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Reviews

The New English Bible, Standard edition, with Apocrypha, 35s. net (O.U.P. and C.U.P.) 1970.

In welcoming this long-awaited edition of the whole of the *New English Bible*, of which the New Testament section was published in 1961, there comes to my mind a story of a little girl who had just put on a new frock. Smoothing it down with a complacent air, while she admired herself in the mirror, she was heard to say: "Last week this dress was a dream. Today it is a reality". It would not be quite fair to describe the *New English Bible* as the result of a dream, still less one dating from last week. But it is certainly the fruit of a vision—a vision of the Holy Scriptures liberated from the linguistic trappings of a bygone age, and given power to speak to contemporary man in his own tongue. There is nothing new in this, of course. There have been many excellent modern versions of the Bible issued in this century, and fresh ones continue to appear. But the *New English Bible* stands apart, in the sense that it is not the work of any individual or small group, but has been officially sponsored throughout by all the main sections of the Christian Church in Britain, with the exception of the Roman Catholics. (In the later stages of the work, the Roman Catholic Church also has been represented by observers).

This enterprise has engaged the energies of a team of Church leaders, scholars and publishers for nearly a quarter of a century, and whatever may be the verdict of history upon their work, no one will grudge them the deep and legitimate satisfaction that must be theirs at having brought their task to a successful conclusion. The material to be evaluated is so extensive that time and prolonged use, both in public and in private, will alone allow justice to be done to its merits and demerits. But at least one can say now that the omens are good. The book is pleasant in appearance, moderate in price, admirably printed, and, fortunately, not too heavy to handle, although it contains over 1,800 pages. Pithy and illuminating introductions precede each section of the book, and a Preface describes the method followed in preparing the text.

Some interesting minor features are noticeable. The ancient Hebrew name for the Deity, "Yahweh", is mentioned in a note to *Exodus* 3-15 which explains its relationship to the traditional "Jehovah", familiar to earlier generations. Thereafter the new Bible follows the Authorised Version, and uses the title "The Lord". It preserves also the second person singular in addressing the Deity, notwithstanding the growing popularity today of the

plural form. The mode of address "Son of Man" frequently used in *Ezekiel* is rendered simply "Man". "The Children" of Israel becomes the "Israelites".

Most readers will probably turn first to the Old Testament and the Apocrypha since the New Testament in this version is already well-known. The printing of many passages in poetical form is a strong feature of the new book, and enable the special character of the material to be better grasped. No one is likely to be completely satisfied with the rendering of his favourite Psalms, or of such key passages as, for example, Chapters 40, 53 and 55 of *Isaiah*. But, in an enterprise of this magnitude, it is inevitable that there should be loss as well as gain, and a preliminary survey of the new book gives ground for hope that, on balance, the public verdict will prove favourable.

Finally, all who cherish the authority of the Word of God will rejoice that, at long last, there is available in English a version which is based upon the most thorough examination of all the available textual evidence by a team of scholars of the highest skill and integrity. No apter tribute, perhaps, could be paid to the new version as a whole than that which John Masefield offered to the New Testament section when it appeared nine years ago: "The work greatly planned has been manfully done; that which slept has been awakened".

R. L. CHILD

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Band XV. 1968/69. Pp. xvi + 350. Patmos-Verlag, Düsseldorf. Price. DM68 or \$17.

This annual publication offers an invaluable bibliographical aid to all serious students of the Bible and related fields, and it is published by Prof. F. Stier (Tübingen) in collaboration with professors P. I. Bratsiotis (Athens), K. Elliger (Tübingen), and A. Vögtle (Friburg i. Br.).

This series was originally intended to provide classified references to articles on Biblical Studies and cognate subjects, published in different journals, and to give *brief* summaries of their contents. In the more recent volumes this enormous undertaking has been still further widened to include also *Festschriften*, series of monographs, etc. The result is that the present volume has dealt with 418 different journals and 243 other publications; there are 2,240 entries which give not only the authors' names, titles, dates, and other relevant details but also concise summaries of most articles. This amazing amount of information has been brought together by an international team of 74 scholars, and the abstracts are usually in German although there are also some in English, French and Latin.

The numerous items are arranged according to subjects, and the detailed table of contents and a complete list of authors are

satisfactory guides in the task of locating any particular article or contribution. The main fields covered are the Text of the Bible, Exegesis of books and passages from the Old and New Testaments, Biblical Theology, Bible in the Life of the Church, Systematic Theology, Apocrypha and Pseudepigrapha, the Dead Sea Scrolls, the Wider Background of the Bible, Biblical and Cognate Languages, Biblical Archaeology and Topography, the History of Israel, Judaism, the Early Church, Gnosticism, etc. Each of these principal topics is further subdivided into many appropriate subsections depending, of course, upon the themes discussed in the publications consulted.

This international review can be described without any hesitation as an indispensable tool for anyone engaged in scholarly work in the field of Biblical Studies.

A. A. ANDERSON

The Last Days of the Lancashire Monasteries and the Pilgrimage of Grace, by Christopher Haigh. Manchester University Press for the Chetham Society, 1969. 50s. 172pp.

This useful, detailed study of an important aspect of the English Reformation makes a solid contribution to Tudor history. While most general readers will want to approach it *via* such an introduction as that provided by C. S. L. Davies, "The Pilgrimage of Grace reconsidered," *Past and Present*, 41, December 1968, they will find it a valuable means for checking the national picture against the country scene. For Lancashire, as the author remarks in his preface, a leading question in the period is how and why Protestantism failed to develop.

Although the evidence for a great deal of the story is somewhat fragmentary it seems clear that, if there were no great spiritual fervour in the Lancashire monasteries during the generation preceding their dissolution, those in the north of the county were still closely linked with the life of their secular neighbours. Furthermore, Dr. Haigh has assembled evidence to support his contention that, in Lancashire at least, the origins of the Pilgrimage of Grace were linked with popular opposition to the suppression of the smaller monasteries. After the rising had failed the Lancashire ex-monks seem to have been better placed financially than their colleagues in other parts of the country but this was due less to governmental generosity or even care than because their houses had formerly been well-endowed with impropriated benefices with their related chantires and chapels.

On the other hand, in contrast with some current tendencies in the interpretation of this period, it becomes clear that those who profited most greatly from the monastic lands were old-established families in the county who remained, even through the reign of Elizabeth I, largely Catholic (p. 138): "it is difficult to see the grantees as a class of land-hungry Protestant exploiters, eager to dismantle the Catholic Church and enrich themselves with the proceeds."

There can be no doubt that this book, which comes equipped with appendices listing the monks in Lancashire before the Suppression together with purchasers and lessees of monastic lands, goes a long way to establish its central thesis that (p. 142) "the importance of the monasteries and Lancashire recusancy were both the product of the slow evolution and conservatism of the country."

B. R. WHITE

Dissent and Parliamentary Politics in England, 1661-1689, by Douglas R. Lacey. Rutgers University Press, 1969. 520 pp. \$15.00.

This is a substantial and important book, filling authoritatively a gap in Nonconformist history. The author is Professor at the United States Naval Academy. Following perhaps the example of S. E. Morison and with the help of a Rockefeller Fellowship, he has made himself master of a complicated period in English political and ecclesiastical affairs. We have here a detailed study of the part played by a small group of Dissenters at Court and in Parliament from the elections of 1661 immediately following the Restoration, until the Toleration Act of 1689. The book is a needed supplement to the writings of G. R. Cragg and Roger Thomas.

Puritan power disintegrated quickly after the death of Cromwell, but many of those who welcomed Charles II back to the throne were relying on the Declaration of Breda and were taken aback by the vindictiveness shown by those who secured office. The 1661 elections were held shortly after Venner's rebellion. Though with Baptist and Quaker support, London sent Presbyterian Congregationalist members to the Commons, Nonconformists fared badly in the country at large. Out of 507 there were less than 50, perhaps only 37, who were not Church of England men. All members of the Lords and Commons were ordered to take the Anglican sacrament. Until after the Act of Uniformity, "occasional conformity" was not too difficult for most Dissenters, but after the Northern Plot of 1663 extreme Anglicans were convinced that all conventicles were hotbeds of treason. The penalties for Dissent were steadily increased. The 1668 Conventicle Act was, said Andrew Marvell, "the quintessence of arbitrary malice". It was remarkable that the opposition maintained itself so obstinately and with any success at all. Fortunately there were moderate Anglicans with whom it was possible to enter into alliance on occasion.

The main issues in these decades were, how far Nonconformists were justified in seeking the redress of their grievances from the Crown through its dispensing power; how far there was any chance of securing freedom of worship by act of Parliament; how far resort to rebellion, as in 1685 many did, was justified?

By studying events session by session and by examining many manuscript sources, Professor Lacey establishes that during the

greater part of the period the Presbyterians still hoped for comprehension in a National Church. They were not in favour of general toleration, certainly not for Catholics. This was the attitude of men like Manton, Bates and Baxter—the “Dons”, as they were called. Only a few of the younger men, Annesley among them—the “Ducklings”—sympathised with Quakers and Baptists in wanting toleration *outside* the established Church. Many of these radical Dissenters were prepared for toleration for Catholics.

With the possible exception of Sir John Eyles (MP for Devizes in 1679) and John Manley (in for Bridport in 1689) Baptists do not appear to have had any members in Parliament during this period. Nor do the Quakers. But there are references in these pages to William Kiffin (who had been in the Barebones Parliament, was against surrendering to the blandishments of James II and lived long enough to draft an address to William III and to contribute £500 to the large loan subscribed almost entirely by London Nonconformists in 1688), to the influential General Baptist, Thomas Grantham (who attacked the quietism of some of his brethren), to Francis Smith (the “colourful and courageous” Baptist minister and printer, whose pamphlets played an important part), to John Manley (a major in Monmouth’s invasion force) and to Samuel Lark (the Baptist minister hung beside the Cobb at Lyme). Baptists, then as now, were not all of one mind.

Christians in the Soviet Union suffer today in much the same way as did the Dissenters of Restoration times. They face the same uncertainties, the same changes of mood. The Presbyterian Roger Morrice (whose papers in the Dr. Williams’s Library have been drawn on extensively) recorded in February 1689 that since 1662 he had “scarce ever walked one turn in Westminster Hall without fear.”

When 1689 came it could be said that Lords Wharton, Hollis and Anglesey together with a handful of MPs had helped to secure a Bill of Rights, freedom of worship for Trinitarian Dissenters and a form of government which enabled larger liberties to be secured later without breakdown or further rebellion.

ERNEST A. PAYNE

Chapels and Meeting Houses, K. Lindley, with a Foreword by John Piper. John Baker Publishers Ltd., 1967, pp. 85, 36s.

Mr. Lindley would not wish to claim his *Chapels and Meeting Houses* to be a definitive work on this much neglected subject—rather it is a tract for the times making a strong plea that the architecture of dissent should achieve more systematic and sustained study, particularly when so many buildings are vulnerable to the processes of modernisation and redevelopment. The strength of the book is therefore not so much in scholarship as in the sympathy and vigour with which the appeal for concern is made, and in the author’s desire to provoke new interest in the study of

the social and religious significance of the style, furnishing and design of the nonconformist buildings and monuments. For this reason small errors of fact or interpretation may be forgiven e.g. p. 25 in the phrase "the followers of Wycliffe and the Countess of Huntingdon's Connexion" the allusion should surely be to George Whitfield; on p. 31 it was, of course, the interior of the City Temple that was destroyed—the facades of those "monstrous town edifices, the Bloomsbury Central Baptist or the destroyed City Temple" remain with us still confident but now anachronistic symbols of dissenting prosperity. Pre-1800 buildings are now attracting the sympathetic scrutiny of the Royal Commission on Historical Monuments and it is good to know of the work of our own member Mr. C. F. Stell in this respect, but nineteenth and twentieth century buildings have not yet attracted so close or sympathetic attention and are in consequence the more vulnerable to removal, by friends and enemies alike, without adequate records being made of the pre-existing situation. Mr. Lindley's *cri de coeur* which unfortunately lacks an index and cross-referencing apparatus between text and plates, is therefore a message that readers of the *Baptist Quarterly* ought particularly to heed since it is now almost twenty years since John Betjeman laid down the gauntlet to this society when he wrote "(Baptist) architecture has never been sufficiently studied and it would be a good thing if the Baptist Historical Society were to produce a record of their chapels as thorough as that produced by the Unitarians." (*First and Last Loves*, p. 105). The Strict Baptists have done their part admirably—but unless I am mistaken the members of the Baptist Historical Society have largely been deaf to the call of friends from outside the denomination to cherish the record of bricks and mortar, to defend it where this is feasible and to record it where this is not.

J. H. Y. BRIGGS

Patterns of Ministry. Theological Education in a Changing World, by Steven G. Mackie. Collins. pp. 186. 42s.

This is an impressive study based upon a wide knowledge of the contemporary Church scene. The writer pleads for an "educated Church" led by an adequately-trained team ministry.

As the title indicates, the book is in two parts. In Part I inherited forms of ministry are sympathetically analysed, and then statistics and lavish documentation are used to establish three inter-related points: (1) the old-fashioned ministry, exemplified in the parish system, is giving way under modern pressures to a more comprehensive form of ministry, increasingly specialised and missionary, but retaining in new spheres something of a pastoral concern; (2) this development calls for a rethinking of the doctrine and deployment of the ministry, through the emergence of team

ministries comprising both "professional" and "lay" members; and (3) such rethinking affects our view of Ordination and of accepted biblical patterns, and leads on to a revised concept of ministerial functions in terms of providing a "Christian presence", imparting "theological awareness" in life-situations, and rendering service to others.

The question of Ordination focusses the issues sharply. Given that the ministry is the task of the whole Church, is Ordination in the sense of separation any longer meaningful? Should we, as some suggest, hold that Baptism is the "ordination of the laity" to life-long ministry, and leave matters there? Questions of this kind may shock Baptists less than others who are accustomed to a more emphatic distinction between clergy and laity, but they still bring a challenge.

Part II seeks to set out principles and schemes of theological education to match the new ideas of ministry. There is much good sense in the advocated reforms, and it is encouraging to find that many of the "new" ideas have already been adopted in measure by Baptist colleges in this country. The important section here, however, is that on the education of the total community of the Church; and the most appealing part of this is the suggestion of local centres of Christian education.

In a day when the "professional" ministry is facing the need for adaptation this book comes some useful clarifications. It will labour under the disadvantages of the writer's unqualified assumptions that "the Churches are now committed to the ecumenical approach", and that the majority in our congregations are accessible to and eager for intensive courses of education; but few men can have a better right to speak of these matters in broad terms than Mr. Mackie. There may nevertheless be some lowly forms of church life which have escaped his scrutiny and will persist in familiar and fruitful ways.

Of special usefulness are the Appendix, giving the text of the official Report of the Study in Patterns of Ministry and Theological Education presented to the Fourth Assembly of the W.C.C. at Uppsala, 1968; and the bibliographical notes.

S. J. DEWHURST