

# Book Reviews

**THE GOSPEL ACCORDING TO GENESIS** C.C. Cochrane  
Eerdmans, Grand Rapids: Paternoster, Exeter, 1984 88 pp. £4.40

ISBN 0 8028 1971 0

This book, which rather belies its title, is not a devotional commentary but a careful and detailed exposition of Genesis 1–11, originally designed to answer the questions of young people. The author, who was for forty years a pastor in the Presbyterian Church of Canada, regards the story which the Bible tells as really beginning with Genesis 12.1. What goes before is in the nature of an essential prologue, a preparatory statement, and as such we need to study it carefully. This book is such a study, and the author draws on the writings of authors like Bonhoeffer, Barth, Augustine, Kidner, Calvin, Vischer in the process. As would be expected therefore the treatment is biblical, solid and serious, well worth the effort of reading. The book is not an essay in apologetics, and only in the Personal Postscript is the issue of evolution raised. 'The evolutionary premise is quite inoffensive as an explanation of change' he writes. Both sides are wrong in the present Evolutionist/Creationist debate. How then does he deal with the Six Days, the Garden of Eden, the Fall, Babel and so on? The answer is that he regards the various accounts as *parables*, thus: A Parable of Creation by the God Who is High and Lifted Up (Gen. 1); a Parable of Creation by the God Who is Near at Hand (Gen. 2); A Parable of the Entry of Sin into Human Life (Gen. 3); and so on. By placing them in this biblical category he avoids the opprobrium of the word 'myth' and is able to retain a sense of authoritative truth divinely given; but he fails to suggest any explanation of how, historically, the need for God's great rescue act which began with Abraham's call ever arose. Thus the story of evolution (which he accepts) and man's need of redemption (which of course he also accepts) remain quite unrelated. One would have thought this would have left his young questioners unsatisfied. But with this proviso, this is a worthwhile book.

Ivy Cottage, Main Street, Grove, Wantage

DOUGLAS C. SPANNER

**THE COMMUNICATOR'S COMMENTARY** Series edited by  
**Lloyd J. Ogilvie**

**EXODUS.** Maxie D. Dunnam 395 pp.

ISBN 0 8499 0407 2

**NUMBERS.** James Phillip 364 pp.

ISBN 0 8499 0407 9

Word Books, Waco, Texas 1987

Every Series Editor is naturally enthusiastic for his project and the aims behind this series amply justify the effusiveness of Dr. Ogilvie's Preface. The series sets out to bridge the gap between standard commenting procedures and the sort of biblical resource that ministers more directly to the needs of the preacher. In relation to the present two volumes, his advocacy of 'impelling illustrations that open windows' finds strenuous support in Dr. Dunnam's exposition of Exodus (pretty nearly one a page and some

extremely tiresome—for it is harder to be illustrative on paper than in speech) but Mr. Philip must have been overtaken by diplomatic deafness when his editor told him about the need for an anecdotal approach! One of his tiny number of stories depends for its thrust on the unhistorical assumption that General Staff Headquarters know more about the purpose behind troop movements than is evident to the men who are being moved about. Illustration is surely a fickle jade. This contrast in their use of 'little stories' is pretty typical of the two authors. Dr. Dunnam ever attempts to reproduce on paper a sort of pulpit raciness. The constant abbreviation of 'Let us' to 'Let's', 'We have' to 'We've' and the like while (sadly) meant to some will be poison to many more. But that princely preacher, James Philip, has (surely rightly) seen his book as an exercise in authorship rather than preaching and is at once more solid and more readable. Both authors work straight through their allotted texts (except where—to no advantage—Dr. Dunnam re-orders some passages in the Tabernacle section of Exodus) and both bring out many, many treasures of expository insight and application. There is hardly a page in either book that would not yield a quotation for a review or an entry in one's file. 'Don't forget this, counsels Dunnam, the Lord accepts us as we are, but He does not leave us there'. 'There is such a thing as the entail of sin, warns Philip, just as there is an entail of grace . . . No man lives unto himself.' In general, faced with the more demanding task of expounding Numbers, Philip achieves a book with greater reach and depth but each author sometimes leaves us with less help than their obvious gifts would allow us to expect and than our deficiencies force us to need. This is specially notable in Dunnam's treatment of 'Pharaoh's heart' and the Passover (where he seriously says that 'we are protected only as long as we continually claim the power of the blood'), and in Philip's treatment of Balaam and of the slaughter of the Midianites (where the issue is both befogged and demeaned by comparison with Allied bombing of German cities). But taking all with all these are welcome additions to a preacher's library.

43, Branksome Dene, Westbourne, Bournemouth

ALEC MOTYER

**THE BOOK OF JOB Norman C. Habel**

**S.C.M. Old Testament Library**

S.C.M. Press, London 1985 586 pp. £20.00

ISBN 0 334 02103 0

It is the wisdom of Aslan that we are never told what would have happened, but that cannot stop us from speculating. Suppose Wellhausen had not been temperamentally and intellectually a fragmentist but had been blessed with Habel's capacity to see things whole! Suppose Duhm had been less willing to trust his own inability to observe connexions and had been endowed with Habel's patient exploration of links and sequences! How very different a scene Old Testament study would be!

This is the commentary on Job for which we have been waiting and now that it has arrived it is exactly the companion for that treasure store of linguistic and lexical information, the commentary by Dhorme. Habel (p.54) finds in the Book of Job a palistropic organisation based on legal metaphor; he notes an *inclusion* linking chapters 1 and 28, marking off the first section

of the book; he shows how it is impossible to divorce the prose prologue and epilogue from the poem which lies between them, simply because the whole book as it stands bears the distinctive marks of the 'conversational' approach to narrative which in fact marks the whole Old Testament: and he descends to detail in treating each section and subsection on the basis of a closely worked-out analysis. There are those, of course, who will not be attracted to this (almost) microscopically analytic approach and they will comfortably say that Habel is much more logical than the author of the book could possibly have been. Habel can, however, justly reply that 'our discernment of structural patterns is not motivated by a desire to discover symmetry for its own sake. The materials of the text . . . dictate the structure' (p. 47). The whole painstaking study bears out his fidelity to his own dictum.

Habel makes the customary concession to the besetting sin of the commentator by re-ordering chapters 25–27 in order to rediscover lost speeches by Bildad and Zophar. This is a curious and regrettable failure of nerve on the part of such a skilled exegete but, this apart, he takes the book as it comes. Chapter 28 is an interlude built in by the author of the book ('the style and themes remain those of the poet', p. 38) acting as a formal closure to part one of the book and making 'an authorial comment on the futility of the disputants in their search for an understanding of God's design and governance of the earth' (p. 38); the bumptious Elihu comes on the scene to offer his useless services in response to Job's urgent call for a mediator between himself and God; and the Yahweh-speeches crown the whole enterprise, allowing Job to experience God and his paradoxical ways 'as an insider' and insodoing to discover 'his God and (find) his "own place and way" . . . a "way" once hidden from him by God himself.' Such a huge and rich treatment of Job inevitably contains its crotchets (the Lord cannot resist being lured by Satan into a gamble about Job) but it is hard to conceive that the book of Job can ever receive a richer or more satisfying treatment than Habel provides.

43, Branksome Dene, Westbourne, Bournemouth

ALEC MOTYER

### **INTRODUCING THE OLD TESTAMENT John Drane**

Lion Publishing, Tring, 1987 352 pp. £12.95

ISBN 0 7459 1349 0

This book is so fascinating that this reviewer went through the Old Testament in a week with its aid.

Its two sections, **THE OLD TESTAMENT STORY** and **THE OLD TESTAMENT FAITH** (originally two separate books combined for this new 1987 edition) take the reader through the complexities of the narrative and the theology of the Old Testament. The chapter headings of both sections are clear and helpful, for example in section 2 *The Living God, God and the world, God and his people, Worshipping God*. The final chapter of the book *The Old and the New*, examines connexions between the Old and New Testaments and helpfully parallels the four chapter headings just mentioned with their New Testament counterparts (e.g. *The Living God in the New Testament*). A very strong feature of the book is its emphasis on the theme of the covenant between God and His people. This theme runs through the book as it runs through the Old Testament, like a thread. 'There can be no

doubt that the idea of a "covenant" is at the heart of the Old Testament faith" (p. 154).

The book is beautifully produced, as we have come to expect with a 'Lion' book, with its attractive blue cover and Sonia Halliday photograph, an abundance of black and white photographs, drawings, and clear charts and maps (clear, that is, except where there is black print on a dark grey ground, as on pages 157 and 191. I found it impossible to read). There are wide margins with chapter sub-divisions and chapter and verse references in them. These margins, with the frequent 'boxes' containing summaries of scholarly opinion or information on archaeological discoveries mean that attention is not distracted from the main text.

On the debit side, I note three errors of fact:

1. On p. 40, the phrase 'A wandering Aramaean' (Deuteronomy 26:5) refers (correctly) to Jacob. Under the picture on p. 41, the phrase is referred to Abraham.
2. On p. 182, the opening words of Ruth are said to be, 'Long ago, before Israel had a king. . .'. The opening words of Ruth actually say, 'In the days when the judges ruled.'
3. Pp. 224–225 state that Psalms 42–83 avoid the name 'Yahweh' for God. But as I check both the Hebrew and the English, I find the name several times in these Psalms. Perhaps I am misunderstanding the author.

More serious is the view of Scripture underlying the study. Statements such as the following disturb me greatly.

P. 45 . . . the Genesis narratives preserve a 'broadly accurate account' of the activities of Abraham and the other patriarchs. If they are only 'broadly accurate', how do I know which parts are true and which are not?

P. 94 . . . speaks of the 'general veracity' of the Amnon/Tamar narrative. To me, 'general veracity' means that the story took place but I cannot trust the details as given.

P. 136 states that 'most scholars believe that the Old Testament story is authentic enough' (the story of the Assyrian invasion of Judah in Hezekiah's reign.) While we are glad of this, it implies that there are other stories which are not considered authentic.

P. 161 'It is universally agreed that some of the stories were first written down more or less as they happened'. So how does the person seeking truth in Scripture know which is 'more' and which is 'less'?

Pages 160–170 are very useful in stating and demolishing the Graf/Wellhausen theory of the Pentateuch, but still Drane does not come down in favour of Mosaic authorship. He treats Isaiah as by two authors, Isaiah of Jerusalem and Isaiah of Babylon, and the book of Daniel as a message of encouragement to people suffering under Antiochus Epiphanes. Two statements on p. 232 I find frightening. One is 'There are whole sections of the teaching of Jesus himself where he makes it clear that his message involved either a rejection or a very radical revision of some fundamental aspects of Old Testament teaching.' How can this be true of One who said to his Father, 'Thy Word is truth'? The second statement concerns progressive revelation. Drane seems to imply that to believe in this is to believe that later revelation supersedes earlier. Surely progressive revelation simply means that the revelation in Christ is clearer, fuller than the revelation given in the Old Testament.

## Churchman

There are a few misprints to mar the book. On p. 58 four words are repeated; p. 52 'crop' should be 'crops'; pp. 57, 75 and 135, words should be 'settled', 'irresistible' and 'fell', respectively. In the foreword, 'sociological' is lacking its second 'o', though there is a gap for it; on p. 121 (top) the word 'for' should read 'from'; on p. 325 'whom' should read 'who'.

A fascinating book, but a book far from strong on Scripture as the 'God-breathed' Word, revelation, and so to be treated with much caution.

1, Evington Park Road, Leicester

MARGARET MANTON

### **THE ORDER OF THE SYNOPTICS: Why Three Synoptic Gospels?**

**B. Orchard and H. Riley**

Mercer University Press, Macon, Georgia 1987 xiv + 294 pp. c. £25

ISBN 0 86554 222 8

The Christian world owes Bernard Orchard a great debt. He has probably done more than anyone else alive to compel scholars to reconsider the order and dating of our foundation documents. He has written three books setting out the Griesbach solution to the synoptic problem, but even more important than his books have been the international conferences which he has organized in order to promote reconsideration of the whole question.

This final book of his trilogy has been written in cooperation with Harold Riley, sometime synodical secretary of the convocation of Canterbury, who writes the first part arguing Griesbach from the internal evidence. (I found this part quite unconvincing.) Part Two is an eloquent discussion of the patristic evidence, usually with the text set out in full in the original and in translation. This is easily the best section of the book, showing how impressive is the testimony to Matthean priority and early dating. Here too is the one strong argument for putting Matthew and Luke before Mark: the statement of Clement of Alexandria, based on tradition handed down from the earliest presbyters, that the gospels with genealogies were written first.

Part Three is Orchard's attempt to show how the two scrolls, Matthew (the gospel for Jews) and Luke (the gospel for Gentiles), were used by Peter to deliver five lectures in Rome to bind together the two wings of the church. The scrolls were first marked by Peter to show which parts he was to include and which omit. (A scroll had to be held in two hands, one to roll it up and the other to unroll it as the reading proceeded.) They were handed up to Peter in turn by someone who would point out the mark showing where he was to begin. He read or paraphrased or added material from the other gospel (or elsewhere) by memory until he reached the end-mark; then he handed it back, and took up the other scroll and continued as before. Meanwhile his words were taken down in shorthand and they were written up by Mark in a form fit for publication.

The rôle assigned to the unlearned Peter seems almost ludicrously improbable. My view is that Orchard, trained in the Augustinian ways of Chapman and Butler (who were content to see Peter using only one scroll and a vivid memory), was led astray by the enthusiasm of Farmer, whom he saw as improving on the work of his mentors. But to explain Mark as a product of Matthew and Luke is not a good option. Although occasionally Riley and Orchard show signs of wishing to make Mark a record of Peter's

spontaneous preaching, they stick to their very literary approach and never discuss Rist or Reicke who stress the fundamental independence of the evangelists. Nor do they discuss the earlier work of Jameson, who so convincingly explained why Mark departed from Matthew's order.

We can be very grateful to the authors for keeping alive a serious interest in Matthean priority and early dates. Orchard puts Matthew before 45, Luke not later than 61, Mark about 65.

55 Bainton Road, Oxford.

JOHN WENHAM

### **THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT**

**ABRIDGED IN 1 VOLUME Geoffrey W. Bromley**

Eerdmans, Grand Rapids, Paternoster, Exeter. 1985 1356 pp. £40

ISBN 0 85364 322 9

Many of us, looking at Theological Dictionaries, have gazed up with much respect at Kittel's massive work of nine volumes staring down at us from the shelf, knowing that they are regarded by biblical scholars as the best New Testament dictionary ever compiled. Now the question that has to be answered is—'How can you condense 8,420 pages into 1,400 without substantially diluting the quality and range of their contents thus making it a poor substitute for the genuine article?'

Perhaps Professor Geoffrey Bromley took heart from the knowledge that if the publishers of the Oxford dictionary could perform this valuable exercise upon their work, then he might also be able to carry out a similar and equally valuable feat with Kittel and Friedrich, which would be a real asset to its readers. Judging by the various comments that have been made by distinguished scholars recorded on the dust jacket, he has been able to complete his task successfully! Thus encouraged, we must not overlook the fact that changes and omissions are substantial and we need to know what effect they will have.

Encouragingly *all* the entries found in the original are included in the abridgement, and presented in the same order, and follow the same basic format. The emphasis of the abridgement is based upon the New Testament usage of each word, but this still allows space for five pages on words like 'kingdom' and 'power', and eight pages on 'to speak' and 'Chosen/elect'.

All footnotes and biographical material have been eliminated, as have many supporting linguistic, archaeological and other details. Some of this could be found in a good Biblical Encyclopaedia.

All Greek and Hebrew words have been transliterated. While this will be of help to many, it is a great pity that the original words could not also have been retained. This could have been done without much extra work.

Abbreviations are limited to familiar Biblical, apocryphal and pseud-epigraphal references; more obscure references have been spelled out. (Arndt and Gingrich might well benefit from this treatment!)

Tables of Greek and English key words are included to aid in locating discussions of particular words. Here again it would have been helpful also to have retained the original Greek words.

## Churchman

The author and location (volume and page numbers) of the original article are provided at the end of each entry, guiding the reader to the more detailed treatment of the word in the unabridged Kittel.

Now the question that remains is—'Who is going to find this book worth buying because it fits into a gap on their library shelf which needs to be filled?' The seriously minded scholar will probably have the unabridged Kittel to hand, while the local preacher will have found in W.E. Vines *Expository Dictionary of New Testament Words* much of what he requires.

This 'Little Kittel' will be of great benefit to both groups. To the scholar it will provide a convenient and portable reference tool, that can easily be taken to either the computer or lecture stand, while the local preacher will have the added incentive of being able to put a little more labour into the exegesis of his text for next Sunday's sermon.

Some may look at the price and shudder at the thought of spending £40 on a single book, but 'Little Kittel' is no ordinary book and could be seen as a bargain when you consider that you would have to pay £282 for the nine-volume edition.

Perhaps we should let the author have the last word: 'This short version is being released in the confidence that these materials can both extend and deepen our understanding of the theology and message of the New Testament and in this way contribute to the proclamation of the Gospel and the edification of the church.'

20a Rectory Lane, London S.W.17

JOHN HALL

### **THE HISTORIC RELIABILITY OF THE GOSPELS** Craig Blomberg

I.V.P. Leicester; Downers Grove, Illinois, 1987 268 pp. £6.95

ISBN 0 85110 774 5

Dr. Blomberg is one of a rising generation of conservative scholars who are doing so much to challenge the liberal clichés about the nature of the New Testament records, which nowadays are bandied about so freely and taken (ironically) as 'gospel'—such as the nostrum that the writers *never intended* what they wrote to be read as history. He is one of a team of scholars who have worked at Tyndale House, Cambridge, a research centre established by (what is now) the Universities and Colleges Christian Fellowship and from which have emanated the six volumes in the Gospel Perspectives Series published by the J.S.O.T. Press, Sheffield. This volume is, in a sense, a digest of these, an attempt to make the most important of their conclusions available to a wider public, especially to theological students, ministers and theologically educated lay persons. Its aim is, like that of the Series, 'to provide answers to the questions of historicity which will stand up to serious academic scrutiny and will provide some help for those who are perplexed by scholarly disagreement.' In pursuance of this aim the author makes no appeal to Biblical inspiration or to the established tradition of the church; he attempts to meet the liberal scholars on their own ground, i.e. he appeals to the canons of historical judgment accepted by reputable historians as such. How well does he succeed? In the opinion of your reviewer (probably to be classed as 'theologically educated layman'), very well. His writing is scholarly, moderate in tone, well-informed and well-documented; informative

on topics (such as structuralism, midrash and recent hermeneutics) where not everyone is on familiar ground; and not given to the common practice of 'darkening counsel by words', i.e. resorting to smoke-screen tactics. He is fair to those of opposing views, careful in his logic, and clear in his conclusions. He may not always convince, but he presents his case with clarity and conviction.

A brief statement of the contents of the book is as follows. First, traditional approaches to the problems raised by difficulties in the gospels; Second, the impact of new methods in gospel study—form criticism, redaction criticism, the gospels as midrash, recent hermeneutic developments, a case-study (the parable of the wicked husbandmen) illustrating the *apologetic* value of these newer methods; Third, miracles: the problem of credibility in the face of scientific, philosophical and historical objections, the problem of identification of a happening as miraculous in the light of non-Christian parallels, and the reliability of the evidence, the Resurrection; Fourth, apparent contradictions among the synoptics—conflicting theology? the practice of paraphrase, chronological difficulties, omissions, composite sermons, (with a case study on the eschatological discourse) apparent doublets, personal and place names, numbers; Fifth, the many problems associated with John's gospel; Sixth, the Jesus tradition outside the gospels, apparent historical discrepancies (e.g. the death of Judas, Quirinius), the testimony of extra-Biblical sources (classical, Jewish, Christian, apocryphal), the Jesus tradition in the rest of the New Testament; Seventh, final questions about the historical method: the genre of the gospels, the burden of proof, criteria of authenticity. A sensitive and telling postscript ends the book. There are two useful indices, one of Scripture verses referred to, and the other of authors.

I should like to add two further comments of my own with a bearing on the task that Dr. Blomberg sets himself. The first concerns the great importance given in the Bible to the concept of witness or testimony. It can indeed hardly be exaggerated; even God himself is a witness and gives testimony. Now the apostles were chosen as witnesses (e.g. Acts 10.41), and the gospels are the written result of their witness. Our faith in the historical details of the story therefore rests on the credibility as *witnesses* of those who were present, not. I would suggest, on a later 'editing' of their testimony by the Holy Spirit to achieve one hundred per cent accuracy. To give an example: we are in the same position so far as knowing what happened when the women visited the tomb as were the apostles to whom they reported; we are *not* in a privileged position because a written report, corrected in detail by the Holy Spirit, is *now* available to us. On that occasion of amazement and terror it is surely hardly inconceivable that the witnesses brought back slightly different accounts of what had been seen (one angle, Matthew; a young man, Mark; two men, Luke). The differing accounts, here and elsewhere, need therefore occasion no problem for the conservative. Fellow witnesses (reliable ones, too) often differ in detail without being suspected of lying.

My final point stems from a remark in the Postscript. 'If it is unfair to begin historical enquiry by superimposing a theological interpretation over it, it is equally unfair to ignore the theological implications that arise from it.' I would suggest that precisely there is an answer to the great 'nature miracle' of the stilling of the storm, the sudden dissipation of an amount of energy equal

to that of an atomic bomb. What would have happened if the Lord had not spoken the words 'Peace, be still'? I would reply, exactly the same as did happen! Was there no miracle then? Yes, indeed; but the miracle involved no breach of nature's regularities. Let me explain. The second Person of the Trinity, we must understand, was not confined to the two or three cubic feet of a human body during the Incarnation. Incarnate, He was our Lord; but He continued to 'uphold all things by the Word of his power' (Heb. 1.3) in the heavenly realms. The miracle therefore was this: for a brief moment the veil was drawn aside and the astonished disciples were given to see that the tired Man asleep in the boat was to be recognized as the Lord who (even then, in the common course of nature) 'raises the stormy wind—and makes the storm be still' (Ps. 107.25,29). A story which to the liberal mind is somewhat of a puzzle to be solved becomes therefore to the conservative mind a profound disclosure of the greatness of his Lord. This understanding would seem to be the correct theological implication of taking the gospel narratives as historically reliable.

Dr. Blomberg has given us an important book, and a most valuable one, good value in more senses than one. I wish it a very wide circulation.

Ivy Cottage, Grove, Wantage, Oxon.

DOUGLAS SPANNER

**THE MORAL WORLD OF THE FIRST CHRISTIANS** **Wayne Meeks**  
S.P.C.K., London 1987 182pp. £6.95 ISBN 0 281 07291 8

The author of this book is Professor of Biblical Studies and Christian History at Yale University, and his work is typical of what is coming to be known as the Yale School. This, broadly speaking, involves an approach to Christian origins centred on a sociological analysis of the period rather than on detailed doctrinal exegesis of the New Testament text. It would be unfair to say that the author ignores the New Testament in his treatment of the question, but he certainly does not begin with it.

On the contrary, the first part of the book deals with Graeco-Roman culture and ethical attitudes, moving on from there to Judaism, and setting Christianity very much within this cultural context. The first Christians are portrayed as sectarian Jews endeavouring to address the wider Graeco-Roman culture, where ultimately their message received greater acceptance. Along the way, we are introduced to selected New Testament books which serve as examples of the kind of ethical approach made by the first Christians. I Thessalonians, I Corinthians, Matthew and Revelation are singled out for special treatment, each of these supposedly representing a different type of approach.

Professor Meeks also discusses the *Didache* and the writing of Irenaeus, but he stops short of examining Tertullian or the later Fathers, for whom ethical questions assumed an even greater prominence.

Whether one accepts the argument of this book will depend in the long run on whether one accepts its overall method. It is undoubtedly very useful to be reminded of the atmosphere in which the first Christians worked, but it is doubtful whether their message can be adequately explained in terms of the environment in which they lived. In particular, Professor Meeks downplays the uniqueness of the contribution made by Jesus himself, claiming that it is

too difficult to know precisely what he taught! Yet without the figure of Jesus, Christianity makes very little sense, and it is hard to see who would have provided the dynamic necessary for the creation of a new religious movement on the scale of the Christian church. Here there is a fundamental weakness which the author cannot overcome, and which makes much of his argument debatable, to say the least.

It is to be hoped that other New Testament scholars will take up the questions posed by this book and examine them more thoroughly from a different set of priorities and presuppositions. The Yale School makes some interesting suggestions, but its methods need to be challenged by those who take the uniqueness of the New Testament and its teaching more seriously than its advocates appear to do.

Oak Hill College, Southgate, London N. 14

GERALD BRAY

**THE RESTLESS HEART The Life and Influence of St. Augustine**  
**Michael Marshall**

Eerdmans, Grand Rapids, Michigan 1987 192 pp. £16.35 ISBN 8028 3632 1

In view of the many books on the life and times of Augustine the question may be asked, Why another? Michael Marshall provides the answer. He claims to rescue Augustine from the scholars and give him to the laity to make him popular. Admitting himself obsessed by the saint's life and thought he offers with a photographer what he describes as the first illustrated life of the 'the most formative theologian of the Western World'. Disclaiming his own scholarship, he sets himself forth as 'an unapologetic enthusiast' of Augustine that compelled him after twenty five years to make a pilgrimage to sites associated with the saint, out of which has emerged this large sized book illustrated by splendid coloured and plain photographs.

Suggesting that Augustine may have been of Berber descent, Marshall lucidly traces Augustine's life from his North African birth, through years of lustful youth to a Manichean disciple interested in astrology, until his conversion to Christ and emergence as the greatest Christian thinker since St. Paul. He has the ability to get under Augustine's skin and reach his heart, not least in Augustine's early insensitivity to his mother, vividly contrasted with her love, prayers, and tears for him, and his ready dismissal of his concubine who gave him a son.

Of outstanding merit is Marshall's treatment of Augustine's post-conversion life that changed him from being 'a man of words to a disciple of the word' who became 'chained to the gospel'. Here, his subject speaks and acts as an evangelist and churchman, saint and hero, preacher and author, and as 'A man for our seasons'. Within this orbit, Marshall opens a window into Augustine's world with its secular illusion, collapse of economic stability, power politics, and lack of law and order in which Augustine stands out as a warm-hearted, friendly person, a passionate searcher after truth, his inner life dominated by love of a romantic type. The book reads as a play of inter-locking silent characters whom one, the main subject, is allowed to speak for himself. The author holds firmly to the truth that Augustine was the apostle of grace, and the champion of justification by faith in Christ alone. In this the saint comes near to the Puritan distinction between legal

## Churchman

and evangelical repentance in which he passed from the trauma of condemnation by God's law to a saving experience of Christ. Of outstanding merit is Marshall's analysis of Augustine's treatise, 'The City of God'. It is worthy of much study, as is also his delineation of the saint's passion for biblical truth, pastoral work, and defence of Christian doctrine in face of Pelagianism and Donatism.

His book is one that will please those who hold to the theology of God's grace, and is a challenge to those who are doctrinal liberals. Readers are presented with an author whose judgments on Augustine are balanced and clear, and who does not fall into the error of excessive adulation, nor denigrates his subject's sins and weaknesses. Bishops will find in it a pattern of their office, clergy a means of assessing their own lives and ministry, ordinands a spur to their hopes, and the laity an enrichment of their spiritual lives.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

## **LOVE Diogenes Allen**

Cowley Publications Cambridge, Massachusetts 1987 148 pp. \$8.95

ISBN 0 936384 47 6

What is love? In this remarkable book the author posits four types, Christian, Platonic, Romantic, and Freudian, and around them he orbits his thought in psychological and cultural analyses. His main purpose is to show the connexion between Christianity and the romantic love of man and woman. He has vital truths to propound about the 'otherness' of persons and their need of recognition. This, he believes, lies at the heart of romantic love that may or may not last in friendship or marriage. Arguing that from mediaeval times romance has been the foundation of marriage in western culture, he sets forth the Christian concept that marital union between a man and a woman is a shared life in which two persons remain individuals without any possessiveness or selfishness. The same is true of friendship. He claims that only in Christianity is every person of absolute value, and because God in himself has this value, man can have it only in union with him. But man must recognize the independent reality of others, as did the good Samaritan. Hence, friendship is a kind of love (sexuality is not necessary) provided there is a sharing, sense of otherness, tolerance, discretion and candour. In male-female friendship Allen clearly distinguishes between the subjects of relationships, men seeking closeness, women distancing themselves from men. Christian friendship (koinonia), he holds is different from friendship in that the bond is created by a common faith in Christ, and realized in the church.

Allen's most valuable insights occur in his treatment of romantic love in terms of marriage and divorce. He blames the modern industrial world for having weakened this kind of love, leading to a belief that it cannot last. Drawing on Kierkegaard, Allen divides persons into aesthetes i.e. non-religious and non-moral, and ethical who accept obligations, responsibilities, and commitments. These latter love another person not in order to use them but as an individual, finding increasing joys in the relationship. Thus an ethical marriage rightly entered into makes true love possible, while the

aesthete marriage depends upon externals. As to Christians, marriage is seen not as a means of happiness, though it can be that, but as a realization of God's kingdom on earth. Thus, to Allen, the Christian concept of marriage makes divorce a contradiction in view of irrevocable vows taken, its effect upon children, and its destruction of the social order. He accepts the view that prohibiting divorce compels people to try harder to make their marriage work, and he offers a moving comment that God's forgiveness and grace on the grounds of repentance opens married persons to his love and help.

His final chapter on the love of God and love to God, with its close examination of man's Fall, the need to forsake the world's ideas and ways, and the necessity of living from God's love by way of repentance and forgiveness will give to the reader a greater understanding of the Christian life and experience. As Allen's arguments are tightly packed this is a book to be read in small sections and deeply pondered over. Intelligent young people will find it a corrective to wrong views on love and it will prove to be a fitting preparation for marriage. The marrieds will draw from it rich concepts for understanding each other. Clergy and social councillors on reading it may well be glad to have it in their hands as a fitting contribution to the personal pastoral work on which they are engaged.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

**THE PURITANS D. Martyn Lloyd-Jones**

Banner of Truth Trust, Edinburgh, 1987 421 pp. £10.95 (cloth)

ISBN 0 85151 496 0

'He being dead, yet speaketh'. The words spring naturally to the lips as the latest volume of the late Dr. Lloyd-Jones's works comes off the press. *The Puritans* sounds like a study of seventeenth century Evangelical theology, but that is really only part of what this book contains. Indeed it would not be unfair to say that the historical Puritans are really an excuse for the message of this book, which was delivered in nineteen successive instalments at the Puritan, and later at the Westminster Conferences. The figure of the doctor towered over both of these, and opposition was not brooked—when it surfaced in 1970 (after the publication of *Growing Into Union*) the Puritan Conference simply ceased to meet, and was then resurrected under a different name, and minus the Anglicans.

The themes of these addresses are few and can be summarized briefly. First, the Church needs revival. Orthodoxy is essential, but it is not enough. One must have Methodist enthusiasm along with Calvinist orthodoxy, and not be afraid of manifestations which most people today would call 'charismatic'. The fact that the Puritans did not think in this way—nor is revival ever mentioned in the New Testament—causes the Doctor some embarrassment, but he explains this by saying that as both the Puritans and the apostles were living in times of revival, it seemed natural to them and they did not mention it, largely for that reason.

The second great theme is ecclesiology, and here the Puritans come into their own. Dr. Lloyd-Jones has some harsh things to say about the Presbyterians among them, and seems himself to favour an Independent position. He is very critical of all Anglicans, though the pre-Hooker ones

## Churchman

escape somewhat more lightly than the rest. It is obvious from reading these pages that the Doctor is speaking to the Evangelical scene in Britain in the 1960s and 1970s, and that he uses the Puritans to illustrate his points more than anything else.

The third great theme is the primacy of preaching in ministry, and here the Doctor is on less controversial ground. He recognizes that there can be no substitute for the preached word, and draws on Puritan theology and examples (including the revivalists of the eighteenth century, who seem to count as Puritans for this purpose) to great effect. There is much here which is stimulating and will be profitable to many.

Is this a good book or not? For those who love the Doctor, and are prepared to learn from him even when they disagree with him, this volume will be challenging at many points. For those who do not share his prejudices and perhaps feel that the battles they have to fight lie elsewhere, much in this book will seem tedious and repetitive in the extreme. Looking back now on what has happened to the movement which the Doctor tried to lead, and seeing how lifeless and dogmatic much of it has become (against his own wishes and advice), it is hard not to feel that his own energies would have been put to better use if he had concentrated on preaching and pastoral work, and left ecclesiology to others.

Oak Hill College, London N. 14

GERALD BRAY

### **WYCLIF IN HIS TIMES** Edited by Anthony Kenny

Oxford University Press 1986 174 pp. £17.50

ISBN 0 19 8200 889

This symposium, edited by Anthony Kenny, Master of Balliol College, Oxford celebrates John Wyclif's sixcentenary as himself also Master of the Oxford College. Its main thrust is to present Wyclif as a 'metaphysical thinker of compelling power', whose name could as well have a place in the history of philosophy as in that of English Church history. It was indeed, from the perspective of his 'realistic' philosophy that first led Wyclif to the adoption of his ecclesiastical and theological views. And more particularly, as Maurice Keen in his essay, *Wyclif, the Bible, and Transubstantiation* declares (quoting H.B. Workman's, *John Wyclif*, Oxford, 1926, vol. 2, pp. 499, 500), 'He approached the eucharist from the point of view not of abuses, but of a metaphysical system' (p. 10). Inevitably then should two essays contributed by the philosophers Anthony Kenny and Norman Kretzmann examine Wyclif's metaphysical stance. Kenny considers 'The Realism of the *De Universalibus*' and concludes with the question which presupposes a negative answer, 'In the whole history of philosophy has realism ever had a more enthusiastic champion than Wyclif?'. Only those who have some acquaintance with mediaeval philosophy will follow the reasoning of these two chapters. Enough is it to note that Wyclif was at odds with the general outlook of mediaeval philosophy which was essentially Aristotelian while that of Wyclif was Platonic. Aristotle's focus was on the world, the mundane, the physical, the empirical. And in this context argument was conducted for the real physical presence of Christ in the sacrament. But the real body could not be observed in the sacrament after the priest's consecrating words. All sorts of distinctions had consequently to be made as between 'essence' and 'accidents', 'universals'

and 'particulars' and so forth, to assure it was really so. Wyclif from the standpoint of Plato's 'idealistic realism' refused to accept the thesis of transubstantiationism. After the priest's words the bread remained what it was before, 'bread'. Taking his cue from Plato he saw the bread of the communion as a copy of the 'true', the 'ideal' the 'spiritual', the 'real' Bread which came down from heaven and was apprehended by faith.

Ann Hudson in her essay 'Wycliffism in Oxford 1381-1411' details the strength of support and opposition to Wyclif's view at the University during that period when it was the main subject of debate. On one occasion John of Gaunt came to Oxford to counsel Wyclif to be 'silent on the subject of the Eucharist'. But Wyclif could not be silent. And although not specifically sought by Wyclif he gained the support of the Lollard movement. Throughout, Wyclif's severest opponent was the then Archbishop of Canterbury, Courtenay. There is an informative essay by Gordon Leff on 'Wyclif and Hus: A Doctrinal Comparison'. Although on some issues, and probably on that of the Eucharist, they disagreed it was because of Hus's outspoken support of Wyclif that the former was condemned and burnt at the stake by the Council of Constance. In 1411-13 Pope John held a council at Rome which condemned Wyclif as a heretic. And although the submission by Archbishop Arundel of Canterbury that his body be exhumed and burnt was not carried out, it was decreed that his books be publicly burnt. His writings did however survive and most of them are available to modern English readers.

The writers of these essays hesitate to accord to Wyclif the title which has come to be applied to him, 'The Morning Star of the Reformation'. But these very essays do make clear that on some matters of Church government and doctrine he differed little from the later reformers, Luther and Calvin. He denied that the Pope was Head of the visible Church. He maintained that the life of both Church and believer was under the authority of Scripture; of which authority his *De Veritate Sacrae Scripturae* of 1378 was a reasoned vindication. He declared for the priesthood of all believers and conceived of the church as such a fellowship. And although his philosophical stance first led him to question the doctrine of transubstantiation 'what finally convinced him that it was wrong were his scriptural studies of the year 1372-9' (p. 13). And he saw 'no reason why the mass of a devout layman should not be as effective as that of a priest'. He called for more preaching of the Word; and was, apparently, not averse to the ordination of women, a view which was a natural conclusion of his observation that they, too, were part of the church as the company of God's elect.

Throughout these essays its writers feature Wyclif as 'the greatest heresiarch of the later Middle Ages'. And of course in the light of the prevailing ecclesiastical doctrine of church and sacrament of communion of his time he must have appeared so. But for this reviewer for whom scripture is, as it was for Wyclif, the final court of appeal, he was more in accord with biblical faith by far than his many detractors.

Inevitably in a symposium of this nature dealing with the one subject there is a good deal of overlapping material. But on the whole the material is factually presented and for this reason is important for those who want an account of the position of Wyclif in his time and his significance for the church especially of the Church of England for subsequent times. The Council of Rome may have declared him of 'accursed memory'; but maybe modern Romanism under the impact of that same Word of God, the Bible, which he was instrumental in

## Churchman

giving to the English people, will be led to revoke that judgment and call him 'blessed'. Clergy of all brands who can afford the price for this slender volume will find much to ponder over in these essays.

43 The Rough, Newick, East Sussex

H.D. McDONALD

### **CALVINISM: PURE AND MIXED W.C.T. Shedd**

Banner of Truth, Edinburgh 1986 161 pp. £4.95

ISBN 0 85151 490 1

Living at a time when creeds and doctrinal statements are often lightly regarded, or even changed by some to accommodate Christianity to the spirit of the world, it may come as a surprise to some that this is no new thing! The presbyterian church at the end of the last century was faced with the same dilemma. It required men of sound Biblical scholarship to make a stand in an age of materialism in philosophy, and universalism in religion, when the Calvinist type of doctrine is inclined to be more violently opposed than any other of the evangelical creeds, because of its firm and uncompromising nature. Hence the reason for the production of this book by Doctor Shedd.

He is concerned to do two things: First, to explain some of the more difficult points in Calvinism, and thereby promote the reaffirmation of the Westminster standards pure and simple, precisely as they were adopted by both schools in the reunion of 1870.

Secondly, to justify and defend before the human understanding, that intellectual and powerful system of theology which had its origin in the Biblical studies and personal experience of John Calvin.

This book will help us to think seriously about the doctrines of grace and their relevance to the Christian church at the present time. It will strengthen and uphold evangelicals in preaching Biblical truth, being conscious of the sovereign power of God and at the same time bearing in mind the human responsibility of man. Here is a book to clarify and to stimulate. It is a book for those who like good quality theological meat.

But like all things it will take some chewing if it is to be digested into the system! However, do be encouraged by the fact that such labour will be suitably rewarded by the strengthening effect in one's own life and ministry.

20a Rectory Lane, London S.W.17

JOHN HALL

### **THE VICTORIAN CHRISTIAN SOCIALISTS Edward Norman**

Cambridge University Press, 1987 201 pp. £17.50 hb.

ISBN 0 521 32515 3

In the conclusion to this fascinating volume Dr. Norman says:

it was the Christian Socialists who helped to impress Christian opinion with the validity of social criticism, who allied the Church with some of the most dynamic social forces of the modern era.

Their achievement was remarkable if we make full allowance for the climate of opinion in which they lived and indeed if we take into account how very limited was their own vision just because they were pioneers.

Dr. Norman deals with his subject by a series of brief character sketches of eight Christians who could loosely be called Socialists. What is interesting about them is that at least some of them had a firm hold on Christian basics.

For example Hugh Price Hughes, 'despite his conviction that social conditions had to be improved before men could behave morally . . . in practice taught that only moral men could improve social conditions'. It is interesting to note that Hughes 'never went to political meetings, never preached party politics from the pulpit, nor openly supported a Liberal platform'. By contrast Stuart Headlam was elected to the L.C.C. and was very active in party politics, but of course Headlam was 'persona non grata' with the Established church and never held a living nor indeed any appointment after his second curacy at Bethnal Green where he founded the Guild of St. Matthew.

Nevertheless the reader of this most interesting and superbly written book is left asking in what sense these were Socialists. Of course we, in our generation, have to recognize that socialism in our day is deeply coloured with Marxism and that of a fairly extreme variety. Thomas Hughes specifically stated that he disowned 'any sympathy with the state communism of Europe, represented by Lasalle and Karl Marx'. Indeed Charles Kingsley actually believed 'that the aristocracy were the natural rulers of English society, and should remain so. . . . The great object of reform was "to reconcile the workmen with the real aristocracy" '. Likewise F.D. Maurice asserted that 'The sovereignty of the people, in any sense or form . . . was to be repudiated "as at once the silliest and most blasphemous of all contradictions" '. As Norman says in his introduction, 'The absence of a systematic political scheme within the Christian Socialists' thought placed them near to the pragmatism of English Political experience'.

Whether or not they were Socialists, as we should understand the word, they were certainly deeply caring people even if their actual knowledge of the daily life of the working classes was in some cases sadly limited. Even that darling of the Durham miners, Brooke Foss Westcott had only 'slight' knowledge of working class society. But what they did possess in abundant measure was a sense that the Kingdom of God was not wholly other worldly. F.D. Maurice said 'We cannot reverence heaven or know what it is if we do not reverence the earth on which Christ walked and which he redeemed.' As Ruskin saw so clearly, 'Christian Justice has been strangely mute and seemingly blind, and if not blind, decrepit, this many a day'.

Above all they were Christians. Maurice's purpose was to show that 'society is not to be made new by arrangements of ours, but is to be regenerated by finding the law and ground of its order and harmony, the only secret of its existence in God'. And yet it seems that there was a fatal flaw. Ruskin believed that men were 'fundamentally moral. What they needed was religious purpose'. Has not the real problem with socialism always been that it has never had an adequate doctrine of original sin? However much the environment may be changed, however much people's conditions may be improved, there remains that basic tendency to sin and any scheme for political or social improvement must take account of this basic fact of life.

34 Milner Street, Chelsea, London S.W.3

JOHN PEARCE

**GEORGE MULLER AND HIS ORPHANS Nancy Garton**

Churchman Publishing, Worthing 1987 192 pp. £3.95 ISBN 1 85093 052 X

That such canny folk as publishers should think that the market will stand another book about Mr. Muller is an implied compliment not so much to the

skill of the author (though this book is very well constructed and written) as to the towering stature of the subject. Those who only know the name of George Muller or who are vague as to his story and the motives which moved him could hardly do better than start here. Mrs. Garton writes compellingly of the social need which Mr. Muller's work addressed. Writing as a child of our day she candidly admits that the huge 'orphan houses' on Ashley Down, Bristol, would be reckoned as pretty austere and regimented to those (including the present Director and Trustees of the George Muller Foundation) into whose care needy children pass, but she is equally clear that Muller's vision was advanced for his own day. One of the most telling features of her book is the inclusion of abundant testimony from those who lived in and enjoyed the life of those apparently gaunt houses. A picture of rich and enjoyable life emerges. But Mrs. Garton has served us specially by her insistence that Mr. Muller must be appraised only on the basis of taking his own testimony seriously. Philanthropy was his means but not his motive even though he was the most tender-hearted and caring of men, beloved of his 'children', his colleagues and his friends alike. His motive was that God might be glorified in being seen, by believer and unbeliever alike, as the God who answers prayer and the Father who can be relied upon to meet the needs of His children. Mrs. Garton provides abundant quotation from Mr. Muller's 'Narrative' (for this alone the book would be worth the money) and at one place records how he found himself (in his own words) 'having no means at all left; and 2,100 persons, not only daily at the table, but with everything else, to be provided for, and all funds gone; 189 missionaries to be assisted, and nothing whatever left; about 100 schools with 9,000 scholars . . . and no means for them in hand; about four million Tracts and tens of thousands of copies of the Holy Scriptures yearly to be sent out, and all the money expended. Invariably . . . I have said to myself: God, who has raised up this work . . . will not suffer me to be confounded, because I rely on him . . . He will provide.' Was this inexcusable rashness or living faith? Mr. Muller would reply (again his own words): 'Were I only to look at the thing *naturally* I should at once be ready to own I am going too far . . . But . . . I see no difficulty at all in them spiritually. If, according to the will of God I am enabled to go about this . . . He will surely provide.' Mr. Muller's life—publicly in the Scriptural Knowledge Institution and the 'Homes'; privately in his own home and finances—bears unique and still rich witness to a living and prayer-answering God. This delightful book deserves millions of readers and each will be blessed in reading.

43, Branksome Dene, Westbourne, Bournemouth

ALEC MOTYER

**JOHN KEBLE: SAINT OF ANGLICANISM** John R. Griffin

Mercer University Press, Macon, Georgia 1987 122 pp. \$24.95

ISBN 0 86554 249 X

This book gives a surprising interpretation of Keble's character, religious outlook, and influence upon the Church. Its author proposes 'a new version of Keble's life and achievements' and offers 'an alternative commentary'. In doing this he questions whether his subject was the originator of the Oxford Movement, as is widely held, 'but only its moral guardian'. He rejects the view that Keble's 'Christian Year' was an Anglo-Catholic Tract, and thinks

that in his earlier years he was a Protestant reformer. He claims that the Tractarian doctrine of 'Reserve' that so alarmed ecclesiastics and Christian scholars was adumbrated by Keble in his essays of poetry and in his poems. He considers that Keble's quarrels with Bishops, fellow clergy, and Anglo-Catholics suggest more a loyalty to himself than to the Anglican Church. Griffin sums up Keble's view of the Roman Church as 'a doctrinal and moral sham'. He continues, 'Those scholars who have argued that Keble and the other Anglo-Catholics were ecumenical in their positive attitude towards Rome have neglected much evidence that contradicts such an assertion.'

In view of the present day drift of the Anglican Church towards Rome it is of point to note that Griffin states that Keble, like Pusey, never called that Church 'Catholic', but thought it idolatrous and schismatic, and was dismayed at the influx of clergy into it. In these pages Keble is set forth as one who believed the Church of England to be the true Church, that it was a duty to remain within it, and to leave it was a sin, and that those who forsook it for Rome lost sanctity and became amoral schismatics. In this way Keble is an apologist for Anglicanism, accepting the sovereign's supremacy over the Church as its 'nursing father'.

What emerges in Griffin's study of Keble is his subject's inconsistency, complexity, and limitations. He reveals him avowing never to accept a clerical office, yet later readily becoming Vicar of Hursley. At first the mentor and friend of Newman he is shown to be later uncharitable to him. Again, Griffin is at pains to point out that Keble had earlier championed the Protestant reformers as true guides to Christian doctrine, and frequently referred to the Anglican Church as Protestant.

Such views may not please those who regard Keble as the saint par excellence of the Oxford Movement, but Griffin argues his case with great cogency. After a mini-biography he moves to an assessment of Keble's literary criticisms, and adduces from his essays that he disliked Wordsworth's romanticism and doctrinal instructions in his poems, but admired his concern for the poor. As to Keble's later lyric poems, they were written, thinks Griffin, to console himself for the defection of Newman and others to the Roman Church.

In all this it is difficult to understand why Griffin styles Keble 'The Saint of Anglicanism'. It is as much an extravagance as an Americanism. If he uses it as a comprehensive phrase for the various traditions within Anglicanism it is hardly likely to satisfy evangelicals who would be much more inclined to apply it to Charles Simeon. Nevertheless, this intellectual critique of John Keble is worthy of close study by all schools of thought within the Church of England.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

### **J. GRESHAM MACHEN: A BIOGRAPHICAL MEMOIR**

**N.B. Stonehouse**

Banner of Truth Trust, Edinburgh 1987 520 pp. £5.95 hb. ISBN 0 85151 5010

The first edition of this book was published in 1954, but the Banner of Truth Trust has done well to make it available again. Gresham Machen was a significant influence in his time and yet his importance may easily be

## Churchman

forgotten with the passing of time. He was a fine Biblical scholar and a staunch upholder of the Reformed position in theology. His passion was to preserve the basis of the Westminster Confession within the Presbyterian Church of the United States. This he found impossible to do while remaining on the faculty of Princetown Seminary, which led him to play a leading part in the formation of the Westminster Seminary, an institution which has proved to be a firm supporter of the Reformed tradition ever since.

This biographical memoir by his former pupil and successor, Ned Stonehouse, seeks to trace the many influences which played their part in the formation of Machen's mind and character. The author relies a great deal on the voluminous correspondence which has been preserved, particularly between Machen and his mother. Many excerpts from this correspondence are quoted verbatim and although this tends to prevent the flow of the account, they are highly revealing of the extraordinary relationship which existed between Machen and his mother. He himself remained a bachelor, but found considerable support, particularly during the many conflicts through which he passed, in the sympathy and understanding of his mother.

It may be wondered what contribution a recollection of Machen's struggle in the first part of this century can make to our present scene. It must be remembered that Machen lived and worked at the height of the Liberal versus Fundamentalism controversy and was strongly coloured by it. Machen saw Liberalism as a threat to the foundations of the Christian faith and this accounts for his uncompromising stand. Although the radical liberalism of that time has now receded, it cannot be said that the conflict is over. A clearer understanding of the issues for which Machen fought would challenge the church of the eighties to be more alert to the insidious influences of a non-Biblical basis. The history of the church since Machen's death in 1937 has shown that the threat has not lessened although it presents itself in somewhat different forms. If Machen's work was mainly limited within the Presbyterian church, his stand for basic Biblical principles has a much wider significance. The re-publication of this book has made available the account of a man who has much to teach us in his clear perception of principles arising from theological study.

It should be pointed out that Machen was not a narrow fundamentalist. He was a first-class scholar who believed in a full examination of the evidence. He had himself studied under some of the influential German Liberal scholars of the time, but had come to the firm conviction that the Biblical principles enshrined within the Westminster Confession were true. He maintained the full inspiration of the Bible and based his whole theological position on this fact. His opponents never answered him on an intellectual basis, but resorted to calumny to depose him. Indeed, this book shows that what prejudice there was was not exercised by Machen who maintained the Biblical position, but by those opposing it. Although more than fifty years have now passed since these events, there is much to challenge the modern reader in the record of this man of God who fearlessly stood by his principles whatever the consequences. A reading of this book cannot fail to be stimulating and rewarding.

**THE ANGLICAN CHURCH TODAY: EVANGELICALS ON THE MOVE**  
**Michael Saward**

Mowbray, London and Oxford 1987 99 pp. £4.95

ISBN 0 264 67106 6

This volume, part of the Mowbray's Lambeth Series, seeks to describe the present state of Evangelicals within the Church of England. The style is light, engaging and easy to read. The author writes with confidence, which is not surprising considering his considerable experience. On occasions also he is refreshingly honest. Evangelicals, despite their so-called 'triumphs' have failed to evangelize the nation (p. 62). They do 'decry' history (p. 5). They do lack cohesion (p. 68ff.). And they are facing a leadership 'crisis' (p. 91ff.). I fear, though, that the usefulness of this paperback is weakened by its being too anecdotal. To be fair, the author acknowledges that he writes from a personal perspective and that it is difficult to do otherwise. Undoubtedly this enhances the popular appeal of the book but it leaves one questioning the author's conclusions. For example, Was Keele 1967 the triumph that Preb. Saward says it was? And, is the new C.E.E.C. basis of faith really adequate?

The present day Evangelical coalition consists, we are told, of five groups—the *Pietists*, the *Parochials*, the *Puritans*, the *Protestants*, and the *Powers-that-be*. Such an analysis, whilst not new, is of value. However, although there is some justification for the author speaking in the way he does on pp. 70f. (after all the *Churchman-Anvil* debacle was not handled properly) it ought to be stated that the controversy arose after the publication of two articles undermining the Biblical (Evangelical) Doctrine of Scripture. A more eirenic tone is to be desired at this point.

The book falls into four distinct parts: an introduction; a potted history of Evangelicals from the Reformation; an analysis of the present scene; and some concluding comments about Lambeth '88 and the future. The potted history, whilst useful, is somewhat selective (there is no mention of Ryle as a major figure of the late nineteenth century, of the emergence of various societies whose aim it was to preserve the Reformed Protestant character of the Church of England by law Established, nor of the work of Joynson-Hicks re the 1928 Prayer Book controversy) and contains one inaccuracy (the Glorious Revolution took place in 1688, not 1680). The present is eyed somewhat triumphalistically. The author sees Keele 1967 as a great watershed. That it certainly was, yet little, if anything, is said about the grave disquiet increasing numbers of Evangelicals feel with trends since then.

This is a disturbing book. It illustrates that Evangelicals certainly are on the move, but not necessarily in the right direction. It is becoming increasingly evident that post-Keele Evangelicalism has succumbed to pluralism, both Anglican and Evangelical. Therein lies the weakness of present day Evangelicalism. We no longer see ourselves as the true successors and heirs of the Reformation founding fathers. We behave as though we are nothing more than just one insight amongst many. Moreover we are no longer united on the essentials. The new C.E.E.C. basis of faith illustrates the point. It contains no reference to the ordained ministry being essentially and primarily a ministry of the Word. The new hermeneutic (p. 43ff.), with its emphasis on the human as opposed to the divine, has not resulted in better biblical exposition. And the prevailing consensus (catholic not biblical) methodology has not produced a more mature Evangelicalism. The last twenty five years have witnessed a 'down-grade' amongst those who

## Churchman

call themselves Evangelical. The centre of gravity has shifted from what we believe to what we do. It is surely significant that the author speaks throughout of an Evangelical coalition and of Evangelicals as opposed to Evangelicalism. What we need today is to return to the old paths; to the robust theological convictions and Evangelicalism of men like Bradford, Whitefield, Ryle and Bartlett. If this book helps us to regain the lost ground then it will serve a very useful purpose. But I'm not at all sure that this is the 'Tipperary' to which Mr. Saward is going, and wants us to go too?

St. Stephen's Vicarage, Low Elswick, Newcastle-upon-Tyne

GEORGE CURRY

### **'LIVING WITH PARADOX' (John Habgood, Archbishop of York)**

**John S. Peart-Binns**

Darton, Longman & Todd, London 1987 201 pp. £4.95 ISBN 0 232 51662 6

The *Crockford's Preface* tragedy has focused attention on our Archbishops: those who wish to know more of the background will find this book quite revealing. The mini-biography takes us through John Habgood's school and college days in some detail; then the years at Kensington, Cambridge (Westcott), Jedburgh and Queen's (Birmingham) are sketchily outlined in order to give room for his views on 'Religion and Science', a favourite topic. His gifts seem to lie mainly in administration and 'interdisciplinary' discussion: as Chairman of numerous committees he was responsible for producing Church of England reports on abortion, suicide, divorce etc., and long extracts from these are quoted. As Bishop of Durham he edited the controversial A.S.B.; great emphasis is laid on his 'moderate discretion and discreet moderation'.

The author, a professional biographer of bishops, takes no pains to disguise his admiration—which gives the book a strong flavour of 'apologia'. 'His school reports may carry criticism but he was nonetheless always top of his class', is typical. Another unfortunate tendency is the author's preachiness: sometimes it is not at all clear whether we are listening to the voice of Habgood or the views of Peart-Binns. Most striking of all is the author's anti-evangelical bias, which poses a problem: is the portrait of Habgood coloured by the author's prejudice, or is the author unconsciously adopting Habgood's anti-evangelicalism?

Habgood was converted during the Donald Barnhouse Mission to Cambridge, 1946. For a few years he remained an evangelical; then came a fateful day when 'a country parson . . . dismissed the theory of evolution with a joke. . . . This was more than Habgood could bear: . . . he severed his links with the dichards.' Over the years this attitude seems to have hardened, because he still maintains that 'the best thing he has ever written' is an essay in praise of Darwin (1973). Oddly enough he lived as a lodger for two years with Dr. R.E.D. Clark, a brilliant physicist and well-known opponent of evolution, yet 'he never showed the slightest interest' in Clark's published papers.

Faith in Darwin has led to doubt of the Bible: perhaps the most astonishing feature of this Bishop's biography is the paucity of references to that Book which he was ordained to teach. The omission seems to stem from his error in thinking that theology is parallel to science, in need of constant correction

and modification, instead of being 'the faith once for all delivered to the saints'. He is 'at home with science and poetry' (cover blurb), but apparently not at home with great scholars of the past. 'All theologians fail in their task for they are limited to human language . . .' To which Prof. Douglas Spanner has well replied: (p. 26), 'If "religion is about the unsayable", then what is the New Testament for?'

The 'Jenkins affair' receives honourable mention, with pages of quotations from Habgood and Jenkins, and about four lines from the 12,000 petitioners. *The Times* comment—a minor disaster for the Church of England—is not recorded; the lightning strike on York Minster is—without comment.

'Living with Paradox' is a good title. Habgood refuses his support to the Movement for the Ordination of Women not because it is unscriptural, but because it is divisive. He opposes the Sunday Trading Bill not because of the Fourth Commandment, but because he believes the week is a product of 'human genius'. The real paradox is that a man converted through the ministry of a great evangelical preacher should so completely abandon the evangelical approach to Scripture. A skilful negotiator, a loyal churchman, a diligent reconciler—Habgood is all these; but—as here portrayed—he cannot be called an expositor of the Word. Dr. Martyn Lloyd-Jones, another scientist-turned-preacher, grasped the nettle of Darwinism and found it a rootless weed. What great things Habgood might have done for God, had he been content to follow that example!

3, St. James' Close, Stretham, Ely

DAVID C. C. WATSON

## Churchman

### INDEX OF REVIEWS

ALLEN, <i>Love</i> (A. Bennett)	84
BLOMBERG, <i>The Historic Reliability of the Gospels</i> (D.C. Spanner)	80
BROMLEY, <i>Theological Dictionary of the New Testament Abridged in One Volume</i> (J.B. H. )	79
COCHRANE, <i>The Gospel according to Genesis</i> (D.C. Spanner)	74
DRANE, <i>Introducing The Old Testament</i> (M.E. Manton)	76
DUNNAM, <i>Exodus: The Communicator's Commentary</i> (J.A. Motyer)	74
GARTON, <i>George Muller and his Orphans</i> (J.A. Motyer)	89
GRIFFIN, <i>John Keble: Saint of Anglicanism</i> (A. Bennett)	90
HABEL, <i>The Book of Job</i> (J.A. Motyer)	75
KENNY, ed., <i>Wyclif In His Times</i> (H.D. McDonald)	86
LLOYD-JONES, <i>The Puritans</i> (G.L. Bray)	85
MARSHALL, <i>The Restless Heart: The Life and Influence of St. Augustine</i> (A. Bennett)	83
MEEKS, <i>The Moral World of the First Christians</i> (G.L. Bray)	82
NORMAN, <i>The Victorian Christian Socialists</i> (J.F.D. Pearce)	88
ORCHARD, RILEY, <i>The Order of the Synoptics: Why Three Synoptic Gospels?</i> (J. Wenham)	78
PEART-BINNS, <i>Living with Paradox</i> (John Habgood, Archbishop of York) (D.C.C. Watson)	95
PHILIP, <i>Numbers: The Communicator's Commentary</i> (J.A. Motyer)	74
SAWARD, <i>The Anglican Church Today: Evangelicals on the Move</i> (G.R. Curry)	93
SHEDD, <i>Calvinism: Pure and Mixed</i> (J.B. Hall)	88
STONEHOUSE, <i>J. Gresham Machen: A Biographical Memoir</i> (D. Guthrie)	91

## Other Books Received

- Albatross Books** Gordon Moyes, *Discovering Jesus*. 1985, £4.95
- Anglican Consultative Council** *For the Sake of the Kingdom*. 1986 £2.95
- Bell & Hyman** D. Ingram Hill, *Canterbury Cathedral*. 1986, £9.95
- Geoffrey Chapman, Ed.** Tom Coyle, *Christian Ministry to the Sick*. 1986, £6.95
- Churchman Publishing** J.H. Churchill, *Finding Communion*. 1987, £2.95
- Collins** Kevin T. Kelly, *Life And Love*. 1987, £4.95
- Cowley Publications** H. Boone Porter, *A Song of Creation*. 1986, No price
- Eerdmans, Paternoster** Gary M. Burge, *The Anointed Community*. 1987, £16.35
- Eerdmans, Paternoster** Karl Barth, *Witness to the World*. 1986, £8.85
- Hodder & Stoughton** Adrian Speller, *Breaking Out: A Christian Critique of Criminal Justice*. 1986, £5.95; A.J. Broomhall, *Hudson Taylor & China's Open Century. Book Four. Survivors' Pact*. 1984, £5.95
- J.S.O.T. Press** A.G. Auld, *Amos*. 1986 £2.95/£3.95; Timothy Polk, *The Prophetic Persona, Jeremiah and the Language of the Self*. 1984, £8.95
- Orbis** Allan Boesak, *Black and Reformed: Apartheid, Liberation and the Calvinist Tradition*. 1984, \$8.95
- Triangle** Morris Maddocks, *Journey to Wholeness* 1986, £1.95