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Keith Clements, *Friedrich Schleiermacher - Pioneer of Modern Theology*, Collins, 1987, pp.281. £11.95 hb, £7.95 pb.
 Roger Johnson, *Rudolf Bultmann - Interpreting Faith for the Modern Era*, Collins, 1987, pp.346. £11.95 hb, £7.95 pb.

These books, Volumes 1 and 2 in a new series edited by John de Gruchy, entitled *The Making of Modern Theology, 19th and 20th Century Theological Texts*, each have an introduction which sets the theologian in his context and indicates the main influences and themes in his writings. The greater part of each book is a selection of texts, each prefaced by a brief explanatory paragraph, introducing a new generation to the thought of those most influential in theological studies since the Enlightenment. Keith Clements, of Bristol Baptist College and the only British scholar among the editors, writes on Schleiermacher with the clarity we have come to expect. He highlights the significance of the Moravian influences which drew but could not utterly hold him. Though he belongs to another time in history, Clements is right to ask whether Schleiermacher did not have perceptions into the nature of what it is to be human that are of more than historic interest, in particular underlining the importance of personal relationships and persons living in community, so crucial to all theological work. The selection of texts gives enough to the reader both to understand the main theme and to want to read more, presumably a hope of the series. I was particularly glad to see the *Christmas Eve Dialogue on the Incarnation* included and the important writings on hermeneutics in which Schleiermacher was breaking new ground. The selections from the *Brief Outline* are welcome, not least because the whole text has taken on a new significance in contemporary debates about theological education and ministerial formation. The texts relating to Christianity and Other Religions again indicate the way Schleiermacher's concerns are with us still.

Roger Johnson's work on Bultmann tells us less about the man and concentrates more on his ideas. The selection of texts begins with a sermon making clear Bultmann's passion for the communication of the gospel. His deep religious awareness is made clear in his insistence that 'sin' is fundamentally a religious and not a moral concept. Though Bultmann's work on the early context of the Faith is now open to question, his insistence on the true distinctiveness of the Gospel, the 'scandal' of the cross, remains instructive and inspiring. Johnson shows how the emphasis on demythologising is a focus for all Bultmann's desire to communicate and interpret the New Testament message for each generation and to allow that message to have its own impact.

I doubt whether these books will be widely read among British Baptists today. That is our loss. Like these so-called 'liberals', our generation values 'feelings', but unlike them does not always see the importance of reason in Christian believing. Both Schleiermacher and Bultmann were devout religious believers and, as such, sought to express a faith that was not so much simply intellectual as intelligent. In touch with the great intellectual struggles of their day, they sought to commend the faith to 'cultured despisers' and everyone else. They deserve and repay careful study.

BRIAN HAYMES

Randle Manwaring, *From Controversy to Co-Existence: Evangelicals in the Church of England, 1914-1980*, Cambridge University Press, 1984, pp. xii + 227, £19.50. ISBN 0 521 30380 X.

Evangelicalism in Britain, by contrast with Evangelicalism in America, has been neglected by historians. In particular the long period since 1830 and the Evangelical party in the Church of England have not received their due. Here is a pioneering study that fills part of the gap. Originating as a postgraduate dissertation, it was written by a retired company director who has acted as deputy chairman of the Crusaders' Union and of the Church Society. Its overall case is that, whereas the Evangelical party was at a low ebb in the inter-war years, the flowing tide has been with it since the Second World War. The contention is hard to fault. The chief crisis of the earlier period, the struggle to defeat the revised Prayer Book (1927), was a symptom of acute defensiveness. The secession of the Bible Churchmen's Missionary Society from the Church Missionary Society (1922) was another sign of weakness. Since 1945, by contrast, the movement has grown because of recruitment by Christian Unions and other youth organisations, a post-war sense of purpose and the Billy Graham crusades. There is also coverage of controversy over Fundamentalism, ecumenical attitudes, the *Honest to God* debate, liturgy, charismatic renewal, the Keele conference (1967) and the Evangelical Anglican identity problem.

The book is easy to read, wide-ranging and marked by literary awareness. It is also conscious of the work of the Free Churches, as is proper in a volume dedicated to the editor of *The Baptist Quarterly*. It might, however, have dug deeper into its subject. There is too little consideration of who qualifies for inclusion. Evangelical belief is said to include a substitutionary doctrine of the atonement, but some of the more liberally minded personalities covered in the book repudiated that view. Social composition and geographical distribution could have been pursued much further. The Oxford Group is treated too dismissively and, although it is perceptively related to the Alternative Society of the 1960s, charismatic renewal is underplayed. Keswick is often mentioned but nowhere explained. Belief in the personal advent receives an allusion, but the enormous significance for inter-war conservative Evangelicalism of premillennialism is not taken into account. There are occasional errors (for example, Wace was not an Evangelical before 1900; Mowll became Archbishop of Australia in 1947 not 1957). It is a pity that the Evangelical press, a vast treasure-house, was hardly used. Yet the author ventures where no other historian in print has explored. He writes as an obvious insider, but can be critical of Evangelical attitudes. By showing something of the rooting of the movement in the life of England, he supplies a corrective to the suggestion in the otherwise admirable *History of English Christianity, 1920-1985* (Collins, 1986) by Adrian Hastings that Evangelicalism is an American import.

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