomes clear that the essays

are concerned chiefly with text or interpretation, rather than the relationship between them.

Thus three essays involve textual criticism of one verse: Best on Ephesians 1:1, Dupont on Luke 10:42, and Riesenfeld on Acts 10:36. Five essays, stacked full of recondite material, discuss comparative manuscript linguistics. Bruce investigates 'The Gospel Text of Marius Victorinus'; Dahl the importance of the earliest example of a Greek-Latin bilingual text ('0230 [= PSI 1306] and the Fourth-Century Greek-Latin Edition of the Letters of Paul'); Klijn the patristic evidence for Aramaic/Hebrew Gospels other than Matthew. Metzger considers Jerome's sagacity as a textual critic in 'St Jerome's References to Variant Readings in the New Testament'; and Wilson 'Philippians in Fayyum'. Two other essays relate to writings of E. J. Epp: Barrett maintaining that the theological tendency in *Codex Bezae* is by no means as anti-Jewish as Epp maintains; and Aland providing a rare example (in German) of a scholar attempting with increasing difficulty to suppress his incredulity, in this case, at Epp's view that there has been precious little progress in NT textual criticism this century.

But I suspect that the 'Interpretation' essays will attract a wider readership. H. D. Betz offers a nice and much-needed study of Matthew 6:22f (the eye is the lamp of the body . . .), in which he shows by a comparative study that 'from a Jewish ethical point of view, the entire approach of Greek philosophical tradition is called into question.' (p 55) R. E. Brown, in a judicious study of the relationship of the fourth Gospel to 1 John, seeks to show that the shift of emphasis from Jesus' attack on the world/Jews to John's attack on separatist Christians is intimately related to the fact that 'both the adversaries . . . and the author knew the Johannine proclamation and professed to accept it.' (p 58) De Jonge's essay on 'The Beloved Discipline and the Date of the Gospel of John' I found altogether less cogent and less compelling. Hahn, in German, looks at Mark 4 (as Moule did in *Neotestamentica* . . .), and while accepting the interpretation as secondary, shows that the divergence between parable and interpretation is not as wide as has often been advocated.

Hill's essay on 'Jesus and Josephus—Messianic Prophets' is a good example of the use of comparative material to illuminate the context of Jesus' own life-setting, and allows him, *en passant*, to make some wise remarks about the use and abuse of the 'criterion of dissimilarity' (pp 144, 149, 153). Morna Hooker replies to Higgins' essay in the first *Festschrift* by denying that the Son of man problem is insoluble, and by reiterating her own thesis that it is precisely the juxtaposition of the apparently incompatible material (based, she still maintains, on Daniel 7) that offers the key to a correct interpretation. I doubt, however, whether she is justified in trying to show that the 'judging' aspect of Jesus' future is a secondary, rather than a primary component of the tradition. Schweizer's essay on the lists of vices and householdables in the NT and beyond is much more soundly theological than one might suspect, and therefore worth looking at.

In this very varied, well-produced and expensive volume, I noticed only two misprints: *beinhaltet* (p 133, 1:5) should, I take it, be *beeinhaltet*, and Heb. *kol* (p 222, n 1) seems to be misaligned. However, I also noticed a fitting accolade given to Matthew Black at the end of van Unnik's essay: *verbi divini minister*.

PHILIP SEDDON

WRESTLING WITH ROMANS

JOHN A. T. ROBINSON

SCM Press 1979 148pp £1.95

ISBN 0 334 01819 6

John Robinson tells us that he has vowed never to write a biblical com-

mentary, because the genre usually forces the writer into dullness. But this quasi-commentary is not dull. It captures the theological excitement of Paul's masterpiece, not least because Robinson is careful only to say something when he has something to say. The book gains in liveliness from being more or less a straight transcript of a Cambridge lecture-course: there are fascinating suggestions and ideas, for instance, on the letter's structure (pp 9, 59) and the distinction in 3:30 between Jew and Gentile (p 50). There is a neat summary of Paul's offhand remarks about the law (p 80: though 3:21, 27-30 are oddly absent), and a telling contrast between the end of ch. 11 and 2 Esdras 9:20-22 (p 132f). I was depressed to see at the beginning that Robinson regards Dodd's commentary so highly, but the depression lifted as, in passage after passage, I watched him draw back from Dodd's more bizarre or arrogant comments, for instance on 1:18f, 3:1ff, 7:1ff. (At the same time, there is a fascinating window on Dodd: ' "What rubbish", I remember Dodd exclaiming at this point (3:31) when we were translating the NEB'!) Ch. 11, Robinson now admits, does not assert 'the ultimate salvation of every individual', though Robinson, like Dodd, still feels that this is the implication of Paul's overall theology. Though Christ's death is seen as representative and *therefore* not substitutionary (pp 44-8: when will someone argue afresh that this is a false either-or?), Robinson is to be congratulated on stating so clearly that the incarnation and the church are indispensable parts of Paul's theology of the atonement (p 94f). At the same time there are weaknesses to be noted, caused not least by the almost total absence of discussion of continental writers. Thus on 7:7-25 the options given are Dodd (et al.) and Nygren (et al.); Robinson comes out nearer Dodd, without apparently realizing that the present majority view (Kümmel, Bultmann, etc.) is significantly different from either. But these deficiencies are balanced by the discussions which reveal that Robinson still regards himself as a systematician turning his hand to exegesis. As he himself says in pointing out the theological foundations of 14: 1-15:6, 'the church neglects theology at the risk of losing all cutting edge and being reduced to moralizing.' This stimulating and original little book makes one feel that Robinson is at his best when his systematics are disciplined by facing an exegetical task, and raises the hope that the new genre (when is a commentary not a commentary?) may be continued—perhaps with Robinson's current Cambridge lectures on John?

N. T. WRIGHT

DATING PAUL'S LIFE ROBERT JEWETT

Fortress, USA 1979

SCM Press 160pp £3.95

ISBN 0 334 00299 0

Intended to accompany the author's much larger *Paul's Anthropological Terms*, this short study has in fact appeared eight years later. It is nevertheless up to date in its coverage of the literature, with particular emphasis on the recent work of the author's fellow-Americans. And it is substantially an American solution—that of Knox, with several modifications—which Jewett reaches after a fascinating piece of detective work that cannot fail to provoke both admiration and disagreement. Having begun with an excellent description of the necessary method, he discusses the fixed non-biblical dates and the time-spans demanded by the biblical evidence, so that both can be plotted side by side on the useful chronological graph at the end of the book (here a bit more parallel information, e.g. the list of emperors, would have helped). My suspicions were aroused by Jewett's change of tone when arguing that it *must* have taken Paul at least three years to work from Antioch to Corinth, and I soon realized why. This time-scale squeezes out other

events—specifically, the apostolic conference—normally placed between Paul's conversion and his arrival in Corinth: so the conference (identified with Gal. 2 and Acts 18) can be 'forced' to a new location (October 51) *after* Paul's appearance before Gallio that summer. (Galatians is then written in 53.) But this depends particularly on the length of time Paul must have taken to evangelize (and be ill in) North Galatia en route for Corinth; and once we question this episode (which Jewett does not) the need for his scheme, and with it the abandonment of the Acts framework, is also disputable. Various other arguments left me uneasy: the work bears the marks of its Tübingen origins; Luke is suspect for theological (not primarily historical) reasons; and the whole scheme fits a bit too neatly into Jewett's questionable view of the Galatian controversy. But these criticisms must not detract from the book's importance. The clear-headed mastery of detail alone will make it a standard starting-point for future discussions of apostolic chronology.

N. T. WRIGHT

BECOMING AND BEING: The Doctrine of God
in Charles Hartshorne and Karl Barth
COLIN GUNTON

OUP 1978 236pp £10.00

ISBN 0 19 826713 4

Karl Barth and Charles Hartshorne might seem strange bedfellows. Is not Barth the avowed exponent of theology based on revelation and (by implication at least) the arch-opponent of natural and philosophical theology? Is not Hartshorne, with his claims to strict rationality, if not the high priest, at least the grey eminence of 'process thought'? But this is precisely the point of the comparison. Barth and Hartshorne represent the two most significant, rival restatements of theology in Protestantism today. Both replace classical theology's concept of an immutable, impassible God with a dynamic concept of a God who is actively involved in the world. Hartshorne and Barth also share a common interest in Anselm's ontological argument. For both of them, research into it constituted a major turning-point in their thinking. Both of them came to believe that virtually everyone prior to themselves woefully failed to understand the argument. But whereas Barth believed that the argument was based on the divine name revealed to the church (once one knows who God really is, one cannot logically deny his existence), Hartshorne claimed that the argument proved the necessary existence of God as *the* necessary being. What everyone failed to realize (including Anselm himself) was that, although God is 'unsurpassable', this does not preclude the possibility of God surpassing himself.

Hartshorne sees God as 'dipolar'. In one sense God is perfect and complete: in another sense he is mutable. He is, in fact, immutable in his mutability. Whereas the past is fixed (and thus contained by God), the future is open. In so far as the future has not yet come into being, God's future is not yet fixed. For there is a mutual relationship between God and the world. God is as much a product of man, as man is a product of God. In Hartshorne's philosophy, God acts as both efficient and final cause. But this is understood in such a way as to replace Aristotle's 'unmoved mover' with a neo-classical 'moved unmover'.

The present study by Colin Gunton, who is lecturer in the philosophy of religion at King's College, London, grew out of an Oxford doctoral thesis. It is a meticulous essay, marked by an elegant economy of words, intimate knowledge of its subject, incisive comment and considerable philosophical agility. It constitutes the most comprehensive introduction, and at the same

time the most devastating critique of Hartshorne that is in print. For Dr Gunton takes on Hartshorne on his own terms. He patiently follows through his arguments and calmly points out the *non sequiturs* in what is ostensibly a watertight rational system. The exposition of Barth is likewise meticulous and perceptive. Hartshorne presents God as *becoming*. By contrast, Gunton endorses Jüngel's judgement that, for Barth, God's being consists in his becoming. It is this 'being-in-becoming' which is expressed in the doctrine of the Trinity and which, for Barth, grew out of the event of the Father's revelation of himself in the Son through the Spirit.

Dr Gunton has no difficulty in showing that Barth's theology, no less than Hartshorne's, is a rational schematization. If there is any gap in his account, it is his omission to show how Barth sought to ground his scheme from biblical exegesis, which in turn reflected the living experience of the church. The impression is left that, although Barth's view of God was presented as dynamic, it remained on the level of abstract theory about the dynamic.

Not the least merit of Dr Gunton's work is his demonstration that Hartshorne's scheme is 'irretrievably anthropomorphic'. Moreover, to accept 'process thought' requires a leap of faith no less than Barth's theology of revelation. It acquires plausibility by being anchored in the tradition which regards philosophical abstraction as intellectually more respectable than the allegedly cruder anthropomorphisms of biblical origin. But the benefits are questionable, especially when the result is 'a sophisticated form of animism'.

COLIN BROWN

INCARNATION AND MYTH: The Debate Continued

edited MICHAEL D. GOULDER
SCM Press 1979 257pp £3.50

ISBN 0 334 00660 0

Just as a real game of cricket is more fun to watch than a bowler knocking over undefended stumps in a net, so the new 'myth' book, recording a colloquium in July 1978, is much better value than either its predecessor or the other recent cognate volumes. It represents part of a continuing theological cricket match, with both sides scoring plenty of runs. We have Hebblethwaite bowling at the 'mythographers' (as Hick and Co. are regularly called) and their trying, not always successfully, to hit him for six; and we have a few interesting overs in which Stanton and Moule take on Goulder, Cupitt and Hick. The book is worthwhile simply as an entertaining theological contest.

We have, of course, met many of the arguments before. Among the new ones, Young and Goulder produce interesting material, though both fall too easily into the trap of false disjunctions such as 'incarnation or eschatology', 'humanity or divinity'. Goulder is right, though, to stress that 'Son of God' in the NT frequently refers to Jesus not as 'divine' but as representative man or Israel. Though Moule and Stanton make several excellent points, neither of them seems to acknowledge the force of this case, and we badly need more work on the ambivalent nature of this and other titles. Meanwhile, Hebblethwaite does a good holding job for orthodoxy, though I am not sure if he will convince any not already persuaded. Nicholas Lash is brilliant and stimulating, but stands a little to the side of the detailed debate. The most thought-provoking essays in the book come from Lesslie Newbigin, Stephen Sykes and the biologist John Rodwell. Each in his own way shows that the apparent simplicity of the 'myth' case is achieved by ignoring deeper issues and cutting doctrinal knots: Newbigin on the intellectual history of the last two hundred years, with its legacy of competing world views, and Rodwell on how scientists and theologians change their presuppositions, are particularly interesting.

The disjointed nature of the book reflects not bad editing but the current state of play: *Man, Myth and Muddle* would have been an apt title. The issues are all boiling merrily together in the same pot, and though Goulder has done his best to separate out the different ingredients, the debate is still a fair old Irish stew and the book is probably the best account of it currently available. If in the end the umpire (Basil Mitchell) draws stumps rather than declaring one side to have won, it is an indication that there are still several more days' play to come.

N. T. WRIGHT

THE DEBATE ABOUT CHRIST DON CUPITT

SCM Press 1979 152pp £1.95

ISBN 0 334 00303 2

Old-fashioned liberalism is alive and well, and at last coming out in its true colours. Don Cupitt is quite clear about it: his theological views are to be distinguished at every point from 'Christianity', which he regards as an unfortunate deviation from the intentions of Jesus. These intentions, which Cupitt (unlike Nineham and others) is confident we can recover, are those of a Jewish eschatological prophet whose preaching about God is totally incompatible with a doctrine of incarnation. Cupitt's biggest *bête noire* is 'Christendom': official incarnation doctrine developed because it conveniently fitted in with the idea of the church as a divine society on earth. Though this looks like a political version of Luther's view of church history (AD 1-451 good, 451-1500 bad, 1500 onwards good again), it soon becomes clear that the 'bad' period extends back over much of the NT (how this fits with the 'Christendom' argument is unclear) and forwards until at least the Enlightenment. His caricatures of orthodox doctrine (e.g. belief in miracles is 'animism') and dismissals of orthodox theologians simply leave one gasping; and, though he makes some good points about first century Judaism, his arguments about the NT are often circular or just muddled. But his basic lucidity has the advantage that one can see where he is going. True religion is 'Jewish, prophetic and existentialist'; it provides 'an exceedingly high-and-dry view of God', a 'dehumanized religion' which nevertheless 'still works and is real'. Many readers will feel that Cupitt is welcome to such a cold-blooded amalgam of Judaism and Islam. They will also want to direct one or two hard questions to him. For instance: why would anyone want to crucify Cupitt's innocuous Jesus? Where is the discontinuity between Judaism and Christianity which alone makes sense of the NT? Are even the earliest reports of the resurrection to be regarded as unwarranted development away from Jesus' ideas? And since Cupitt explicitly and consciously rejects 'Christianity', is a commitment to a shakily reconstructed eschatological prophet sufficient to comfort him when he thinks back to the promises he made at his ordination?

N. T. WRIGHT

THE HOLY SPIRIT: Activating God's Power in Your Life BILLY GRAHAM

Collins 1979 224 pages £3.95

ISBN 0 00 215314 9

There is no doubt that this book will be widely read, and every hope that it will be a help to many readers. It is neither a strictly biblical study, nor a systematic theology of the Holy Spirit. Rather, Billy Graham gives us a wide-ranging discussion and exposition of various aspects of the Holy Spirit's

work, especially in the individual. It is constantly illustrated in homely style (often from personal experiences), as one might expect from one whose whole business is communicating with mass audiences from every walk of life around the world. The purpose of the book is practical, as the sub-title indicates, and the tone is always eirenic towards those of his fellow-Christians with whom Dr Graham disagrees on particular aspects of the Spirit's work. Indeed, he repeats many times his conviction that differing views on such questions as baptism in the Spirit should never divide fellow-believers, for which we can be grateful.

The opening three chapters, covering nearly forty pages, fill in the background to the main part of the book. They deal with the relation of the gift of the Spirit to forgiveness through Christ, the person of the Holy Spirit, and his work from creation through to the New Covenant, and as the inspirer of the Bible (affirming its plenary verbal inspiration and infallibility). Thereafter the book deals with the work of the Spirit in the Christian from regeneration onwards, Christian experience of the Spirit, and our co-operation with his purposes. This covers regeneration and sanctification, assurance, baptism and fullness of the Spirit, sins against the Holy Spirit, spiritual gifts and fruit, and finally 'The Need of the Hour'—spiritual revival and how it may be experienced.

That the book says nothing new on the subject it treats is not necessarily a ground for criticism; neither is the fact that it is not a book for theologians (whom it will probably tend to annoy at several points). Its aim is practical and pastoral, with the ordinary Christian in view, and here it will probably fulfil its objective fairly well. That aim is to help forward the work of the Spirit in the average believer's life, not forgetting any unconverted reader who may pick it up. Bearing this in mind, Graham's method is understandable, even though it may be unsatisfying to those who disagree with him at any point. He certainly indicates his disagreement with those who teach a baptism in the Spirit distinct from the new birth, together with any other 'second blessing' idea, and with tongues as a mandatory evidence of Spirit baptism. But otherwise he virtually never stops to explain or admit that another view of a biblical passage or of the work of the Spirit might be possible. He simply states his own understanding of the matter, cites texts (happily these are all printed in full), and quotes sizeable chunks from favourite authors with whom he agrees (John Stott, B. H. Carroll, Horatius Bonar, Charles Finney, etc.). On the whole, Billy is at his best when writing practically and pastorally, and at his least happy when attempting to write theologically. Certainly he is an unreliable guide on the etymology and meaning of Greek and Hebrew terms, and presumably is unfamiliar with both languages. But he is usually full of the pastoral and practical wisdom born of earnest Bible reading and long experience.

On regeneration, he asserts this to be the work of the Spirit, whose gift faith is, and who 'helps us to repent'; but despite his many wise cautions and hesitations, the evangelist's basically Arminian outlook triumphs in the last section of that chapter, under the heading 'How to become born again'. Baptism in the Spirit (into the body of Christ) is equated with regeneration ('One baptism, many fillings'). 'The Christian's Inner Struggle' as described by Billy revolves around the 'two natures' theology of the Christian life; but his own confusion shows here, as something like a biblical view of the old and new man alternate with this, and then they intermingle in his account of the Pauline use of 'the flesh' and 'the Spirit'. On the gifts of the Spirit he is generally open and balanced, although his categorizing of them (e.g. some as 'sign gifts') is arbitrary. His account of prophecy is not entirely true to Scripture, however, and he appears to misunderstand the nature and purpose of tongues with interpretation (the latter gift, interpretation, is not really dis-

cussed). On the fruit of the Spirit he is predictably good.

The book is well produced, and clearly printed in dark grey type with very few misprints. All in all, not an outstanding book, but quite a useful one, which should be of considerable help to the many who will hopefully realize its practical and pastoral purpose.

JOHN P. BAKER

THE SEARCH FOR SALVATION

DAVID F. WELLS

IVP 1978 176pp £2.65

ISBN 0 85111 401 6

This is a textbook setting forth, within the compass of 170 pages, different schools of thought in relation to the Christian understanding of salvation. Its value is its clarity and conciseness; it will serve those who study or teach across this breadth of Christian tradition. Its drawback is a tendency to over-categorize the alternatives and do less than justice to some of the theology that is summarized.

There is a useful survey of recent conservative discussion, yet the summary treatments of pentecostal emphases and attitudes to socialism are inadequate. The discussion of evangelical social concern underplays the possible connection with a biblical theology of salvation, now being widely appreciated by 'conservatives'. In this chapter there also appears the most extraordinary assertion, made in relation to atonement theory: 'The idea of man's soul being both the battle-ground and the prize for supernatural contestants—God and the devil, Christ and anti-Christ, the Lamb and the dragon—is immediately comprehensible to the modern mind, and theology can find an easy entrée for doctrine at this point.' This is defended on the grounds that modern man senses a titanic struggle with forces beyond his control. However, the author seems to have forgotten what in other chapters he is well aware of, that the world's plausibility structures simply do not easily concede the existence of the supernatural.

Passing an opinion on the other chapters may simply reflect my own areas of interest and perhaps ignorance. But Dr Packer agrees with me that the chapters on 'The Existential Approach' and 'Roman Catholic Theology' are excellent. (The latter is a speciality of the author.) The discussion of 'Neo-orthodoxy' lacks the clarity and thrust found elsewhere; the chapter on 'Divine Politics' is a disaster. In spite of words in the 'Conclusion' about the need for conservative theology to be immersed in the world, we are presented with the all too familiar, very unsympathetic, treatment of liberation theology, belabouring its exegetical deficiency yet grasping little of the compulsion under which such Christians act.

The 'Conclusion' rehearses an argument found elsewhere in the book that alternatives to conservative theology spring largely from a presupposition that the supernatural does not occur, yet no apologetic is offered for the conservative theology derived exegetically from the Scriptures. Helpful as it is to draw attention to presuppositions, three less easily defended propositions slip by with the same argument:

- 1) that doctrine is the authentic (biblical) truth, whereas all systematic reasoning about it is mere fallible theology (See quotation above);
- 2) that the Bible itself clearly distinguishes natural from supernatural events;
- 3) that biblical criticism can be used as a literary device without accepting any philosophical presuppositions about it. Surely such a tool cannot be used to support conservative conclusions without first conceding that it can help us to answer questions of truth about sources, form and redaction?

GRAHAM DOW

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THE COMING OF THE KINGDOM HERMAN RIDDERBOS

first published in Dutch by Presbyterian & Reformed Pub. Co. USA 1962

Paideia Press Canada 1978 556p

Canadian ISBN 0 88815 032 6

Norfolk Press UK £4.95

UK ISBN 0 85211 033 2

English-speaking students of the NT will welcome this able translation of Professor Herman Ridderbos' massive and magisterial work on the subject of the kingdom. It is some time since the book originally appeared in Dutch, and the fact that such an important study is now being made available to a much wider audience is a source of great satisfaction.

The starting-point of this volume is the assertion that 'the central theme of Jesus' message, as it has come down to us in the synoptic gospels, is the coming of the kingdom of God.' (p xi) An earlier critic has said: 'No one perhaps has approached (Ridderbos) in the comprehensiveness of the treatment of this matter'; and this verdict is fully justified. The theme of the kingdom of heaven—and the author's predilection for this version of the phrase reflects clearly his Matthean orientation—is explored from many biblical angles: its background in the literature of the OT and the intertestamental period; its general character in the teaching of John the Baptist and of Jesus himself; its character as both fulfilled and yet provisional; its message in terms of theological themes such as salvation, ethics, ecclesiology and the Lord's Supper; and its future in and beyond history.

In his useful introduction, which summarizes the progress of scholarly research in this area since the nineteenth century, and charts the development of the way in which the eschatology of the kingdom has been interpreted during this period, Ridderbos makes clear his own convictions that the kingdom of God is a temporal rather than a timeless spiritual reality, and that it is intimately related to the person and the presence of Christ—in the past, in the present and in the future. This basic approach is illustrated in depth throughout the sections which follow, where it is the writer's masterly treatment of his material (even more than his conclusions) which every reader must admire. For each section is a model of detailed and expert scholarship, clearly expressed, and combined with an obvious Christian commitment to the full integrity of the scriptural record.

If any criticism could be made of such a substantial, well-organized and helpful work of learning and devotion, it might be that Professor Ridderbos does not adequately consider the reasons—whether historical or theological—lying behind his opening statement that the occurrence of the formula 'kingdom of heaven (or God)' marks the first three gospels off from John's tradition 'as regards their form and manner of expression.' (p xi) If the Johannine tradition is to be regarded (with the 'new look' theologians) as stemming from an early and historically reliable source, how is it that the Fourth Gospel explicitly mentions the theme of the kingdom so seldom that Ridderbos refers to only 28 verses from this Gospel, as compared with 547 verses from Matthew? The question of the relationship between the Synoptic and the Johannine traditions at this point requires closer consideration than the structure of this book allows. One further problem is that the bibliography in the volume is inevitably dated. Much scholarly discussion of this topic has taken place since 1962 (the names of Schnackenburg, Ladd, Perrin and Yates spring immediately to mind), and it is unfortunate that no account of it could be taken in this edition.

Nevertheless, we have here a monumental work which will amply repay the careful attention which its study demands. It is a book from which Christian students of the gospel will greatly benefit, and one which cannot be ignored in any future exploration of this subject.

STEPHEN S. SMALLEY

CHRISTIAN HOPE JOHN MACQUARRIE*Mowbrays 1978 131pp £3.75*

ISBN 0 264 66064 1

Readers of Professor Macquarrie's other books will not be disappointed by this clearly written presentation of a theology of hope. It has five parts. In the first he investigates hope in ordinary human life, e.g. the hope expressed in two people making plans to marry, etc. The hope which springs eternal—Christian hope is continuous with and not separated from such general hope. It is hope both in and beyond this world. Secondly, he looks at the expression of hope in the OT and notes both the Christian and Jewish interpretations. Then he moves on to the NT presentation of hope, which is interpreted in a way which will not surprise NT scholars but may disturb many of the faithful. Then, in the area which he knows best, Macquarrie surveys various theologies of hope, from Augustine to Moltmann etc. Finally he offers his own interpretation in which he combines his biblical, philosophical, scientific and historical insights to produce a vision of the renewal of the whole cosmos and the fulfilment of every individual. Traditional categories of the immortality of the soul and the resurrection of the body are reinterpreted and to some ears will appear to lose their significance. This is a book to encourage us to think seriously about what we mean when we claim we have 'hope'.

PETER TOON

THE OPEN SECRET LESSLIE NEWBIGIN*Eerdmans, USA 1978
SPCK 214pp £3.95*

ISBN 0 281 02691 8

In the light of the paucity of good books on the theology of mission, one can only rejoice that Bishop Newbigin has contributed to this subject from the wealth of his own missionary experience. He bases his approach in the first half of the book on the theology of the Trinity, and it is good to see mission grounded firmly on this key theological foundation. Likewise his approach to the oft-debated question of the kingdom of God is clearly Christ-centred. Mission is therefore 'the proclamation of the kingdom, the presence of the kingdom, and the prevenience of the kingdom.' In mission we proclaim the reign of God over all things, we invite all men to share in the presence of the kingdom through union with the crucified and risen life of Jesus, and we act out the hope of the Spirit 'who is the living foretaste of the kingdom.' In the context of this theological affirmation the author has an interesting discussion of the currently hot issue of universalism, and also a helpful section on the relationship of universality and particularity in the working of God.

In the second half of the book, Bishop Newbigin turns his attention to various current debates. He is helpful in what he says about liberation theology and the whole question of justice—inevitably there is much more that could be said on such a huge subject, but his balanced and biblical approach gives clear guidelines. He is somewhat critical of some aspects of the 'church growth' movement, and compares them with the older classic approach of Roland Allen. The 'gospel and culture' debate then comes under his scrutiny with useful insights, but perhaps some may feel that the Willowbank Report (published by Scripture Union) has already said it succinctly. He touches lightly on contextualization of theology, but this is obviously not his forte and he makes no attempt to tackle this huge and controversial subject. On the relationship of Christianity to other religions Bishop Newbigin is fairly conservative, but lays himself open to criticism with such statements as

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'there is no distinction between Christian and pagan because the same Lord is Lord of all and bestows his riches upon all who call upon him.'

MARTIN GOLDSMITH

This review has already appeared in *The Harvester*. We are most grateful to the editor of that journal, and to the reviewer, for permission to reprint it.

THEOLOGICAL FOUNDATIONS FOR MINISTRY

edited RAY S. ANDERSON
Eerdmans USA 1979 776pp
T. and T. Clark UK £3.95

USA ISBN 0 8028 1776 9
UK ISBN 0 567 22355 8

After thumbing through this paperback I found that it was beginning to fall apart. Why such a book was put into paperback at all, when it is addressed to a serious readership, I do not know. The editor, who teaches at Fuller Seminary in California, has attempted to present here one particular theology of ministry by selecting sources which share a common assumption concerning the nature of theology and its methodology, and by drawing together the most significant material from these sources. About half of the readings are taken from the published works of Karl Barth and T. F. Torrance. Other contributors include Dietrich Bonhoeffer, Hans Küng, Helmut Thielicke, James B. Torrance and Cornelius Miskotte (Leyden). The material is from their published writings. The plan of the book is as follows: Part I is on 'A Theology for the Church in Ministry', Part II on 'Jesus' Ministry to the Father on Behalf of the World', Part III on 'Jesus' Ministry in the Spirit for the Sake of the Church' and Part IV on 'The Church's Ministry to the World on Behalf of Jesus'.

Here certainly are solidity and depth and challenge. I can see this kind of book being used in post-graduate seminars—the programmes for the Doctor of Ministry degree, for example, now so popular in the USA. I doubt if the average British theological student will find time to read 776 pages. My feeling is that Anderson would have served the church (at least the British end of it) better by writing his own book on the theology of ministry after having fed into his mind all the material of which this book represents the tip of the iceberg. Perhaps he will write such a book!

PETER TOON

HISTORICAL THEOLOGY: An Introduction GEOFFREY W. BROMILEY

T. and T. Clark 1978 464pp £7.00

ISBN 0 567 02357 5

Dr Bromiley has served the English-speaking church well by his translations of books by major theologians (Barth, Thielicke) and works of reference (Kittel etc.). Here we have something from his own pen, based on years of teaching at Fuller Seminary, Pasadena, California. It is aimed at those who are beginning the study of historical theology. The method adopted is not that of the general survey but of choosing a few theologians from each period and studying one or more of their important writings on a major topic or controversial points. The existence of texts in English (and the prospective American Protestant readership) have imposed further selectivity. The theological approach is that of Karl Barth: theology is essentially the words of the church about God, uttered/written in response to God's Word to the church. Thus historical theology is seen as filling the gap between the present time of

the church's word and the past time of God's revelation. Despite every discontinuity there has been a basic continuity of response to God's Word, and so the study of this must give the church of today enduring insights as well as relevant hints and warnings. With this in mind, the work of the historical theologian can be seen as of value to the church today.

The book is divided into three parts. Part I is on patristic theology, and looks at writings by such authors as Ignatius, Irenaeus, Tertullian, Clement, Origen, Cyprian, Augustine, Athanasius, Hilary, Chrysostom, Jerome, Cyril of Jerusalem, Cyril of Alexandria, Gregory of Nyssa, John of Damascus. Part II, on medieval and Reformation theology, looks at writings by such authors as Gottschalk, Anselm, Peter Abelard and Peter Lombard, Thomas Aquinas, Luther, Zwingli, Bullinger, Calvin, Cranmer, Ridley, Melancthon, and several Anabaptists. Part III is on modern theology, covering the period from 1700 to the present day and examining writings by Wollebius, Ames, Quenstadt, Wesley, Lessing, Herder, Kant, Schleiermacher, Harnack, Herrmann, Barth and Thielicke.

To use this book, the reader needs access to many volumes from such series as the Library of Christian Classics, the Parker Society editions, Fathers of the Church, etc. My impression is that the book will have a limited usefulness in the UK, for our study of historical theology tends to proceed on different lines from that which I have experienced in the USA and to which this book is aimed. For the purpose for which it is intended—to get students to read the primary works intelligently—it appears to be an excellent textbook.

PETER TOON

A HISTORY OF CHRISTIAN DOCTRINE

edited HUBERT CUNLIFFE-JONES and BENJAMIN DREWERY

T. and T. Clark 1978 601pp £11.80

ISBN 0 567 02352 4

This is a replacement for the volume on the history of doctrine by G. P. Fisher, first published by T. and T. Clark in 1896 in the International Theological Library. It is a symposium, having eleven contributors and thus eleven points of view. Here is an obvious strength—specialists dealing with their own periods—and a weakness—a lack of continuity and the impress of one mind.

The patristic period is covered by G. W. H. Lampe in 160 pages. Then Kallistos Ware reviews Eastern theology 600-1350 in about 45 pages. The late Dom David Knowles deals with the theology of the West 604-1515 in 60 pages, and this is followed by E. G. Rupp on the period 1350-1515 in 20 pages. For the theology of the sixteenth-century Protestants, Romans and Orthodox, there are a series of short accounts by six authors in about 100 pages: K. Ware, B. Drewery, Basil Hall, T. H. L. Parker, E. G. Rupp, and H. F. Woodhouse. The volume concludes with 25 pages on seventeenth-century theology from R. B. Knox, 6 pages on modern Eastern theology by K. Ware, and 125 pages by John Kent on theology in the West from the eighteenth to the twentieth century.

The editors are to be congratulated on bringing together such able writers. Especially welcome is the contribution of K. Ware, even though it is brief. Such a volume, however, presents problems. Perhaps these days the attempt to write the whole history of Christian doctrine in about 200,000 words is impossible. So the editors chose to point out aspects of the history without being comprehensive in detail. Whether they have succeeded is not easy to determine. I look at it, thinking of my students in this field. My impression is that it will serve better as a useful summary of different periods after they have studied larger books and some primary sources. For the average

student I suspect it is too 'concentrated' to be of immediate value as the introduction to a period or to great theologians.

PETER TOON

THE ENGLISH CHURCH 1066 - 1154
FRANK BARLOW

Longman 1979 340pp £15.00

ISBN 0 582 50236 5

The period immediately following the Conquest of England by William the Bastard, Duke of Normandy, has been regarded by some historians as one of crisis for the *ecclesia anglicana*, a period when the pro-European movements of the reign of Edward the Confessor were replaced by an aggressively nationalistic and proprietary attitude of the new ruler towards the church which was to become—under Lanfranc, his nominee at Canterbury—a tool for the establishment of absolutism by the new insurgent Normans over the conquered Anglo-Saxons.

This is the picture which Professor Barlow seeks to dispute in this detailed successor to his earlier study, *The English Church 1000-1066: History of the Later Anglo-Saxon Church* (now also reissued in a revised edition). It is, as we now expect from the author, a work of massive scholarship. Its main concern is with 'the church', the structures and underlying concepts of the various institutions which made up the *ecclesia anglicana* at that time. Thus chapters concentrate on an outline history of the period, on church government (the papacy, king, councils, synods, canons, etc.), on justice and the church courts, on monasteries and schools, and on church-state relations. Throughout, the text is lightened by anecdote, quoting from the rich vein of contemporary writing, and occasional light is thrown on religious practice as distinct from church matters (for example, this was the period when Christians changed their prayer habit from 'standing with arms raised high to heaven' to a 'posture taken by feudal vassals when performing fealty to their lords', kneeling, heads bowed, hands together; or again, the images of Christ in triumph on the cross were replaced by an emphasis on the torment he endured). But these glimpses are only incidental; we have here a history of the church as structure, not as movement.

Professor Barlow's main thesis is that the English church was under the early Norman kings no less and no more than what it had been under the Anglo-Saxons, one of a series of national churches under increasing pressure from a papacy acting in the name of 'reform'. In general, the interests of king and pope coincided; both promoted the same changes (such as clerical celibacy designed to prevent parish churches becoming hereditary property). The English scene is portrayed firmly against a background of western European thought and administrative change; but the main emphasis is on the exploitation of the English church by the new conquerors (creating an immense social gap between the upper and the lower clergy) and on the programme of 'reforms' introduced by Lanfranc, bringing an outdated church into line with western continental practices.

We have here a definitive textbook, a source of information. We have more, a study of the relationship of twin institutions, church and state (but not, we hasten to add, church and society). It will stand for a long time, an authoritative account of these years in the life of the church. It is a pity that a few misprints, an excessively ugly page design, very poor maps and a lack of all other illustrations will not commend it to the general reader.

ALAN ROGERS

UNIVERSITIES, ACADEMICS AND THE GREAT SCHISM

R. N. SWANSON

CUP 1979 244pp £14.00

ISBN 0 521 22127 7

The Great Schism which afflicted the western church from 1378 to 1417 was a fundamental challenge to the concept of the universal church, and the search for a solution raised basic questions about the nature of the church and its organization. The presence of two (and later three) rival popes, all calling for universal allegiance, was profoundly disturbing to layman and cleric alike.

In this book, Dr Swanson examines the part played by the European universities in resolving this schism. Despite his assertion, this is not the great neglected theme of this period (as his bibliography shows), but his study is a stimulating one. The Great Schism is seen as an 'ecclesiological' event (the word occurs with tiresome monotony throughout the book)—and the attempts to end it are seen in similar terms. The general impact of the schism on the universities and indeed the theological implications of the schism are less well explored.

Dr Swanson argues—and argues cogently—that the universities at this period formed for a short time an organized international community which, in the absence of any other such body (the Empire was under weak leadership and suffered for a time from its own schism), took the initiative in seeking a solution to the papal problem. They were at the same time deeply involved in the contemporary discussions on the nature of the state and the place of representative institutions and law within the state. And, at least until the Council of Pisa in 1409, they remained independent of the state. Led by Paris, the universities explored the various ways of ending the schism: the way of force, of a general council, of withdrawing obedience, and so on. Dr Swanson shows that the emergence of faculties of theology at this time strengthened the role of the universities *vis-à-vis* the state, although his suggestion that the period of 1350-1450 was one of continual crisis is overstated (questioning yes, crisis no). Later, the universities fell more and more under the control of both church and state, as their senior members accepted bishoprics and cardinalates and government offices.

This book is a well-written and thorough exploration of the subject; but at least two questions remain unanswered. Why did the universities at this period strive so hard to preserve the unity of the church? For a time (1384-1394, when all sorts of compromises were accepted) it must have looked as if the divisions might become permanent. Why was more than one pope unthinkable? And secondly, how far was the short-lived supremacy of the universities the result of the activities of individuals rather than institutions? The way in which both the church and the state swept up the leaders suggests that we are faced here with an exceptionally talented generation of scholar-politicians facing a problem of which the importance and fascination have attracted the attention of later historians like Dr Swanson; other generations have not been so fortunate.

This is an attractive book—but do not buy it; borrow it from a library. The price is unacceptable even by today's standards.

ALAN ROGERS

SECOND FIDDLE: Recollections and Reflections

NORMAN GOODALL

SPCK 1979 168pp £4.25

ISBN 0 281 03675 6

I am more glad than I can say that Dr Goodall has been led to write this book.

If Norman Goodall is to be characterized by one single word, that must be the word 'charm'. I fell a victim to this in 1936 when, during one of my bad times in India, Norman came to see me, looking exactly as he looks in the charming (yes) cover photograph; when we walked up and down in front of my house talking endlessly. I don't suppose he has any idea of what that visit meant to a lonely missionary who, having been forewarned of the visit, with his inbuilt detestation of mission-board secretaries was prepared to dislike him at sight. But there is much more to Dr Goodall than charm: a keen intellect; wide reading; an unfailing felicity in expression in both the spoken and the written word, to which every sentence in this book bears witness; considerable administrative ability; the power to see where the issues really lie; a genuine interest in people; but above all a deep and reverent dependence on the Lord of the church.

Goodall was concerned for forty years with missionary and ecumenical affairs. Having followed much the same path myself, I find that, of all the many people to whom he refers, I have known the great majority, and a number of them on terms of intimate friendship. I have read his brief, penetrating, occasionally pungent characterizations of them with amusement, and in most cases with agreement. It is likely to occur to one who can read between the lines that this modest, generous, equable temperament has contributed more to ecumenical progress than is clearly set down in this book.

What Goodall does not write down is as notable as what he does. In his modesty, he tells us very little about family life; about the children and grandchildren whom he mentions only briefly in passing; about the books he most enjoys reading, and the way in which he spends his leisure; about the changes in his way of thinking since he sat at the feet of the 'inspired mouse' Dr W. B. Selbie, and that most ecumenical of nonconformists Nathaniel Micklem. At some points his narrative can be supplemented. During the intricate negotiations which led to the integration of the World Council and the International Missionary Council, it came to my notice that the bureaucrats in Geneva were planning to reduce the IMC to the status of one committee out of thirteen (I think) in the division of ecumenical activity. Dr Keith Bridston had successfully fought at great cost to himself the similar proposal to degrade Faith and Order to the level of one committee in the field of ecumenical study. Such a degradation of the IMC would have been an ecumenical disaster. I alerted Goodall to the danger; it is possible that my spoken, not written, warning may have contributed something to the adoption of the far more satisfactory arrangement which still holds.

Biographies are gradually filling in for us gaps in ecumenical knowledge. We eagerly await Dr Dillistone's life of Max Warren and Dr Kathleen Bliss's life of J. H. Oldham. This book fills in a number of gaps. Read it. The occupation will be as agreeable as profitable.

+ STEPHEN NEILL

THE MAKING OF MISSION COMMUNITIES IN EAST

AFRICA: Anglicans and Africans in Colonial Kenya

1875-1935 ROBERT W. STRAYER

Heinemann 1978 174pp paperback £2.50
hardcover £8.00

ISBN 0 435 94802 4
ISBN 0 435 94801 6

This is an able and interesting book. For half a century we lived with the missionary mythology of the good missionary and the bad black man; for nearly half a century we have lived with the anti-missionary mythology of the bad missionary and the good black man. Strayer is aware of the dangers of

both these mythologies and tries very hard, and with considerable success, to steer a middle path between them. His aim is to be genuinely objective.

He says that he is going to deal with the coastland and highland peoples of Kenya in their contacts with just one missionary society, the CMS. He is certainly wise to limit his aim, but has not been quite successful in sticking to it. The notable figure of Archdeacon (Archdemon!) Owen does make several appearances in his pages; and at times he finds it necessary to relate Anglican views to those of Presbyterians and Africa Inland Missionaries. His diligence is exemplary. I have noted a few gaps in his bibliography, but really very few. There is a great deal here that will be new even to those who have studied the subject extensively. A book certainly to be read.

I have found myself wondering whether Strayer is quite as free from mythology as he thinks. Several times he writes of the 'cultural demands' made by the missionaries. But they made no cultural demands as such. When they demanded changes, this was because rightly or wrongly they believed themselves to have commanding biblical authority for the changes—and this was recognized also by many of the converts. When he suggests that the missionaries' desire to keep the Africans back from western culture was due to a wish to maintain their own superiority, I believe that he is completely wrong. They were entirely sincere in their desire that the African should be a genuinely good black man, and not a bad imitation of white men. The Presbyterians, more worldly-wise than the Anglicans, realized sooner that you cannot swim against the stream all the time. Africans were vociferously demanding full access to western culture; for good and ill, it was the Africans who were bound to win.

Many years will pass before we can have a complete and balanced account of all that happened in the area dealt with in this book. Many more studies of this kind will be needed. If they are all as good as this one, progress in knowledge and understanding will be gratifyingly rapid.

+ STEPHEN NEILL

A HISTORY OF AFRICAN CHRISTIANITY 1950-1975

ADRIAN HASTINGS

CUP 1979 336pp hardcover £15.00
paperback £4.95

ISBN 0 521 22212 5
ISBN 0 521 29397 9

Africa is the continent of the moment and its Christianity is, arguably, in growth and form, the most prolific, diverse and colourful on the contemporary scene. Father Hastings' attempt, therefore, to paint a picture of the history of African Christianity from 1950-1975—a quarter century when African Christians increased their numbers from 25 million to almost 100 million—is both timely and important.

The result is a large canvas indeed, and if at times the brush strokes vary from bold broad sweeps to short sharp stabs and the perspective changes from crowded foreground to empty middle spaces, it is understandable if not even inevitable. Who but Father Hastings—with customary dash and courage—would dare to rush in where angels fear to tread and attempt to construct a history of the whole when the parts have not yet been pieced together, and offer an interpretation of twenty-five years almost before they have passed? Yet, he so often displays the master's sureness of touch that I have no doubt but that his broad interpretative framework will serve both as guide and inspiration to future historians.

He approaches his subject chronologically but also thematically, denominationally and regionally, and with the conviction that without an adequate understanding of the quickly-changing political history of these years, very

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much ecclesiastical history drifts dangerously out of focus. Five chapters emerge: the first on 1950, focusing the end of one era and the beginning of another (the 'Indian summer of colonialism'); the second, third and fourth—each falling naturally into divisions of eight years—on 1951-1958, 1959-1966 and 1967-1975 respectively; and the last, entitled 'Between Politics and Prayer', on underlying trends and recurring themes. Each chapter, except the last, divides itself further into three sections: a) on 'Church and State', b) on 'The Historic Churches' and c) on 'Independency'.

Almost half the book is subsumed under 'Church and State', for in Africa it is the privatization and not the politicization of the gospel which must appear unusual. Here Father Hastings is at his best, the coverage is wide, the analysis perceptive, and the skilful cameo sketches of individuals compelling. This said, however, his concentration on men and matters of affairs, ecclesiastical, social and political, to the comparative neglect of grass roots Christianity (for example, the life of the church and how and why Christianity grows in Africa) must serve only to strengthen the beliefs of such as Edward Norman who assert that it is the overseas clergy who have stamped African Christianity with an 'exported liberalism'.

If Father Hastings is strongest on church-state relations, he is weakest on the Protestant churches. He appears to have no awareness of comity arrangements in the past, or unity efforts at Kikuyu in 1913, and displays some extraordinary *naïveté* about the nature and functioning of Anglicanism—Anglicans come in varieties of 'high' and 'low', with nothing in between.

This book is a must for all those in any way interested in the worldwide church, but they should be prepared to persevere through what may seem at times a morass of unfamiliar names of people, places and things.

MYRTLE S. LANGLEY

BIBLES ACROSS THE WORLD

NEVILLE CRYER

Mowbrays 1979 157pp £1.25

ISBN 0 264 66417 5

This short history of the British and Foreign Bible Society, written by its general director, records 175 years of world-wide service in translating, producing and distributing Christian Scriptures; and, in the last two chapters, brings the reader up to date on developments since the Second World War: notably the formation of the United Bible Societies in 1946 (p 129); the reversal in 1977 of a decision, 150 years earlier, to exclude the publication of the Apocrypha (p 140); and, following amendments to the Royal Charter, the reconsideration of an even earlier policy decision to publish the Scriptures 'without note or comment'.

Neville Cryer deals skilfully with the problems of compression and selection noted in his foreword (p 2). He leaves out Mary Jones' famous trudge over the Welsh mountains, but includes a more significant walk in 1833 when that 'large young man', George Borrow, walked from Norwich to London to be interviewed by the committee—112 miles in 27 hours (p 34). He achieves an objectivity and balanced judgement which lifts this account above the level of propaganda. But the Bible Society's story is, on any showing, one of the epics of the modern missionary movement. The heroic self-denial of a host of its unwealthy supporters; the devotion and persistence of its agents and colporteurs; its professionalism in low-price marketing and in the vetting and revision of translations; its humble acceptance of a smaller world-role within the fellowship of United Bible Societies; and its continuing and imaginative

efforts to make the Bible available to a new potential readership in this country—all this is well told.

Present interpretation of its role in delivering the Bible in 'church growth' contexts brings the Bible Society closer to well-established agencies such as the Bible Reading Fellowship, the IBRA, and the Scripture Union. It is good to know that consultation and co-operation with them is developing.

GORDON HEWITT

THE EVANGELICAL SUCCESSION

edited DAVID N. SAMUEL

James Clarke 1979 123pp £2.75

ISBN 0 227 67834 6

This comprises papers read at the annual conference of the Protestant Reformation Society in 1977. The aim of the gathering was to clarify the role of the evangelical movement in the Church of England and to sharpen its sense of identity. This was felt necessary because of the mood of conciliation caused by ecumenicity, and by the appeal to tradition and reason as superior to Scripture (which was felt to be common). So questions like the following re-appear: 'Can a church which minimizes doctrine have a gospel to preach or a message to give to the world?' and 'Will external unity be dearly bought at the cost of the shipwreck of faith?' The papers are as follows: D. A. Scales on 'The Theology of the English Reformers'; B. G. Felce on 'Toplady's View of Doctrinal Continuity After the Reformation'; P. H. Buss on theology 'From Laud to Waterland'; D. S. Allister on 'Anglican Evangelicalism on the Nineteenth Century'; D. N. Samuel on 'The Challenge of the Twentieth Century'; and R. T. Beckwith on 'Keele, Nottingham and the Future'. D. N. Samuel also contributes a sermon.

I have several problems with this book. First, it is a symposium and only rarely do you get a good symposium. This is not a good one, for it is not complete as a historical or theological survey and it is uneven in treatment. Secondly, I get the impression that none of the authors is an expert in the period of history he is covering; possibly it was only seriously read in order to prepare the particular paper (I hope I am wrong here). Thirdly, I think that the theology of the Reformers up to the great Hooker cannot, without careful qualification, be said to be the same as the founders of the eighteenth-century evangelical movement in the Church of England. As Calvin differs from most Calvinists, so our sixteenth-century fathers differ from the Romaine's and Toplady's of the eighteenth century. Fourthly, I think that to identify precisely who were the true evangelicals in the nineteenth century is far from easy; for there were serious differences over biblical inspiration, the interpretation of prophecy, the Keswick movement, etc. What I am saying is that I do not get the impression that the authors (except R. T. Beckwith) are really sufficiently into their subjects in order to be aware of some of the questions which scholars in these fields have raised.

PETER TOON

THE REPORT OF THE LAMBETH CONFERENCE 1978

CIO Publishing 1978 127pp £2.50

ISBN 0 7151 4563 0

The important thing about the Lambeth Conference 1978 was that it happened. In 1928, overseas bishops expressed strongly the view that the greater part of the conference's time should be spent not in London but

preferably in either Oxford or Cambridge. When this view was again put forward in 1948, Bishop George Bell brushed it on one side on the grounds that the conference had to be held in London because the American bishops were so wedded to the bright lights and the social whirl of London. By making the conference residential, the Archbishop of Canterbury has saved it at least until the end of this century. Almost all the bishops who attended seem to have felt that it was a profound and rewarding experience of fellowship in prayer, consultation and understanding. (If my calculations are right, 114 of them were of non-white origin.)

As a report, the volume before us is not impressive. Very little preparation had been made. Like most such conferences, Lambeth tried to deal with far too many things in far too short a time. Though only 37 resolutions were passed, many of these had clauses and sub-clauses, and the real total was considerably higher. General surveys of 'Today's World' (Resolution 1) have been often and better done, and not much help is to be derived from these cloudy generalities. Almost all Christians agree *that* we should work for a better distribution of the world's resources; what we desperately need is to be told *how* we are to set about this.

Perhaps the most important resolution was Res. 21, 'Women in the Priesthood'. This does not present simply the Anglican facility for compromise; it was a real attempt to face all the difficulties involved, but at the same time to commend patience and charity. It is a noble expression of Anglican determination to stick together. Some of the shorter resolutions are distinctly interesting. I note with approval Res. 28:v that the conference 'welcomes the participation of Anglicans in the Lausanne Congress on World Evangelism of 1974.' Res. 14:ii recommends a warm and positive response to the desire of the Spanish and Lusitanian Churches to be fully incorporated into the Anglican Communion. Res. 34 on 'Anglican-Roman Catholic Marriages' has some wise and true things to say. But I do not know what is meant by 'encouraging every particular church to strengthen its own identity in Christ.' (Res. 36)

Bishops distinguished by outstanding intellectual gifts are not very numerous. Stylists seem to be even fewer among them. We ought not to be confronted with such sentences as 'equipping for ministry begins with discernment, by sharpening the self-awareness of everyone's potential.' (p 86). If there is to be a Lambeth Conference in 1988, preparation for it should begin *now*.

+ STEPHEN NEILL

CONTENDING FOR THE FAITH: A History of the Evangelical Movement in the Universities and Colleges DOUGLAS JOHNSON

IVP 1979 368pp £2.95

ISBN 0 85110 591 2

Forty years ago, the evangelical cause was still at a discount in British universities. Though the position was improving, senior common-rooms and faculties treated evangelical beliefs with contempt or derision, unless held apologetically under a liberal cloak. Comparatively few undergraduates were 'keen', to recall the current 'in' word, and among them anti-intellectualism was rife.

Today, the Christian Unions are Oxford's and Cambridge's largest societies, and most universities and colleges have a similar group; scores of dons throughout Britain are active evangelical Christians; scholarship thrives, and international student missionary conferences attract huge numbers. The Inter-Varsity Fellowship (in 1975 renamed Universities and Colleges Chris-

tian Fellowship) played a large, possibly decisive part in this recovery and progress, and a history is therefore welcome—especially one written by its general secretary for forty years, and closely connected for a further ten until retirement.

The rather grandiose sub-title should be discounted. Apart from an introductory sketch, Dr Johnson rightly sticks to the history of IVF and its worldwide ramifications. The format is that of a textbook, with subheadings, and plenty of names in the narrative and lists at the back; but there are nice insider touches, such as the story of Johnson and Donald Coggan in 1932 walking through Southampton Row lamenting the lack of a proper office or address for the burgeoning IVF, and immediately discovering one by a delightful providence which checkmated an over-cautious committee.

IVF arose after World War I from the urge among undergraduates at Oxford, Cambridge and London to find a link, the Student Christian Movement having abandoned its evangelical basis and aim. SCM appeared all-powerful between the wars but now has virtually disappeared; while IVF, from its casual haphazard beginnings, has become a mighty force.

Anglicans played a considerable part. That wise missionary-statesman, G. T. Manley, is frequently at hand to advise, encourage and warn; Hugh Gough, afterwards an archbishop, was the first full-time travelling secretary; a future Canterbury and a future Winchester were early editors of the magazine. Since World War II, with the great increase in higher education and the spread of evangelical influence in a strongly secular age, IVF has built up departments such as the Inter-Varsity Press, which is a potent force for serious study and propagation of the faith, and the Overseas Students department. Dr Johnson lets their founders tell the story.

His book will be a mine for many who seek subjects for thesis or biography; an encouragement for the general reader; and an indispensable guide towards a historical understanding of our times.

JOHN POLLOCK

**LAING: The Biography of Sir John W. Laing, CBE
(1879 - 1978) ROY COAD**

Hodder and Stoughton 1979 238pp £6.25

ISBN 0 340 23985 9

There is something rather lovely in that the crowning point of the career of Sir John Laing, a devout member of the Brethren, should be the building of the new Coventry Cathedral. It was his supreme delight that Laings won the contract. He sent his finest craftsmen and managers, visited the site frequently and, a most unecclesiastical Christian himself, treated the construction as a sacred trust. He was so overcome at the consecration that he put his invitation into the plate instead of the handsome cheque he had brought!

Laing, who died in his hundredth year in 1978, gave away millions. From earliest days, when he began to transform his father's Carlisle building firm into the international civil engineering organization now so famous, he determined that a large slice of his personal income should go to 'the Lord's work'. His wise and virtually secret philanthropy strengthened numerous evangelical causes, including the Inter-Varsity Fellowship.

Mr Coad, an historian of the Brethren, has written an excellent biography. He might have slipped into the temptation to do a pious account of a Christian who happened to rise in his profession. Instead, it is the thoroughly researched story of a great builder and civil engineer. Laing's life was a unity. Whether taking a Bible study, building housing estates or power stations,

CHURCHMAN

pioneering cost analysis and other innovations, or leading another to Christ, John Laing saw it all as part of his work for the kingdom, to be done in Christ's way. There is thus much concerning the building industry which clerics (other than archdeacons) may skip; but such pages enhance the book's lasting value.

Laing's life disproves the theories of Max Weber and R. H. Tawney, who saw capitalism as essentially an unreligious thing, and religious capitalists as split mentalities or hypocrites. Mr Coad discusses this whole question in a most interesting manner, again enhancing the book's value. And he succeeds in conveying a delightful portrait of a well-rounded Christian who was indeed a happy man.

JOHN POLLOCK

INTRODUCTION TO THE STUDY OF RELIGION

general editor T. WILLIAM HALL
Harper & Row 1978 289pp £4.25

ISBN 0 06 063572 X

What is (or are) Religious Studies? There is a proliferation of courses and students under this general rubric, but no consensus about what they should be doing. This basic textbook for the study of religion at college and university undergraduate level in the United States represents one strand of 'Religious Studies'. It aims to give the student as flexible an approach as possible to his studies and to eschew presenting one dominating ideology or methodology. It is not easy to see into which British educational niche it would fall. It is more likely to be of interest to teachers of religion over here, indicating the kind and level of work being done across the Atlantic, than to students.

The book is organized around various types of what are called 'expressions of religion'—belief, ritual, art—followed by a discussion of a set of religious issues ranging from the narrowly theological to the sociological, and there is a final section on method.

At first glance the student seems to be given virtual *carte blanche* in his selection of an approach to the study of religion. Yet the 'programmed text' style and the emphasis on self-education belie a considerable amount of friendly, if somewhat tacit, persuasion. In his definition of 'religion' the student is warned against prejudice and compartmentalization. Fine. But he is given a Tillichian definition in terms of unrestricted value.

Does religion have anything to do with truth? Is any religion true? Can one religion contradict another? Are there any revealed truths? On all such questions, apart from a rather tired-looking chapter on 'The Problem of God', the book is deafeningly silent.

Why is this? Because, despite the attempt to be objective, pluralistic and so forth, the authors have assumed that the expressions of religion which form the heart of the study of religion are totally human constructions. The idea that art and liturgy might be devout responses to revealed truth, or that there are Scriptures which are God's revealed truth, never figure as options; much less do they control the discussion of the various and interesting data assembled together here.

PAUL HELM

A HISTORY OF RELIGIOUS IDEAS: Volume 1 From the Stone Age to the Eleusinian Mysteries MIRCEA ELIADE

first published by the University of Chicago, USA 1978
Collins 1979 489pp £12.00

ISBN 0 00 215311 4

This is the first volume of Professor Eliade's ambitious history, the literary

crown of a long and distinguished career. It will embrace not only religious ideas from pre-history to the present, but also from Australasia to Western Europe. One cannot fail to have admiration for the way in which the author's enormous learning has been put to work to carry through the project.

In a work of this kind, primary interest naturally falls on the author's method. If 'religion' is not merely nominal, what does it embrace? Professor Eliade's work is organized around the bold belief that the sacred is an element in the structure of the human consciousness. (But what is the sacred?) Man is essentially religious, and (what is not quite the same thing) every human act has religious significance or sacramental value.

So this is a history of the round-the-world manifestations of the sacred. Such manifestations, though equally religious, differ in value as they reveal more or less of the religious creativity of the people in question. Professor Eliade's aim is to show how, in each case studied, the experience of the people gave rise to religion. Time, the seasons, nomadism, kingship and more complex theorizings, e.g. cosmogonies, all have religious outworkings, just as ordinary objects come to have religious significance.

Professor Eliade sees his task as describing the 'surface detail' of religions. He invariably takes a religion at the participants' own estimate of it, and has no theory of religion of his own. Or if he has, he does not reveal it here. Are all religions true, the varied expression of some basic human orientation? Then what of religious conflict? Are they true relative to the historical and cultural context? Are there degrees of truth in religion? Professor Eliade does not answer these questions, and perhaps it is expecting too much from a work of this kind to look for answers. But there is no hint that such questions have answers, nor that such questions matter.

Those who believe that Christianity is founded upon revealed truth tend to oscillate in their attitude to other religions, veering from outright condemnation ('the heathen in his blindness, bows down to wood and stone') to a more eirenic and constructive attitude ('common grace'). One lesson from a work such as this is for the need to examine particular religions in detail in order to come to a fair estimate of them.

PAUL HELM

THE MISSION OF MYSTICISM

RICHARD KIRBY

SPCK 1979 240pp £6.95

ISBN 0 281 03690 X

This remarkable book is, in a sense, a fresh interpretation of Teilhard de Chardin's vision of the future of mankind, but it uses tools which Teilhard never dreamed of. For Richard Kirby has dipped deeply into all the under-the-surface experiences that man has taken hold of, or that have taken hold of him. These range from theosophy to rock music, by way of eastern religions, magic, psychism, and science fiction, but always working towards a Christian conclusion. If such a list sounds like the work of a crank, one can only say that the author knows his subjects well.

His vision of the future is *Homo Christus*, to which these prolegomena to mysticism have their contribution to make. Thus one day the universal world brotherhood, grown to its fulness under the influence of Christ, will not only make a proper use of science, but will have a telepathic unity that transcends governments, and, more suprisingly, the ability to travel back in time in order to right the wrongs of past history. I think Ouspensky also suggested this latter idea. One sees the admitted influence of theosophy on Kirby's thinking, as well as his attraction to the science fiction of Arthur C. Clarke and Olaf Stapledon.

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This is a book that I shall certainly keep for its stimulating ideas, although there is much in it with which I do not agree. One might interpret some of its concepts in the light of the earthly millennium or the heavenly state. But by starting with the non-biblical idea of God in every man, who needs to be encountered and identified with through mysticism, the Christian gospel of sin and salvation through the atoning death of Jesus Christ is passed by. 'Sin' does not occur in the index. One is surprised by the advocacy of pre-marital sexual intercourse (p 98f). It is strange that Kirby is evidently unaware of Raynor Johnson, the doyen of writers on similar themes some twenty years ago, with his four substantial books.

J. STAFFORD WRIGHT

DARK SATANIC MILLS? GRAHAM DOW

Shaftesbury Project 1979 24pp 50p

ISBN 0 903452 11 1

This booklet is based on a paper presented to a Shaftesbury Project conference, and its objective is stated as being to help Christians see that God's purposes for mankind extend beyond living as holy people to having a direct influence on the life of society in general, and industry in particular. Background illustration for the booklet is a thesis study on a working industrial community of some 7,000 employees at a plant near Oxford.

The study starts with a brief examination of structures: first nationally in a democracy, then in an industry, and finally at plant level. These different levels are then related to the choice of structures, both in terms of shape and size, that it is hoped will lead to co-operation rather than conflict.

The next two chapters describe in theological terms the nature of structures arising out of creation and the Fall, with its unfortunate consequences of a dehumanized situation. This is followed by the promise and hope of the future which God sets before man in terms of kingdom and judgement. The writer clearly sees the judgement of God on the structures which make up our present industrial scene. The final section concludes that if we as Christians are sufficiently aware of the demonic hold on society, then the victory of Christ can bring hope.

The above summary will not only indicate the thrust of the booklet, but also its main weakness in that it tries to cover far too much ground in limited space. The lecture was probably followed by discussion which would have brought out many of the points a reader would wish to question: for instance, the economic factors in industrial society, including the need or otherwise for growth, are covered in a few sentences (pp 7-8). The main value of the booklet is in emphasizing the need for theological study of structures in society—both their form and purpose.

Hopefully, Graham Dow will allow himself time to write in greater depth on these issues.

PETER HARDEN

WHO NEEDS THE FAMILY?

O. R. JOHNSTON

Hodder and Stoughton 1979 152pp £3.25

ISBN 0 340 23986 7

This prophetic book from the director should quench some of the fire in those who burn with indignation at the supposed 'negative' stance of the Festival of Light. In a positive, constructive, clearly written and carefully argued book—the transcript of the 1978 London Lectures in Contemporary Christianity—

Raymond Johnston affirms that a strong family structure is a source of individual identity and social vitality which urgently needs positive nurture today. Some of the urgency is spelled out in such symptoms of family decay as the growing tragedy of divorce; battered wives; children dying at their parents' hands; one unborn child 'terminated' every six minutes; constant pressure to eliminate unwanted elderly relatives.

Drawing widely from recent psychological and sociological research, Raymond Johnston explores 'The Family Unit', 'Marriage', 'Motherhood' and 'Fatherhood', concluding with a chapter which discusses both contemporary attacks on the family (from some social engineers, political activists, the mass media, commercial interests—and Christian apathy!), and the opportunities and obligations for Christian reconstruction.

Each chapter outlines recent research within a historical over-view, and then illuminates, undergirds and contextualizes this by the biblical revelation. Thus from the lessons learned from commune experiments, and from social need, as well as from Christian doctrine, Raymond Johnston concludes that the nuclear family is indispensable, a 'good' in itself. Every known society regulates the sexual-relating of men and women; and marriage exists for family life, sustenance, healing and growth. Caring 'motherhood' is essential for the healthy development of the child. So also is the protection, discipline and focus of moral values in 'fatherhood'. At every point, Scripture provides a normative pattern for family relationships: the complementarity yet distinctiveness of male and female; the divine covenant family; the meaning of 'motherhood'; the implications of faith in God as 'Father'.

Sometimes I wished for more detail, but Raymond Johnston offers 'an introductory over-view rather than a detailed map.' And he concludes with a strong call to us Christians to take more seriously our obligations. We must seek, with repentance, to live by Scripture, aware of the spiritual battles behind the current attacks on family life, to put the divine pattern back into the family. We need to, for personal well-being, for national stability—and especially because we are 'guardians and servants' of God's revelation.

Here is a book dealing warmly, passionately, sometimes provocatively, with questions which affect us and our children. Its message was never more needed than today.

DAVID ATKINSON

SEX FOR CHRISTIANS

LEWIS B. SMEDES

Eerdmans 1976 250pp US\$2.95

ISBN 0 8028 1618 5

Available in the UK through *Gospel Light Publications* at £1.80

Lewis Smedes (professor of theology and philosophy of religion at Fuller Theological Seminary, California) makes a detailed and thorough attempt in this book to suggest outlines towards a biblical theology of sex for the contemporary world. His arguments are his own, and are not supported by copious quotes from other people. It is written for people who are groping their way into a liberated *and* Christian experience of sexuality, looking not for a set of rules but for the significance behind them.

In his introduction, Professor Smedes distinguishes between sexuality (what we are and how we feel about it) and sexual behaviour (what we do and how we feel about that) and examines the essential difference between sexual frustration and moral guilt. Throughout, his writing is discreetly frank, and free from prudish euphemisms and traditional answers.

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The book is in three parts: 1) Sex and Christian People, 2) Sex and Single People, 3) Sex and Married People (which together make its banal overall title slightly more intelligible). In part one, the author looks in detail at the difficulties which many Christians have in integrating active sexual life with faith, and considers God's glorious creation of body and spirit (as well as some Augustinian and Pauline interpretations!). Dr Smedes develops his theme of male and female sexuality as 'communion'. He works on the basis of three normal expressions of sexuality which God intends as truly human life: i.e. the sexuality of every person woven into the whole character and integrated into the quest for human values; an urge towards and a means of expressing a deep personal relationship; movement towards heterosexual union of committed love. In the elaboration of this, Dr Smedes includes a brief evaluation of off-beat sexuality and a long and sensitive section on homosexuality.

Part two deals at length with questions such as *why* premarital sex is prohibited (and examines the bases for moral judgements) and *why* people have abandoned the age-long norm. (Sexual morality must stand up on its own and no longer has the value of self-discipline, fear or legalism to support it.) *Why* get married? What is petting? What about masturbation?

Part three begins with a profound examination of the *nature* of fidelity, continues with the nature and causes of adultery, and concludes with a survey of the voluptuous sex life within marriage as part of God's creative grace, and growth of the individual personality.

The whole message of the book is encapsulated in the sentence 'No one can take sex out at night and put it away until he wants to play with it again. What we do with sex, positively or negatively, shapes what we are: it is woven into the plot of the drama we are writing about ourselves.'

Since the Bible does not spell out a detailed theology of sex, and since the topic of sexual morality touches the most delicate dimension of our whole being (the sensations of the body and the fears, needs, memories and fantasies of the soul), there may be some who find this book difficult. Personally, I welcome it wholeheartedly as an honest, thoughtful, and much-needed attempt to ground sexuality in biblical faith.

MYRA CHAVE-JONES

ALONE AGAIN RICHARD KREBS

first published by Augsburg Publishing House, USA 1978

The Saint Andrew Press 1979 125pp £1.45

ISBN 0 7152 0418 1

The author of this book (which is an American transcript) addresses people who have been recently widowed or divorced. He writes as a Christian psychotherapist, mainly concerned with the trauma of ending an important relationship and adjusting to a different way of life: he clothes his observations with various case histories.

His main and vital point is that in order to make any progress in life one has to *let go* the past. There must be a death before there can be a resurrection. (This is essential in growth of any sort and many people get stuck here because it is easier to say than to do!) The author takes up most of the book in emphasizing its importance.

He considers issues which determine remarriage or creative singleness and his practical wisdom throughout cannot be other than helpful.

However, he seems to have no theology of marriage at all, and not much more to say about the Christian faith than that Christ is with us, that our lives should be Christ-centred, that we find him through meditative prayer and in

other ways, and that we are to be Christs to other people in their needs. I wish he had expanded this and made it more practically relevant.

MYRA CHAVE-JONES

AFFLICTION EDITH SCHAEFFER

first published 1978

Hodder and Stoughton 1979 253pp £3.25

ISBN 0 340 24006 7

Edith Schaeffer has had a great deal of experience of difficulty, perplexity and sorrow in her colourful life. She has also known much of the faithfulness of God and the effectiveness of prayer in changing people and situations. She writes from a very personal, l'Abri-orientated, viewpoint in an interesting, conversational and anecdotal style. This book would probably be of maximum usefulness to people who are encountering 'the problem of pain' for the first time.

I found it very repetitive and too long. The subject matter seemed to wander about with no fixed agenda. Some of the theological concepts were (to me) unconvincing, e.g. the laboured attempts to prove that 'God is fair', and sometimes they seemed to be compounded by a literal black and white approach.

The term 'affliction' appeared to cover any unpleasant experience ranging from a life-shattering disaster to inability to plan a menu. The source or cause of the 'affliction' did not seem to affect the issue, so we get surprising bed-fellows like Paul and Silas with Charles Colson.

Nevertheless, Mrs Schaeffer has not set out to write a theological treatise. People who are silently screaming in agony will recognize instantly the touch of understanding compassion and responsible love while they wrestle with the inevitable 'why?', the problem of 'unanswered prayer', the reality of pain, and friends' lack of understanding. The purpose of the book is to help such people towards refinement of character and greater depths of spiritual experience and the ability to comfort others, as they respond to the practical challenge and inspiration of the book.

MYRA CHAVE-JONES

BLESSINGS MARY CRAIG

Hodder and Stoughton 1979 128pp £3.75

ISBN 0 340 23561 6

There is an old Arab proverb which says, 'Too much sunshine makes a desert.' The human heart, says Mary Craig, is very often a desert, and sorrow irrigates it.

She speaks from profound experience. One of her children, Paul, was born a gargoyle. Her story is one of suffering and blessing, and shows how she discovered that the real tragedy of suffering is the wasted opportunity: the pain of it is morally neutral, but what is done with it is crucial.

This was no immediate awareness; a long journey led her there—through self-pity, anguish, doubt and bitterness. Not least among the influences on her life at this time were Sue Ryder, the wife of Leonard Cheshire, and survivors of the Nazi tyranny whom she met while working at Sue's Home for Concentration Camp Survivors.

They helped put her own suffering in perspective: 'If men could laugh after Auschwitz, then surely there was hope.' They taught her to live with pain by taking it into herself, seeing it for what it was, using it, going beyond it. She understood that 'there was no pit so deep that God is not deeper still.'

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At the end of the book, in a chapter that is tantamount to a testimony, Mary Craig—author of the much-praised Longford biography—writes: 'If God is present in our situation, surely it is as a guarantee of continuing hope, of an eventual end to darkness, as the promise that, in spite of present appearances, all will finally be well.'

A long journey for her; a brief journey for the reader; a very profitable one for both.

DAVID COOMES

GOD AND MAN ANTHONY BLOOM

first published 1971

Darton, Longman and Todd 1979 125pp £1.95

ISBN 0 232 51436 4

Anyone who has watched and listened to Archbishop Bloom will know of the strange fascination he exerts over the English, and even in cold print he does the same. I welcome, therefore, this paperback edition of a book originally published in 1971. I do so for three reasons. First because it contains the transcript of that remarkable dialogue between the Archbishop and Marghanta Laski, transmitted in two stages on BBC television in 1970. It would be difficult to find a better introduction to the basic issues which it raises—and which it raises with unflinching courtesy and good humour. I welcome it secondly because it invariably deals with matters of basic concern to every human being, e.g. doubts in the Christian life, man and God, holiness and prayer. Take this, for example, in our predominantly escapist world:

The Desert Fathers, the ascetics of early times, did not flee from the world in the sense in which modern man sometimes tries to escape its grip in order to find a haven of security, they set out to conquer the Enemy in Battle.

Or this in his chapter on 'Holiness and Prayer':

It is simply a matter of saying at the moment when you are busy with something useful which must be done: 'I stop doing this, I'll keep still an instant and remain alone with God! All that I am doing can wait!'

Thirdly, I value the Archbishop's homely way of illustrating profound spiritual truth like the story about the man who walks from the last carriage to the first in order to be a little closer to his destination.

For the Archbishop, theology is not a remote academic game conducted in seminaries and university faculties; it is a way of understanding, a way of living and a way of dying. It is not difficult to account for his appeal to our shallow, often merely cerebral, civilization.

+ STUART EBOR :

THE LITTLE WAY: The Spirituality of Thérèse of Lisieux

BERNARD BRO OP translated ALAN NEAME

first published by Les Editions du Cerf, France 1974

Darton, Longman and Todd 1979 116pp £2.95

ISBN 0 232 51420 8

This is neither a biography nor an exposition of its subject's thought. It is the personal view of a sensitive writer who picks out those features of St Thérèse's life which have touched him most. There is here nothing of the cloying sentimentality which has sometimes marred popular works on St Thérèse. The author presents a life which was attended by great sorrows and even by the threat of loss of faith towards its end, but which throughout was informed by an intense concentration on the duty and joy of loving God.

There is, of course, a good deal in the circumstances of St Thérèse's life which will strike evangelicals (and not only evangelicals) as unnatural, contrived and unnecessary. Bernard Bro fully recognizes the problem that many will have here. There is the 'culture gap', and there is the 'spirituality gap';

'the cult of suffering, of asceticism, of the Rule; ignorance of collective and political life; the antithesis between the world, "this vale of tears", and heaven as the only centre of interest, etc.' But for this reviewer at least, these factors fall into the background. The thing which emerges is Thérèse's extraordinarily strong and all-pervasive emphasis upon grace. In a way that is remarkable for someone so young (she died at the age of twenty-four) and comparatively untaught, she stands out against the spiritual atmosphere of the Catholicism of her day with its stress upon doing and yielding and sacrificing to the divine justice, and concentrates upon the love of God—his love for us and our love for him. This is her 'Little Way', the way of humble dependence upon God and of renunciation in small matters. 'For Thérèse, it wasn't primarily a matter of paying, suffering, making sacrifices and so forth, but of allowing love to respond to love.'

This is a gentle, sympathetic and moving treatment, highly recommended as an introduction to St Thérèse.

JOHN COCKERTON

THE RELIGIOUS EXPERIENCE OF JESUS AND HIS DISCIPLES Religious Experience Series Vol. 9 JACQUES GUILLET

translated MARY I. RICHARDS edited EDWARD MALATESTA SJ
Anthony Clarke 1979 75pp £1.75 ISBN 0 85850 051 8

In this study, which is a translation of a piece originally published in the *Dictionnaire de Spiritualité*, Father Guillet attempts to uncover something of the experience of Jesus and to show that this experience finds its echo in the lives of Christians. The preface refers to the amount of unease which such an enterprise occasions in some quarters. We all know how reluctant many contemporary writers on Jesus are to give anything that might look like a biography or an exposition of his inner life. And indeed it is clear, as Guillet is ready to admit, that materials for a modern-style biography are simply not present in the New Testament. But he is prepared (and I think rightly) to look for adumbrations of the inner experience of Jesus in Jesus's teaching and in his reactions to those with whom he had direct personal dealings. It is certainly not possible to uncover the depths of his experience of God, but it is possible to give indications of the ways in which he responded to God in his interior, personal life. The author does this with an eye to the question: How far is the experience of Jesus determinative for, and constitutive of, the experience of the Christian disciple? After examining the early Christianity of Acts, St Paul, the Synoptics and St John, he concludes that there is a real continuity at the level of experience between Jesus and his followers: not that their experience is on all fours with his, since his has within it elements that are unique and incommunicable; but that the disciple enters into such an intimate relationship with Jesus that he comes to partake of Jesus' relationship with the Father. This is a thesis which will repay careful study.

JOHN COCKERTON

THE DEPTH OF GOD Religious Experience Series Vol. 10 YVES RAGUIN SJ

translated KATHLEEN ENGLAND edited EDWARD MALATESTA SJ
Anthony Clarke 1979 145pp £2.50 ISBN 0 85650 050 X

One has a strong sense when reading this book of 'having been here before.'

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It is a translation (and a very readable one) of a book written eleven years ago at a time when the idea of discovering God or being discovered by God in the depths of human experience had gained currency in Britain through Robinson's *Honest to God*. We have here shades of Robinson and of Tillich, though Raguin calls them 'accidental catalyzers of the idea underlying these pages.' The special interest of this study, however, lies in the fact that it takes its starting-point from eastern religion and philosophy, giving some account of the idea of 'depth' in Confucianism, Taoism and Buddhism (the author worked in the East for twenty years). But though, in the first third of the book, the argument seems to be leading by a straight line from the interior search for God to the discovery of God, it becomes clear later on that the author thinks that this search ends largely in frustration and that only in Christ can one find that fully *personal* reality who is God.

The value of the book for this reviewer lies not so much in its description of eastern spiritual interiority, which is too brief to be really helpful; nor in the comparison drawn between it and the Christian concern with the 'depth' of human experience; but rather in its insistence upon the reality of the Incarnation as the definitive assertion of the significance of *humanity* for God in making himself known.

This is at once a fascinating and tantalizing book. It makes one think hard—about theology, missionary methods and spirituality. It is just a pity that it hasn't been revised to take account of more recent Christian thinking about the dialogue between Christianity and non-Christian faiths.

JOHN COCKERTON

CHRISTIANITY WITH A HUMAN FACE RANALD MACAULAY and JERRAM BARRS

first published by IVCF, USA 1978

IVP 1979 207pp £2.65

ISBN 0 85110 592 0

It is always a joy to review a book that one basically agrees with. In the case of this contribution to the growing awareness of the human aspects of the gospel, I am able to commend not only a book but rather a breath of fresh air! The book fills a gap in current Christian literature and is long overdue. It says many of the things that the Christian world needs to hear.

The authors write against a background of confusion and uncertainty among Christians. They aim in the book to lay a foundation for the Christian life which is biblical and on which people will be able to build a human life. This life is both to glorify God and to endure forever. For my money they have succeeded. There are five things which I found especially helpful:

- 1) They have tackled subjects like the family, the mind, and guidance, within a total framework. This integrated approach is refreshing indeed, over against the piecemeal way in which these things are so often understood.
- 2) The constant temptation to follow one brand or another of 'super-spirituality' is faced honestly and sensitively. The temptation is seen as a substitute for/escape from reality. As Christians we can begin to be real with God as well as with ourselves.
- 3) The approach is thoroughly God-centred. This is seen as the pathway to true humanness. The authors emphasize the biblical concern with who we are under God. The Christian world tends to be more concerned with what we are doing or going to do. The result is often a guilt complex, or a failure to achieve our full potential.

4) The chapter on affirming and denying oneself is very helpful. It is easy to polarize these two legitimate biblical claims upon us. Here is real help in an area that can cause confusion.

5) The writers see that much of life is made up of decision-making. They work out the implications of active obedience in a way that makes some of the contemporary talk about lifestyle look very unreal and out of touch.

Here is a book which could teach us more about God, about one another and about ourselves. I hope that we are human enough to face them!

TREVOR PARKIN

THE BELIEVER'S EXPERIENCE ERROLL HULSE

Carey Publications 1978 176pp £1.80

ISBN 0 85479 671 1

This is an important subject—and there are very few books on it. That fact alone makes this volume significant. Mr Hulse rightly warns of the dangers of a 'frothy' experience with no adequate foundation on the one hand, and of an arid intellectual orthodoxy on the other.

While appreciating many blessings in the 'charismatic experience', he issues salutary warnings of the dangers—especially of pride, carelessness of truth, preoccupation with experience, and false unity. These need to be weighed, but I am still not convinced that the Warfield view of the charismata does not prove *too* much. The strictures on 'tongue-speaking' (p 34) not only cast doubt as to its value now, but also as to its value in apostolic times!

The positive chapters on free grace, conversion, the law, joy of justification, love in adoption, assurance, and patience in tribulation contain much fine material chiefly illustrated from Puritan writers.

I would like to see expansion of the section on dangers of free grace experience (p 53). Half a page scarcely does justice to the dreadful and widespread phenomenon of joyless and half-dead apparently orthodox churches!

The use of the King James Version and Puritan quotations give the book a somewhat old-fashioned flavour, though there is an admission of the fallibility of the KJV (p 122) with reference to 1 John 3:1. We are told that *some* MSS include 'and so we are'; actually *most* of the important MSS include it!

Serious objection must be taken to a footnote on p 42, where after quoting the moving testimony of Thomas Smail in *Reflected Glory* the writer says, 'He is a self-confessed Barthian. His doctrine of the person of Christ is heretical.' It is a great shame that such a misleading (indeed pernicious) note should mar a generally helpful and spiritual work.

GORDON KUHRT

FILE ON THE SHROUD H. DAVID SOX

Coronet and Hodder and Stoughton 1978 175pp 85p ISBN 0 340 24211 6

THE TURIN SHROUD IAN WILSON

Penguin 1979 368pp £1.50

ISBN 0 14 005064 7

Books about relics are frequently marred by an excess of enthusiasm and of credulity. Such is not the case with either of these books about the Holy Shroud of Turin, which are characterized by expert knowledge and remarkable and praiseworthy restraint. A proper distinction is made in both books between the mysterious facts—evident as a result of recent scientific investi-

gation—of which account must be taken, and theories about their significance. The only exception is in Ian Wilson's book, in which his theory of the survival of the shroud as the Mandylion is virtually presented as an accepted fact. It has been suggested that the speculation as to the way in which the negative image with three-dimensionality 'programmed' into it was imprinted on the cloth is presented as more than a theory, but it is hard to sustain this. Both books simply record how short-blast high intensity radiation would seem to accord with some of the facts.

David Sox explicitly affirms two very important points. First, he quotes with agreement his fellow-American Episcopal priest and physical chemist from Los Alamos, as saying: 'I can see no way how a one-to-one correspondence between the shroud image and Jesus can be certified. This particular identification can come only through the eyes of faith, not from the witness of impartial data.' Secondly, he says: 'No Christian faith should ever rest upon the evidence of a piece of linen any more than it was necessary, according to Jesus, for Thomas to see the marks in his hands or the wound in his side.'

What then is the significance of the Holy Shroud? First, the results of the scientific investigation correspond to the biblical account of the crucifixion in a number of details. The type of linen and pollen analysis indicate that the shroud could date from the time of Jesus. The evidence so far available can therefore be taken as further corroboration of the reliability of the Gospels as historical documents. Secondly, the evidence emphasizes in a graphic and compelling way what is involved in the statements in the Creeds that our Lord was 'made man and was crucified . . . suffered and was buried'. The humanity of our Lord is usually emphasized by reference to his human actions or attitudes—he wept, he was hungry—but the shroud brings home the physical element of the Incarnation in a compelling way. It is perhaps somewhat ironical that some theologians who question our Lord's divinity and emphasize his humanity are among those who adopt a sceptical rather than an open attitude to the shroud. They seem to be saying that our faith must be 'blind' and is undermined by any corroboration.

David Sox surmises that there may be some big surprises and mysteries yet to come. That may be so, but I believe that our attitude should be reverent and grateful acceptance of the illumination which the investigations have brought to our understanding of the Incarnation, coupled with a determination not to seek in the shroud a substitute for the faith which must be at the heart of our discipleship—faith which while demanding trusting commitment is not irrational.

+ GRAHAM TRURON :

LOCAL CHURCH PRACTICE ERROLL HULSE et al.

Carey Publications 1978 190pp £2.10

ISBN 0 85479 681 9

This book has twelve chapters by eight authors, and most of the material comes from papers delivered at the annual Carey Conferences for ministers, 1971-78. The writers are Baptists from Independent, Strict and Particular, or FIEC backgrounds.

It will not be very helpful to a purchaser of the book to find in the introduction that worship, eldership and evangelism are omitted because they need extended treatment! The quality is very uneven, and there is a sprinkling of typographical errors and mistakes in Greek words and transliteration of Hebrew. Only two of the essays are to be enthusiastically commended: Ian

Tait on 'Missionary Work' and Hulse on 'The Glory of the Church'. Both are really challenging and quite thorough.

Many of the other contributions are weak, superficial or muddled. Maoz argues for the abolition of missionary societies but admits uncertainty as to what should replace them. Hulse opposes the formation of organizations other than local churches on the basis of the Israelite entry into Canaan!

This book demonstrates that Independent Baptists have great theological problems in 1) Biblical interpretation—repeatedly they appeal to NT precedent and often they ignore it! 2) Baptism—Hulse and Carson get themselves into terrible knots of baptismal regeneration, delayed baptism, relation of the old and new covenants, and the idea of adequate visual symbolism (who could ever argue that a loaf of bread and a cup of wine was a visually adequate symbol of the death of our Lord!). And there is no answer to the problem of the person converted after their (believer's) baptism. 3) Holy communion—which can only be celebrated in a local church and never at a conference or houseparty etc., but there is great uncertainty as to who is to be invited to the Lord's table. 4) Evangelism—the chapter on 'Church Planting' is either highly theoretical or stories of failure to get the planting done securely. There are many better guides, especially from the Third World. 5) Attitudes—to other Christians who are generally designated 'unreformed'.

There are some agendas for another five Carey Conferences but our Independent friends must do their homework more thoroughly.

GORDON KUHRT

THE DAILY OFFICE REVISED with Other Prayers and Services Joint Liturgical Group

edited RONALD C. D. JASPER
 SPCK 1978 175pp £2.50

ISBN 0 281 03636 5

The Joint Liturgical Group came into existence in 1963, and at its first meeting decided to give priority to work on planning 'a Calendar, Forms of Daily Service, and a Lectionary which the churches might be glad to have in common.' The predecessor to this volume, also edited by Ronald Jasper, was published in 1968 and, together with its companion volume on the calendar and lectionary, has provided one of the most notable examples to date in this country of fruitful ecumenical co-operation in liturgical composition.

This revised edition represents a considerable expansion of the original material. It is not an improvement. A general introductory essay on prayer by Gordon Wakefield replaces Baptist Stephen Winward's honest attempt to come to terms as a Free Churchman with the idea of a daily office. This is followed, unexpectedly for those who are unfamiliar with modern liturgical fads, by a eucharistic canon. Superfluous 'rubrics' abound, such as 'This canon is primarily intended for use on ecumenical occasions although it may be used at any time.' Having influenced Anglican Series 3, the Office is now in turn influenced by it, except that the penitential section here comes at the end of Evening Prayer, before the final prayers; and Thursday evening's canticle is *Phos hilaron*, incongruously in a 'thou' form. Failure to provide for intercessions at the end of Morning Prayer must be a mistake (or is it an attempt to imply that the proper place for intercessions is at a daily eucharist?). Much new material for intercessions is included, some in a verbose, didactic style littered with clichés like 'common humanity'. Prayers for baptisms and weddings, and a funeral service, are added, with the implica-

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tion—not clearly thought out and denied in the preface—that here is a new prayer book in the making.

The original *Daily Office* has grown, and in the process acquired some adolescent spots and pimples. Who can tell what the grown-up version will be like?

JOHN TILLER

FOR ALL SEASONS: Sermons for the Christian Year A. SKEVINGTON WOOD

Hodder and Stoughton 1979 169pp £3.50

ISBN 0 340 24207 8

Though preached by the principal of a theological college, these are thoroughly straightforward sermons such as might be preached in any local church. The author 'has permitted them to be published in the hope that they may stimulate others to improve upon them and be used, in however modest a manner, to recall the church to the ministry of positive preaching.' The choice of subjects will certainly help in this aim, as the sermons cover the great themes of the Christian year and should stimulate the preacher to ensure that he does not miss the central saving truths of those themes. Likewise the style should be an assistance to preachers learning how best to present their material in a way that will be memorable. The sermons mainly have a three-point division with striking headings, but this simplicity conceals careful thought and arrangement. Finally, there are many apt illustrations and quotations.

J. K. SPENCE

JONATHAN GRAY AND CHURCH MUSIC IN YORK 1770-1840 NICHOLAS TEMPERLEY (Borthwick Papers No. 51)

Borthwick Institute of Historical Research, University of York 1977
30pp 60p

The importance of Professor Temperley's booklet can hardly be over-estimated. Although it is a small-scale production, its contents have far-reaching implications. Indeed, the information presented here means that many widely accepted 'facts' regarding the progress of church music in the nineteenth century turn out to be unfounded myths.

One myth concerns the movement for the reform of church music. It is generally assumed that it originated within the Tractarian movement. But Nicholas Temperley here shows that the concern for reform originated much earlier—soon after 1800—and that it was evangelicals who were the pioneers. Jonathan Gray, a solicitor and a gifted amateur musician, was a leading member of evangelicals in York who were concerned to see the practice of parish church music thoroughly reformed, especially with regard to congregational singing.

Another myth, perpetuated by such works as P.A. Scholes (ed.) *The Oxford Companion to Music*, 1955, and B. Rainbow, *The Choral Revival in the Anglican Church*, 1970, is that the first pointed psalter for the singing of the prose psalms appeared in 1837. Professor Temperley shows that such a psalter had been published at least twenty years earlier and that concern for a

pointed psalter had been expressed from about the turn of the century.

Yet another myth maintains that evangelicals were not in favour of chanting the psalms, the practice being regarded as 'Roman'. This was certainly the view of many *post*-Tractarian evangelicals, but not of those of the *pre*-Tractarian period. Gray and his friends promoted and practised the *congregational* chanting of the psalms in various York churches, including St Michael-le-Belfrey, in the first quarter of the nineteenth century. These evangelicals wanted the whole people of God to sing not only hymns but also the prose psalms as well. The desire for *congregational* chanting of the psalms dates much earlier than was formerly thought—around 1790—and Professor Temperley reveals that such 'chanting was found only where evangelical influence promoted it' (p 25).

This is a masterly little study which unearths little known sources and raises questions about other areas in the country whose local sources have yet to be investigated. I for one eagerly look forward to Professor Temperley's forthcoming two-volume study, *The Music of the English Parish Church*, which, I trust, will be a similar feast of well-documented revelations, only many more of them!

ROBIN A. LEAVER

HANDBOOK TO THE CHURCH HYMNARY THIRD EDITION

edited JOHN M. BARKLEY

OUP 1979 411pp £3.50

ISBN 0 19 146811 8

The Church Hymnary Third Edition was designed to serve the needs of the Church of Scotland and Presbyterian churches in Scotland, Wales and England. However, before it was published the Presbyterian Church bodies had united with the Congregational Church to become the United Reformed Church. This united church therefore now has two substantial hymn books available for the worship of its churches: *Congregational Praise* (1851) and *The Church Hymnary Third Edition* (1973), as well as its own supplementary hymn book *New Church Praise* (1975). The impressive *Companion to Congregational Praise*, which gives background information on the hymns, tunes, authors, composers, etc., appeared in 1953, and the same service was performed for *New Church Praise* in a series of articles in *Reform*, the monthly journal of the United Reformed Church, between October 1975 and July 1976. Now such background information is available for the hymns and tunes of *The Church Hymnary Third Edition*.

The *Handbook* follows the same pattern found in the *Companion to Congregational Praise* and other similar books. The contents are divided into three sections. First, there are introductory essays, some of which are of a general nature, such as 'Christian Hymnody' and 'Psalmody in the Church', while others are more specific, such as 'The Revision 1963 - 1973'. Second, there are the detailed notes on each of the hymns, in numerical order, with comments on both text and tune. Third, there are biographical and historical notes on authors and composers.

Like the hymn book to which it is a companion, the *Handbook* is not a completely new production. It owes much to the earlier *Handbook to the Church Hymnary with Supplement*, edited by James Moffatt and Millar Patrick, OUP, London 1935. Indeed, as Dr Barkley points out in the preface, where hymns, tunes, authors and composers are common to both the second and third editions of the hymn book, he has taken over material from the 1935 *Handbook* with the 'only changes' being 'abbreviation, correction and

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bringing up to date.' The abbreviation has been quite far-reaching. The 1979 *Handbook* is a little over half the length of its 1935 counterpart. Undoubtedly the pruning was necessary for economic reasons, but although the bare bones are all there in the new *Handbook*, one does miss the liveliness and interest of the forerunner of 1935. For instance, in the biographical note on Richard Massie, the new edition omits the colourful information: 'He was somewhat eccentric. He is remembered as wearing a red wig and a tall beaver hat. At one time he had been lame, and he always carried a crutch even after he no longer had need of it.'

The Church Hymnary Third Edition contains approximately sixty per cent of the earlier edition, and thus about a third of the 1979 *Handbook* presents background information on more recent hymnody. Much of it concerns the hymnody of the last thirty years or so, and therefore the *Handbook* represents an important source for many of the facts regarding contemporary hymns and hymnodists, especially with regard to the eight hymn texts and twenty-eight tunes which were first published in *The Church Hymnary Third Edition*.

It could be argued that the opportunity was missed for making the book the first such English hymn book companion to include bibliographical cross-references to basic hymnological sources at the end of each entry. But on the other hand, such inclusions may have significantly increased the publishing costs. All things considered, to have such a useful book for £3.50 means that no one need remain hymnologically ignorant—unless he wants to be!

ROBIN A. LEAVER

JOHANN SEBASTIAN BACH FRED HAMEL

Vandenhoeck and Ruprecht (Göttingen) 4th edn 1968 244pp 22DM

This is not a new book. It first appeared nearly thirty years ago in 1951 under the title *Johann Sebastian Bach—Geistige Welt* (JSB—Intellectual/Spiritual World). Since then it has been in print, going through four editions, simply because its basic presentation of the life and work of the Christian composer has never been surpassed. Although it is widely known in Germany it has been largely ignored in this country, and it remains a mystery why this important work has remained untranslated.

The volume is basically a biographical study of the composer, but with special attention given to the intellectual climates in which he lived and worked, with a heavy emphasis on theology. Thus the early life of the young Sebastian is painted against the background of the Wartburg Castle, just outside Eisenach, where Bach was born and brought up and where Luther had translated the New Testament into German. When the composer's education is discussed, much attention is given to the strong Christian orthodoxy of the Lutheran schools he attended and to the fundamental text-book of theology he had to learn by heart—Leonhard Hutter, *Compendium Locurum Theologicorum*, Wittenberg, 1622: a brief treatment of systematic theology based on the Scriptures and the confessions of the Lutheran Church. Bach's Mühlhausen period gives occasion for an excursus in Pietism and Lutheran devotional literature, and especially on such books that were to be found in Bach's personal library. The contents of this theological library are given much scrutiny, especially where the volumes can be related to his life and music.

Book Reviews

The conclusion that Hamel draws is that throughout his life Bach was a thinking, theologically-orientated composer, whose faith and Christian commitment are evident in his music.

This is a fascinating and important book which deals with issues only given scant attention in other Bach biographies. It ought to be read by everyone who has an interest in the church's ministry of music, and therefore it should be translated into English so that more can do so. André Pirro's portrait of Bach had to wait fifty years for an English translation. Hamel's book is more significant than Pirro's and hopefully we shall not have to wait that long for an English version of his book.

ROBIN A. LEAVER