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Book Reviews

THE BOOK OF PROVERBS. *R. N. Whybray*. CUP. 197 pp. £1.00.
THE SHORTER BOOKS OF THE APOCRYPHA. *Edited by J. C. Dancy*.
CUP. 253 pp. £1.50. A GUIDE TO PSALMS. *J. Hargreaves*. SPCK.
184 pp. £1.10.

The first and second volumes are further additions to the Cambridge Bible Commentary on the NEB. This series is a non-technical up-to-date introduction to the Bible aimed specifically at the needs of teachers and young people. The NEB text is divided into manageable portions, printed in full with footnotes, and accompanied by comment and annotations. The explanation of the footnotes gives a painless introduction to the complexities of textual criticism.

R. N. Whybray's contribution on Proverbs has an attractively written introduction; the paragraph on 'religious value' is interesting but brief for a key topic in contemporary teaching. Comments and notes are illuminating—sometimes humorous—and though there is little scope for weighing varieties of interpretation the stances adopted are always clear and credible.

The second volume deals with all the Apocryphal books except Esdras, Sirach, Wisdom, and Maccabees. For the reader who is unfamiliar with Tobit, Judith, and the further exploits of Daniel it will be an asset. Some comments are obviously debateable—'In theology Judith is much superior to Esther' (p. 71). How are such value judgments to be reached? And to what extent, if any, are they appropriate? And since protestant Christians often make them to the detriment of the Apocrypha these are questions for everyone. The scanty note on 'Further Reading' reveals the gap that J. C. Dancy's book has begun to fill.

With commentaries that print the Biblical text the question of value for money in terms of help and comment is important. If compared with a modern One-Volume commentary these two do more than enough to give a confident affirmative answer.

The third volume is an impressive addition to a series of Study Guides prepared with the needs of younger Churches in mind. It contains only a selection of psalms—twenty of the more familiar—but treats them with such skill that the alert Pastor, Teacher, or Group Leader might well be inspired to continue the exercise.

Each Psalm is dealt with in four ways. Under 'Theme' the Psalm's recognition of God is discussed in the context of the fundamental human experience (e.g. power, loneliness) which permeates it. 'Use' takes us back to the original Israelite setting, and the place in Christian worship. The 'Notes' are exegetical, and the 'Study Suggestions' range widely over questions of original meaning and modern interpretation. This excellent blend of academic, pastoral and practical insights ought to be prominent in the older Churches too.

P. J. BUDD

THE RESTORATION OF ISRAEL. *R. S. Foster.* Darton, Longman & Todd. 239 pp. £3.00.

Here is a textbook on the exile and return which suffered the misfortune of obsolescence almost as soon as it was published. The author, who was Warden of a college in Auckland, New Zealand, produced it shortly after Professor Ackroyd's major work *Exile and Restoration*, to which he was able to refer only in some late footnotes. He has also been overtaken by the recent flood of Ezekiel commentaries, few if any of which have shown any sympathy for his own Torrey-esque views. He quotes extensively both from the text of the Old Testament and from other writers, many of them a trifle dated, and this can be irritating. Some of his own views are quite original, e.g. that Sheshbazzar was a Babylonian official whose nationality was an embarrassment to the Chronicler, so he promptly turned him into a respectable Jew (Ezra 1: 8). The book is lively and readable, but one feels that if only the author had waited another five years he would have written a much more useful book.

JOHN B. TAYLOR

WHERE JUDAISM DIFFERED. *Abba Hillel Silver.* Collier-Macmillan Ltd. xiv+370 pp. £0.70.

Rabbi Silver was one of the leading Liberal rabbis in the United States and a foremost spokesman for Zionism. This book was written in 1956 and has now appeared in a paperback edition, which we welcome, as the original edition was not readily available in Britain. The book was written primarily for the highly educated, cultured Jew who forms the backbone of the Liberal synagogue, and its literary style is a delight. The Christian reader, who will gain much from it, will be handicapped by frequent references to authorities not normally available to him.

Judaism, though far from devoid of theology, is essentially a way of life, and within limits this has varied and varies from age to age and country to country. The author recognises this and partially illustrates it, but his picture of Judaism is more of what he feels it should be than of what it may be at any moment in practice. Above all he has not done justice to the strong mystic element which has so deeply influenced it. There is probably insufficient stress on the ghetto and other antisemitic manifestations. The weakest aspect is its most inadequate picture of Christianity, some of it drawn from strongly liberal writers. We must add in fairness that a Jewish reviewer of the average book on Christianity would be likely to make the same type of criticisms and to complain of its distorted picture of Judaism.

H. L. ELLISON

THE TRUTH ABOUT THE BIBLE. *William Neil*. Hodder. 1972. 94 pp. £0.35 paperback. UNDERSTANDING THE BIBLE. *John R. W. Stott*. Scripture Union. 1972. 254 pp. £0.50 paperback. CHRIST AND THE BIBLE. *John W. Wenham*. Tyndale Press. 1972. 206 pp. £0.75 paperback, £1.35 cloth.

William Neil's slight paperback aims to show the uncommitted general reader how 'in a changing world and in face of an uncertain future the Bible provides us with an anchor to reality and with guidance for living'. One hopes that odd remarks about this bit being legend and that being myth will not vitiate the author's worthy object of persuading his readers to give the Bible a chance to speak up for itself in an age when, despite vast sales of new translations, general confidence in the relevance of Scripture is still lacking, even within organised Christianity. Time and time again, as Neil points out, 'it has been the study of the Bible which has paved the way for a massive revitalising of the church and, through the church, of society as a whole'.

John Stott has written on the same general topic, but in a much meatier vein. He has in mind two categories of readers: the new Christian, with little or no biblical knowledge, and the older Christian who has read his Bible more or less regularly, but without making much progress in understanding. Both Neil and Stott provide helpful running accounts of the biblical story, though the latter understandably is able to go into much more detail, and takes good advantage of frequent linking quotations from the RSV to encourage looking up. He also has some first-class chapters on the geographical background of Palestine, and on the authority, interpretation, and personal study of the Bible. Each chapter concludes with the titles of three or four short and well written books for further reading. For the reasonably literate Christian on the first lap this is just the key to open up the Bible. Something equally trustworthy needs compiling more briefly for the other nine-tenths of the population who could not face up to reading books at John Stott's level, despite the relief of line drawings and a map or two.

John Wenham, the former Warden of Latimer House, Oxford, has produced the first volume of his *magnum opus*, now to be a tetralogy, restating the traditional but unfashionable thesis that Christ's view of Scripture can and still should be that which the Christian holds. The author proposes that the second of his four books will examine the moral difficulties of the Bible; the third, the main problems arising from OT criticism; the fourth, the problem of harmonising the gospels. This first book, *Christ and the Bible*, expounds what Christ's view of the OT was, why we should take his view as authoritative, and what books and texts in the two testaments should be regarded as Scripture. John Wenham argues that if the gospels are accepted as being even substantially true, it is justifiable to consider as historical those features which are often repeated and that are found in a variety of gospel strata. Three such features are to be seen in the attitude of Jesus towards the OT, his own teaching, and the continuing witness of his disciples after his death. Jesus seems to have had no doubt that all three were the teaching of God himself, and as such were wholly true and trustworthy. Thus belief in Christ as the supreme revelation of God leads to belief in scriptural inspiration—of the OT by the direct testimony of Jesus, and of the NT by inference from his testimony. In other words, belief in the Bible comes from faith in Christ, and not *vice versa*. Unfortunately, illogical creatures

that we are, Christians who already reject the author's stand on the authority of Scripture are unlikely to agree that they are defective in their Christian belief. More's the pity. The evidence for John Wenham's thesis could hardly have been presented more cogently. The horse may be brought to the water, but be the pool never so clear, it is not the author's fault if the animal turns out to be a mule. Critics in entrenched positions, therefore, like a recent reviewer of Wenham who gave every indication of not having read the book, are not going to change their minds. But for other Christians, who genuinely wonder what should be believed about the authority of the Bible, this concisely written and well-argued book will prove a considerable help, not least in a number of attractive suggestions for solving textual problems. The book is well indexed, and a few titles for further reading are included.

NORMAN HILLYER

JESUS AND THE GOSPEL: VOL. I. *Pierre Benoit*. Darton, Longman & Todd. 253 pp. £4.50.

Professor Benoit's distinguished contribution to the field of New Testament studies is well known, but surprisingly enough very little of his writing has so far appeared in English. This volume, highly priced as it is, will help in no small measure to remedy this lack. It brings together eleven essays by Fr. Benoit, selected and excellently translated by Benet Weatherhead from the first volume of his earlier collection *Exégèse et Théologie* (1961). The topics chosen reveal the wide range of the author's interests, for together they represent the critical, exegetical, expository, historical, archaeological and theological approaches to the New Testament. Pierre Benoit, the Roman Catholic Director of the *Ecole Biblique* in Jerusalem, writes with admirable clarity and balance on matters which are at times complex and controversial; and his careful eye for scholarly detail never obscures his argumentation.

Every student of the New Testament will find in this book something of interest; but whatever the subject, Professor Benoit makes a refreshingly independent contribution to it. He writes on the inspiration of the Septuagint and on form criticism (essays 1 and 2) in a conservative and positive way, and deals helpfully as well as apologetically with the subjects of the divinity of Jesus and faith in the Synoptic Gospels (3 and 4). His approach to Mile Jaubert's work on the date of the last supper is cautious (essay 5), and his article on the eucharist (6; the origin of this essay, unlike the others, is not disclosed) inevitably reveals his doctrinal standpoint to some extent (see esp. pp. 112-5). Fr. Benoit's handling of the trial of Jesus (essays 7 and 8), arguing eventually for only one (morning) Sanhedrin trial, is valuable; while his fascinating study of the location of Jesus' condemnation (essay 9, incorrectly numbered as 8 on p. 167) advances his well-known thesis that this took place in the former palace of Herod, at the north-west corner of the city of Jerusalem. The writer is less convincing when he argues for the priority of the Matthean account of the death of Judas (essay 10), but he expounds most usefully and sensibly the tradition and theology of the ascension (11).

This volume contains essays which Pierre Benoit wrote some time ago (as early as 1940, not later than 1958), which means that the literature he cites tends to be outdated, and that he has been unable to take account (most notably in the essays on the trial of Jesus) of important recent contributions to the areas he covers. It would have been helpful, in addition, if indexes and even some cross-referencing could have been included in the book.

These limitations do not of course destroy the value of this work, but they may cause less than justice to be done to the importance of Fr. Benoit's impressive scholarship evident in it.

STEPHEN S. SMALLEY

JESUS AND THE OLD TESTAMENT. *R. T. France.* Tyndale Press. 1971. 286 pp. £2.75.

The relationship between the two Testaments continues to be an absorbing theme in current Biblical study and this volume provides an interesting and important addition to the literature on the subject. Dr. France, who is a lecturer in Biblical Studies at the University of Ife in Nigeria, has concentrated on the use which Jesus made of certain OT passages for the understanding and explanation of his own person and mission. He does not deal with the overall theme of fulfilment and the questions related to it, but he supplies a great deal of help in our understanding of the raw materials of christology. In the interests of those who do not know Hebrew or Greek he has revised his original Bristol Ph.D. thesis and has presented it in a readable form for non-specialists.

An important first chapter deals with the criteria by which the authenticity of sayings attributed to Jesus is to be tested. He assumes the essential reliability of the tradition unless there are good grounds for questioning it. Here he rather surprisingly describes H. E. W. Turner's approach as 'an extension of the Bultmannian criteria'. After a brief discussion of the text-forms of the OT quotations his main chapters deal with the typological use of the O.T. and with the use of OT prediction. He describes typology as 'essentially the expression of a conviction of the unchanging principles of the working of God, and of the continuity between his acts in the past and in the present. . . . It is less a hermeneutical technique than a theological conviction working itself out in practice'. In the subsequent chapter he shows the importance of Daniel 7 and Zechariah 9-14 but in particular argues vigorously that Jesus was strongly influenced by the Isaianic servant songs. In three appendices he asserts that Mark 13: 24-27 does not refer to the Parousia but to the events connected with the fall of Jerusalem, he provides a detailed study of the text form of the OT quotations and he supplies a table of use of the Old Testament ascribed to Jesus in the Synoptic Gospels.

ROBIN NIXON

CALVIN'S COMMENTARIES: A HARMONY OF THE GOSPELS, MATTHEW, MARK, LUKE. (3 volumes, with James and Jude.) Saint Andrew Press. 326, 306, 345 pp. £2.25 each.

Writing many years ago of Schweitzer's methodology, C. C. McCown remarked, 'Progress towards the truth is not made by the conflict between two (often confusedly opposed) alternatives, such as supernatural or rational, mythical or historical. . . . His (Schweitzer's) whole argument is based upon the "either/or" fallacy, the "fallacy of antithesis".' Today, redaction criticism is doing much to redress the extreme fragmentation of the gospels which occurred under form criticism, yet in its application this critical tool at times relies too heavily upon setting one gospel over against another. Maybe the publication of this new translation of Calvin's Harmony of the first three gospels will provide a timely encouragement to us to evaluate anew the complementariness of the gospels and discourage that 'fallacy of antithesis'. Be that as it may, this new edition is warmly to be welcomed. It would, of

course, be gratuitous to attempt to commend Calvin! Let anyone even dip into his commentaries and he will have his reward. Calvin's thorough acquaintance with the Biblical languages, his familiarity with the Fathers, his ability to relate doctrine to the practical issues of Christian living and (perhaps above all) his sound common sense, all these (not to mention, as he says, his 'extreme fidelity and equal diligence', and 'what the exertion has cost me in sweat') combine to give us, if not the last word in exegesis, then at least a profound first word. The publisher's claim is entirely justified, 'the interpretation is always doctrinal and yet always practical which makes the Bible live and speak not only to the preacher and the scholar but to the common man concerned to understand the Word of God'. In these volumes we find the words not so much of the great Reformer nor of the severe polemical leader, but of the pastor of the congregation of Christ's people. Read, as a random example, his comments on *epiousion* (Matt. 6: 11): 'ultimately, this is the real test of our faith, that we look to God for everything, recognise him as the unique source of all benefits, and find tokens of his fatherly goodness appearing even in the smallest matters'. Is this not Calvin at his best, yet also at his usual? Anyone with pastoral responsibility will find here insight and encouragement.

The inclusion as makeweight in volume 3 of Calvin's comments on James and Jude is splendid. That Calvin took towards James a more positive approach than Luther did is well-known and admirable. He would no doubt have concurred with Thurneysen's judgment of 400 years later, 'James preaches Jesus Christ, his cross and resurrection, the power of forgiveness and the obedience of faith, and nothing else; but he preaches this in his own peculiar way.' The translators (A. W. Morrison of volumes 1 and 3, T. H. L. Parker of volume 2) have provided a clear and attractive text, and the publishers are to be congratulated on producing such handsome volumes at (for these days) such modest price.

A. L. MOORE

THE JEWISH LEADERS IN MATTHEW. *Sjef van Tilborg*. Brill. 1972. 199 pp. 30 guilders.

One of the prevailing fashions in New Testament studies at the moment is redaction-criticism. This is the examination of the way in which the author of any document has shaped material which has come from elsewhere for his own purposes. There is particular scope for this in the study of the gospel of Matthew because of its close dependence on Mark. This volume is a redaction-critical approach to the description of the Jewish leaders in Matthew's gospel. It was presented by the author as a doctrinal dissertation in the University of Nijmegen. It will be of service to anyone undertaking a technical study of Matthew. There are unfortunately a number of places, particularly in the bibliography, where the language barrier seems to have led to inaccuracies ('Kirsopp L.', 'Jackson F.', 'G. H. W. Lampe', 'I. T. Ramsay', persistently 'T. Manson', and 'The Manuel of Discipline' on p. 22).

Dr. van Tilborg examines the use of the words *hypokritai*, *ponēroi*, *phoneis*, *hoi mathētai Jesou* and *hoi ochloi*. He concludes that 'Matthew lived in a world in which Judaism was no longer a serious competitor. If one wishes to call the Jews who have refused to be converted hypocrites, evil people, murderers and imposters, there must be a fairly great and satisfactory distance on a historical level.' He goes on to add that Matthew was not a Jew and finds it most likely 'that the Matthew gospel, after having first been

formed and handed down within an Alexandrian Jewish community, went over at a certain moment to a pagan-Christian community that was strongly anti-Jewish because of its life-situation'. This explanation seems a good deal less convincing than that which presupposes close contact with unbelieving Jews in the neighbourhood of Palestine. ROBIN NIXON

THE PASSION NARRATIVE OF ST. LUKE: A CRITICAL AND HISTORICAL INVESTIGATION. Vincent Taylor. CUP. 1972. 148 pp. £3.80.

The late Vincent Taylor's final contribution to NT scholarship, a spirited defence of a vital aspect of the Proto-Luke hypothesis, has been edited by a former pupil, Owen Evans, and is published as no. 19 in the SNTS Monograph Series. Taylor first surveys critical reactions, if not answers, to his famous book *Behind the Third Gospel* (1926). He wryly describes the nadir of the fortunes of Proto-Luke, a few lines in A. R. C. Leaney's Black commentary in 1958, summarised by the single word 'unsound'. Leaney partly based his verdict on Proto-Luke's supposed lack of a Passion narrative, but Jeremias, Rehkopf, and Schürmann provide massive answers to this criticism. Taylor's posthumous book is not on the whole Proto-Luke theory, but re-examines the crucial problem of the Passion narrative. If the three German scholars 'are right, the Proto-Luke hypothesis is established', however such questions as the influence of Mark upon Luke are eventually answered. A fresh analysis of Luke 22-24, with much greater attention to linguistic arguments, has increased the author's confidence in the early existence of an historically reliable and pre-Lukan Passion narrative, into which Luke, as elsewhere in his gospel, inserted extracts from Mark, while preserving the latter's same relative order. The great importance of Luke's non-Markan source, as Taylor himself points out, is that it enables us to reach back almost a generation to the accounts which the first Christians preserved of the death and resurrection of Jesus. NORMAN HILLYER

THE SĒMEIA IN THE FOURTH GOSPEL: TRADITION AND REDACTION. W. Nicol. E. J. Brill. 155 pp. 48 guilders.

The history of the identification of the so-called 'signs source' (S) in the Fourth Gospel is long and fascinating. The latest study is a distinguished and most interesting addition to the debate.

Dr. Nicol uses all three methods of source, form and redaction criticism in turn to analyse the structure and purpose of John. He decides on literary grounds the content of S and J (the Johannine redaction of S), and on this basis characterises S. The theme of this source, Nicol believes, was that all should see the miracles of Jesus as 'authenticating signs of the Messiah, and believe' (p. 44). The original purpose of the source, which is regarded as Jewish more than Hellenistic in background, was supposedly missionary preaching to Jews; hence the concentration on the miraculous power of Jesus. In a final chapter the writer studies the content of J, and argues that John's theology maintains a perfect balance between event and meaning, miracle and interpretation. Hence John's criticism of S, with its emphasis on miracle, and yet his acceptance of it as a means of safeguarding the historical basis of salvation. The *Sitz im Leben* of J Nicol assigns to a post-AD 70 situation, when the Church needed encouragement in the face of Jewish opposition.

Dr. Nicol's presentation is clear and scholarly, and he writes persuasively.

Nevertheless some questions present themselves. Most basic is the author's assumption that S was the primary source of John, so that the Fourth Gospel was simply an expansion of S. Can this be true, when other important traditions (including those concerning John the Baptist and the passion) are evidently involved? Secondly, can the intention of John's Gospel as it stands really be restricted to a Christian audience, when the evangelist seems at so many points to be writing with at least half an eye to the outsider? Two other features in this book cause further hesitation: the element of subjectivity apparent when critical principles are applied, and the omission of any reference to Peder Borgen's seminal work on the Jewish background of the Fourth Gospel. The proof-reading of the monograph has also lacked care.

However, this is a work to be reckoned with in any future consideration of the sources and character of John's Gospel. We are grateful to Dr. Nicol for stimulating afresh our thinking on this subject.

STEPHEN S. SMALLEY

PRE-EXISTENCE, WISDOM, AND THE SON OF MAN: A STUDY OF THE IDEA OF PRE-EXISTENCE IN THE NEW TESTAMENT. *R. G. Hamerton-Kelly*. CUP. 310 pp. £7.90.

This is the twenty-first volume in the Society for New Testament Studies Monograph series, and it well lives up to the high standards of its predecessors. It is a valuable and timely study. The author rejects the view of Bultmann and Robinson that pre-existence expresses no more than an evaluation of entities which belong to this world alone. Further, he disagrees with Fuller and with Hahn that a Christology of pre-existence was a new creation of the hellenistic Church. The hellenistic Church gave its own form 'to an impulse which was expressed in Palestinian traditions by means of apocalyptic categories, and which derives ultimately from Jesus' own use of the title "Son of Man" ' (p. 275). Pre-existence signifies that an entity had a real existence before its manifestation on earth, either in the mind of God or in heaven. Both forms of this idea occur in all the major theological traditions of the New Testament.

Professor Hamerton-Kelly begins with an all-too-brief summary of the conclusions reached in his doctoral dissertation on pre-existence in early Judaism. The priestly tradition used the idea of the heavenly world; apocalyptic thought added to this idea of the presence of the future; and the wisdom tradition developed the idea of the hypostasis. In the Synoptic Gospels, Q regards Jesus as the final envoy of Wisdom, and in that capacity calls him Son of Man, whilst Mark makes explicit the view of Jesus as a pre-existent heavenly being. Matthew identifies Christ with the pre-existent Wisdom-Torah. Jesus himself did refer to himself as Son of Man, although it is Matthew who applies the apocalyptic tradition reflected in I Enoch to present him as eschatological judge. Jesus in the Synoptic tradition is the middle term in the identification between wisdom and the Son of Man, and this tradition 'sought to express something about the status or nature of Jesus in himself, not simply to say something about his function' (p. 102).

The author rightly stresses the importance of apocalyptic for Pauline thought, especially in Galatians and in the Corinthian correspondence. But Paul also thinks of the pre-existence of Christ in terms of the myth of pre-existent Wisdom, and of the heavenly man. Of special importance is 1

Corinthians 15: 45-49, which is discussed in considerable detail with reference to the views of Paul's readers. In Philippians 2: 5-11 we see 'a genuine interest in the nature of the redeemer', as the pre-existent one who is equal with God (p. 168). With reference to the Fourth Gospel, Professor Hamerton-Kelly cautiously, and with important provisos, follows Käsemann's suggestions about the relation between the Prologue and the seventeenth chapter. But in his own editorial work on the Prologue the evangelist portrays 'the presence of the pre-incarnate Logos in the world in historical rather than in ontological or mythological terms. The pre-incarnate Logos is present as the words of the prophets and wise men in sacred history, not as a "natural light" in man'. Nevertheless he remains 'a pre-existent heavenly being, co-eternal with God' (p. 215). Thus in the Fourth Gospel as a whole we meet the hellenistic-Jewish notion of pre-existent Wisdom in the Logos terminology; and the Palestinian apocalyptic image of the judge in the figure of the Son of Man, who can be identified with the Logos. The author also traces ideas about pre-existence in Hebrews, 1 Peter, 2 Peter and Jude, and Revelation.

My one reservation about this study is that the total absence of all philosophical discussion cannot but leave conceptual confusions in some areas. This applies particularly to the notion of the pre-existence of the future. It is difficult, if not impossible, to see the *logic* of such statements as 'The text may perhaps be understood if one thinks of the pre-existence of the creator-cosmos not temporally but ontologically' (p. 176). Or: 'What precisely is the ontological status of that future? Does it exist already or not?' (p. 249). But it would be ungrateful to complain when there is so much that is of value in this otherwise excellent study.

ANTHONY C. THISELTON

COLOSSIANS: THE CHURCH'S LORD AND THE CHRISTIAN'S LIBERTY. *Ralph P. Martin*. Paternoster. 180 pp. £2.50.

Professor Martin is widely known as an accomplished scholar well acquainted with the latest literature, and this valuable commentary bears his stamp. It evinces a carefully reasoned conservatism in most of its conclusions and advocates Pauline authorship, though it adopts the theory of an Ephesian imprisonment. It aims by careful exegesis to show the relevance of the epistle for the present day, and, in the main, succeeds—though sometimes the bridge from then to now is scarcely robust enough: 'this first-century scientism' (p. 12) is a questionable description of what Paul is attacking; and the handling of Paul's attitude to the place of women and slaves in society (pp. 129-134) leaves one wishing for a more radical discussion. Perhaps some queries may be permitted, also, about exegesis. Does the Greek of 2: 8 (RSV, 'See to it that no one makes a prey of you . . .') even permit, let alone encourage, the rendering, 'See to it that *a certain person* does not . . .' (p. 74)? And, since *aichmalotos* means 'a prisoner of war', and, therefore, is necessarily metaphorical in these contexts, is it just to accuse the NEB of 'gratuitously' (p. 142) adding something when it renders it 'Christ's captive'? Why is 'fellow-servant' equated (p. 141) with 'fellow-prisoner'? And, in the note on the very difficult 4: 15-17 (Nymphas or Nympha?), has not the point of J. B. Lightfoot's lucid note been missed? Here and there, too, difficulties are skated over—but this is probably owing to the exigencies of space. Much more important matters, such as 'the great Christology' in chapter 1, are handled lucidly and with both skill and care; and students of the New

Testament, with or without a knowledge of Greek, will find help in this devout and scholarly work, which is appropriately dedicated to Professor F. F. Bruce as 'Teacher, Colleague, Friend'. C. F. D. MOULE

FESTSCHRIFT TO HONOR F. WILBUR GINGRICH. *Edited by Eugene Howard Barth and Ronald Edwin Cocroft.* Brill. 1972. 226 pp. 33 guilders.

Dr. F. W. Gingrich's name has probably achieved immortality among Biblical scholars as co-editor with the late Dr. W. F. Arndt of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, known simply as 'Arndt-Gingrich'. But inevitably there was much more to the man than simply his *magnum opus* and this book is, as its sub-title declares, a tribute to him as 'lexicographer, scholar, teacher and committed Christian layman'.

Most *Festschriften* tend to be uneven in the quality of the contributions and this one is no exception. But there are some articles of real importance, perhaps, as is fitting, especially those dealing with word studies. K. W. Clark argues that the Greek word *ara* has a basic meaning which reveals an element of tentativity, which has in fact survived in modern Greek. There is no one way of translating *ara* in every context so he gives a number of examples such as: 'If I am exorcising demons (*ara*) would you accept this as evidence that God's kingdom has come to you?' (Matt. 12: 28; Luke 11: 20). He concludes 'Can it be, I wonder, that this meaning should be adopted in any future Greek lexicon?'

Other matters of interest include F. W. Danker's argument that commercial and legal terminology is used in Romans more widely than has been recognised and that Paul is 'under contract'. Commentators on Romans in future will need to take this thesis into account. There are also calls by E. C. Colwell for Shorter Lexicons (particularly for American students, though his understanding of the linguistic foundations of British theological students is perhaps over-optimistic), and by F. V. Filson for a good English translation of the Septuagint. Martin Scharlemann in a concluding article predicts 'what may well turn out to be the most ironic development of church history; namely, that very soon the finest biblical work will come out of Rome'. There are a number of misprints including 'plaxe' (p. 23), 'compouds', (p. 65), 'Legrange' (p. 162) and 'cholarly' (p. 225). ROBIN NIXON

ONE AND HOLY: THE CHURCH IN LATIN PATRISTIC THOUGHT. *Robert F. Evans.* SPCK. 182 pp. £3.50.

Professor R. F. Evans, an acknowledged authority on Pelagius, has done a considerable service to scholarship in this study of the Western doctrine of the Church from Tertullian to Gregory the Great. While some judgments and assessments are questionable, his book abounds in fresh and illuminating suggestions. All too often in the past the doctrine has been studied as a series of wearisome disputes about Papacy and episcopacy, validity and rebaptism. The author adopts a more satisfactory starting point, the developing self-consciousness of the Church in relation to the secular and Christian empires. Tertullian faces the problem of the Church in a Ghetto situation in an eschatological spirit. Without loss of an eschatological perspective Cyprrian offers a tighter doctrine of the Church as a structured community. The mark of Catholicity and a firm doctrine of the episcopate

enriched by terms and models derived from Tertullian's doctrine of the Trinity, are characteristic of his thought. Augustine is confronted by a new situation. The Church is now the prop of a Christian Empire under considerable pressure in the West. In opposition to the rising Caesaropapism of the East, Augustine offers a doctrine of the two Cities, thus detaching the Church and its destiny from imperial success or failure. The eschatological perspective of his predecessors is retained but revalued in the concept of the pilgrim Church. Since the two Cities are co-mingled on earth the picture of the Church as a mixed body is inescapable. This represents both his most effective answer to Donatism and his most important contribution to the doctrine of the Church. With Leo and Gregory the doctrine of the two Cities becomes the doctrine of the two imperia. Leo employs this to support or to stimulate Christian Emperors, Gregory to prepare the Church for its new role in the new barbarian kingdoms of the West.

The disputes, mainly disciplinary in character, which figure so largely in the usual discussions of the Western doctrine of the Church, now appear as attempts to provide for the unity and holiness of the Church in changing historical contexts. The author calls attention to the tendency throughout the period to meet changing problems with solutions taken ready made from earlier phases of development. Cyprian looks back to Tertullian, the Donatists to Cyprian, the Pelagians possibly in some way to Tertullian. This approach has the considerable merit of relating more closely than is usually done the City of God with the anti-Donatist and anti-Pelagian writings of Augustine. The Donatists were thinking and acting as if they were still in a Cyprianic situation while a more effective answer to the Donatists can be found in the City of God than in the more specifically anti-Donatist writings of Augustine. Professor Evans suggests that in the latter group of writings Augustine was only half listening to his Donatist opponents because his mind was already turning to his major constructive work. This is possible but non-proven. The moral for ecumenists is drawn in the last chapter. Precise doctrinal formulations carried over from a previous age cannot be taken over without modification into a new cultural context. So far as the Augustinian doctrine of the Church, the Ministry and the Sacraments is concerned I could not agree more.

H. E. W. TURNER

GNOSIS: A SELECTION OF GNOSTIC TEXTS. *Werner Foerster. English translation edited by R. Mc. L. Wilson.* Vol I Patristic Evidence. OUP. 367 pp. £6.00.

This collection of Patristic sources on Gnosticism is excellently translated by Professor Wilson of St. Andrews University. The extracts are introduced by competent introductions with the addition of brief but informative footnotes. There is a glossary and an adequate Bibliography. We eagerly await the second volume which will contain extracts from writings of directly Gnostic provenance. The book will be invaluable to all serious students of Gnosticism.

H. E. W. TURNER

BIBLIOGRAPHY OF THE CONTINENTAL REFORMATION: MATERIALS AVAILABLE IN ENGLISH. *Edited by R. H. Bainton & E. W. Gritsch.* Archon. 220 pp. \$10.00.

Professor Gritsch has produced a second edition of a reference work Professor Bainton produced for the American Society of Church History as long ago

as 1935. Any scholar, and to a lesser extent the serious student, will be grateful for such reference works, and it is a sign of the times that more and more English language studies are appearing on the continental Reformation, though it is amazing that major Reformation figures like Zwingli and Melancthon are still discussed almost entirely in a continental and even denominational context. This book is well laid out with several pages of contents subdivided and broken down for ease of use. 'RC reform, Erasmus and Arminius' have been included for the first time. The first creates a strange phenomenon, for the reader tends to get the RC side of a man like Tyndale (who after all worked on the continent and wrote there though in English) but not the Protestant studies which are presumably classified as English Reformation. I think the real answer is that RC reform needs separate treatment because it does not easily fit into geographical patterns as Protestant reform does.

As to the work's accuracy, I only did a few sample checks on this. *The Churchman* which has from time to time carried articles on the continental Reformation does not get mentioned. My own symposium on Calvin was perhaps an untypical example but it contained under the entry four spelling mistakes, and one wrong author attribution, so the reader would be wise to check details with considerable care and caution, whilst being grateful for such a worthwhile undertaking on the project as a whole.

G. E. DUFFIELD

THE MASSACRE OF ST. BARTHOLOMEW AND THE EUROPEAN CONFLICT 1559-72. *N. M. Sutherland*. Macmillan. 373 pp. £5.95.

The traditional Protestant account is that the RCs behind the crown premeditated the massacre, because Coligny had too much influence over the King. This Dr. Sutherland holds to be inconsistent and unreliable. The various RC apologias likewise will not stand up. If Professor Butterfield concluded that all the many accounts left a 'residuum of loose ends', Dr. Sutherland goes further and describes it as 'utter confusion' (p. 314). She thinks there can be no certainty as to what happened, though de Retz is the most *likely* person to have initiated a further attack on Coligny. She holds that the court in fear and desperation adopted as an emergency measure the extreme Catholic pro-Spanish policy of 'elimination', but that this was a policy discussed, not a premeditated plan for a massacre. Dr. Sutherland surveys the whole series of events from 1559 onwards with considerable care, concluding that the massacre was 'a remarkable concurrence of external and internal, or European and civil-war pressures, with more individual animosities' (p. 338). It was in short part of a domestic episode in the power struggles of rival French families and their parties, and at the same time a turning point in the French civil wars. It frustrated the Protestant revolt in the Low Countries and disrupted what Spain feared as an Anglo-French alliance. Dr. Sutherland has written a book no student of this event can overlook.

G. E. DUFFIELD

JOHN LOCKE. *J. D. Mabbott*. Macmillan. 199 pp. £2.25.

Mr. Mabbott's guide to Locke's philosophy aims to present his ideas in their original framework as well as to consider them in the light of modern discussion. The main interest in Locke has been epistemological—Mabbott reverses this, for after spending short chapters on Locke's theory of ideas

and some of its implications, he devotes the largest and most detailed chapter to Locke's view of morals. There has been renewed interest in this aspect of Locke's thought because of the evidence provided by Locke's unpublished papers which have come to light in the last few years. Mabbott's long chapter provides the only readily available discussion of Locke the moral philosopher. The earlier chapters are too brief to be satisfactory.

As far as theology is concerned Locke has been a fountain bringing forth both bitter and sweet water. His ideas were the strength (if not the source) of deism, and of the French Encyclopaedists, while in the hands of Jonathan Edwards they were a source of 'Lockean Calvinism'—New England Theology. Through Butler, Paley and a host of minor figures he wielded a decisive influence on the anti-deist writers of the British Churches. All this may be said to be a reflection of the fact that, as one contemporary philosopher has put it, with Locke you pay your money and you take your choice. Anyone wanting a readable, if rather pedestrian introduction to Locke's moral, political and religious views could well begin with Mabbott's study.

PAUL HELM

CARDINAL NEWMAN IN HIS AGE. *Harold Weatherby.* Vanderbilt University Press. 296 pp. \$11.50.

This book is yet another example of the continuing attraction of Newman for contemporary theologians and philosophers. But here is a study with a difference, for it sets out to disprove a widely held theory. The author's case is that while Newman conceived of his task as an attempt to reconcile Roman Catholic doctrines and dogmas with the new theological ideas of his day, far from being successful, he failed in his objective. Though he was thoroughly conservative in his acceptance of Catholic dogma, his philosophy and characteristic modes of expression reflect the subjectivism and relativism of modern thought.

Dr. Weatherby suggests that the way in which Newman avoided the heterodox consequences implicit in his principles was by refusing to draw them out logically to their conclusions. In effect, he relinquished all defence of the world that St. Thomas Aquinas had built up, arguing that what the Church had built, she no longer could or should defend. His efforts to make peace between 'Catholic teaching' and the 'new civilization' must be seen more as a liability than an asset. Therefore what has been regarded as Newman's peculiar achievement may in the long run come to be viewed as his greatest failure, namely, that he did not resolutely set his face against the whole course of modern thought.

This study will certainly provoke controversy, concerned as it is with theology, philosophy, literature, and the history of ideas. But it provides valuable new insights for those seeking to understand the present difficulties confronting the Roman Catholic Church, both during and since the Second Vatican Council, which was profoundly affected by Newman's thought.

COLLISS DAVIES

RELIGION AND SOVIET FOREIGN POLICY 1945-70. *William C. Fletcher.* OUP for the Royal Institute of International Affairs. 1973. 179 pp. £3.50.

It is doubtfully desirable for a reviewer to have been a principal actor. The spectators see most of the drama, the actor only knows his own lines.

The book is short and excellent in its judiciousness, summaries and analyses. Its defects are unavoidable. It underrates the degree to which religious bodies and persons have served as channels of intelligence, wittingly or unwittingly, and the conditions on which Russian churches and churchmen have been able to join ecumenical bodies. But such information is very hard to secure and equally difficult to interpret. Perhaps the less said the better.

Much of the scenario is familiar. The World Peace Council and the Christian Peace Conference, the World Council of Churches and its Commission on International Affairs, and the men who have shared in them, are familiar to those who have navigated these waters.

Just a few things should be repeated. The ecumenical connections of the Russian churches, mainly since 1961, have been maintained to the benefit of Soviet foreign policy, and they have served to conceal restrictions and persecutions in the USSR itself. Churches are only too prone to double standards. What is wrong is fiercely pilloried in, say, southern Africa; in the USSR it passes unknown or is glossed over.

But the churches have profited. They have enlarged their contacts and now rub shoulders with the Christians of Eastern Europe not infrequently.

Once, at the UN, I remarked to a famous Russian statesman that many delegates voted for the Declaration of Human Rights with their tongues in their cheeks. He replied, 'Sir Kenneth, surely we all live here by lying to one another and deceiving no one.'

KENNETH G. GRUBB

REFLECTIVE FAITH. *Austin Farrer*. SPCK. 1972. 234 pp. £3.75.

This posthumous collection of papers by Austin Farrer deserves to be widely read and deeply pondered. While it is hard going for the lazy-minded, the style is admirably lucid and refreshingly free from jargon. In addition to being a philosopher and theologian the author was also a poet and a wit and both these qualities are used to good effect. Neither in philosophy nor theology was he inclined to bow down to the latest fashion. The unifying theme of this varied collection is the defence and exploration of rational theology, based upon a critical realism in his theory of knowledge. His masters in philosophy were Aristotle and Aquinas and his theology an orthodoxy of a traditional Catholic type. Yet his discussions of Dorothy Emmet, Collingwood, Process philosophy and Death of God thinking are relevant and even exciting. The least successful parts of the book are his discussion of Leibnitz and his encomium of Berkeley. One of the problems with posthumous collections is that the author can have no hand in the selection of pieces.

A coherent picture of Christian philosophy builds up throughout the book, a rational background for belief in God, the defence of the method of analogy, complete repudiation of any form of reductionist theology. Those acquainted with other works by Farrer will find few surprises. Two points of great significance come out very clearly, the significance of act, action and will and his suspicion of a block conception of the Universe as an entity in its own right, that is, apart from its unity in the purpose of God. More than many philosophers of religion Farrer's philosophy and theology were all of one piece. There is no felt discrepancy between the two. This is no scissors and paste harmonisation but a deep sense of the unity of all things in depen-

dence upon God and a realisation of the variety of techniques and approaches which form man's response to the manifold wisdom of God.

H. E. W. TURNER

REVOLUTION IN ROME. *David F. Wells*. Tyndale Press. 128 pp. £1.10.

A comparison of Herbert Carson's *Roman Catholicism Today*, published in 1964, with this present book is a fair indication of the radical change of climate since Vatican II. This has 'placed on Protestants an obligation to revise their thinking about Rome' (p. 101). And very admirably does Dr. Wells go about it, with a fairmindedness and clarity not often found in Protestant critiques of Rome.

Fully aware of the intricacy of the task, Dr. Wells decided to use the documents of Vatican II as his basis. For contemporary interpretation of belief he has relied upon the assumptions common to the most notable of the progressives among Catholic theologians. The problem of selectivity is an insuperable one and perhaps his American base of operations has to some extent coloured his choice. Nevertheless he has drawn upon extensive sources, which a useful Bibliography indicates. To this material he has brought a careful analysis and Biblical assessment.

Subjects examined include God, Authority, Christianity and the Church. Regrettably space necessitated the omission of any comment on developments in the Mass and liturgy—a pity, when popular faith is most vividly expressed at this point. Full recognition is given to the divided mind of the Roman Church, evidenced in the Vatican II documents themselves, and to the tendency to emphasise subjective experience. Similarities between the progressives and nineteenth century Liberal Protestantism are duly noted.

There are certain points open to criticism. It is odd to claim that Pope John 'coined' the word *aggiornamento* (p. 21) or to imply that an Encyclical such as *Humanae Vitae* was intended to 'enforce' Church teaching (p. 93). The impression given on p. 80 is that Karl Rahner's 'anonymous Christianity' was primarily concerned with atheists, which is incorrect. On the theology of religions one would expect some reference to H. R. Schlette and P. Fransen. To omit reference to the enforced curtailment of Vatican I (p. 90) does somewhat distort the picture. But these are comparatively minor issues in an otherwise valuable assessment.

JULIAN CHARLEY

WHAT PRIESTHOOD HAS THE MINISTRY? *J. M. R. Tillard*. (Grove Booklet on Ministry and Worship No. 13.) 28 pp. £0.20.

In a foreword, the Rev. Julian Charley describes this paper as a 'significant' contribution to the on-going discussions of the Anglican-Roman Catholic International Commission, which the author, Professor of Dogmatic Theology in the Dominican Faculty of Theology at Ottawa, was commissioned to prepare for the 1972 Gazzada meeting. The description is apt. Of four sections, the most important are the second and fourth, the Biblical discussion and the conclusions.

The positions that Prof. Tillard seeks to establish in the Biblical section are as follows. (1) The High Priesthood of Christ, grounded in His unique sacrifice, offered once-for-all on the cross, has no relation to the priestliness of the church, except for the fact that through His sacrifice the faithful can offer spiritual sacrifices expressed in holy living. (2) The NT terms of the various

kinds of ministry have no sacerdotal connotations at all. (3) The NT speaks of no ritual ministration attached to any type of ministry in the church, nor is it associated with the 'priesthood of all believers'. (4) The Lord's Supper, though a form of ritual action, is specifically not exercised by any form of priesthood, but, as related to the Passover, is a social or family activity. (5) The Levitical priesthood was not a 'representative' one, of the whole priestly people (Exod. 19: 6); the Levitical was a 'ritual' priesthood, the people's an 'existential' (life-activity) priesthood and the two are unrelated—as, in the NT, is that of Christ to his church. Around what may seem to be a very 'Protestant' rendering of the Scripture teaching, we may well wonder what is left for a Roman Catholic. In the first and third sections Tillard looks first at 'priestly' references in Anglican formularies, making more of them than is at all likely in the light of the philology of the English word 'priest', but hoping to preserve some sacerdotal option; and then offers a short patristic study on the rise of sacerdotal ascriptions to official Christian ministry, under the influence of Levitical parallels. This is not to be assessed in the light of the NT as an illegitimate development but is used to suggest considerations that bear on his conclusion whereby sacerdotal terms may be used of the present Christian ministry.

For this he argues thus; the Church from the beginning knows of only one sacrifice; that of Christ's unique sacrifice on the cross. He suggests that the loss of the Temple and its worship promoted the use of the Lord's Supper as a rite, that more evidently became the 'Memorial' of the one sacrifice, as well as a sacrifice of thanksgiving (to ritualise the 'existential' sacrifices of the church?). In this commemoration, there would be implied reference to Christ's High Priesthood, which the one presiding in the church would represent by words and actions. In the patristic period the Levitical priesthood suggested a ritual analogue, but in fact the Christian priest's ministry is related solely to that of Christ and of His sacrifice. Seen in the light of the 'Memorial', the priesthood enables the church to share in the celebration of the once-for-all death of the cross. In this it corresponds to the Levitical priesthood which anticipated the work of Christ, by its own retrospective ministry to the same completed sacrifice. Tillard thus seeks to secure the pivotal character of the church's priestly ministry; indeed he goes further in making it a parallel to the Levitical by noting the correspondence of the ministries of proclamation and teaching, forgetting that in the NT it is the *church* that proclaims the Lord's death by its sharing in the Lord's Supper, while teaching is not confined only to the official ministry.

Comment on the Biblical discussion must surely make the following points. It is doubtful if any OT specialist would accept such a clear-cut distinction between Levitical ritual and Israelite 'existential' priesthood. Indeed the family nature of the Passover ritual stems from the time when the father of the family acted in 'priestly' fashion for the family; and it is quite an impossible modern distinction between 'ritual' and 'existential' sacrifice to be read back into OT thinking, particularly when the 'lay' offerer himself took part in the ritual action of the slaughter of the sacrificial victim or other kinds of offering. Moreover, the taking of the Levites as substitutes for the first-born of the other tribes (Num. 3: 11, 12) again presumes a relation between ministry and people that could only express existential attitudes in ritual terms. Following from that, the Epistle to the Hebrews itself speaks of Christ's identification with his brethren (2: 17) to become High Priest, so

that (as Tillard would allow) not only does His perfect sacrifice cover them, but through it they offer spiritual sacrifice to God; The parallel with the OT is complete; genuine 'existential' sacrifice is offered to God, not now through imperfect ritual but through the one perfect offering. This points to Tillard's inadequate description of Biblical 'fulfilment' as 'the goal to which the old institution was moving'. He sees the break with Judaism as a result of history in the loss of the Temple. Yet in fact, in St. Paul before the Temple's destruction there is the description of the church as 'the new man' (Eph. 2: 15) a new creation (Gal. 6: 15) which is the true Israel of God. The Epistle to the Hebrews sees Christ's priesthood as specifically not Levitical nor Aaronic but based on that of Melchizedek (7: 11-16) with the implication that the old priesthood, with its covenant and its law, was not finding its goal but its abolition in Him (7: 18, 19; 8: 7-13). It is noticeable that Tillard ignores the testimony of the Apocalypse on Christ as both priest and victim; in chapters 1-3, the glorified Lord stands in the priestly robe amid the churches, the liturgical lampstand. In chapter 5 he is the 'lamb slain', through whom the New Israel, the 144,000, which in actuality is the innumerable, international multitude, offer praise and worship (liturgical/existential) to God.

Tillard's logic is further rather odd, when he attempts to justify a sacerdotal connotation to the ministry at the Lord's Supper. He has admitted that the NT knows no such sacerdotal ascription, nor that any official minister was required to act in this way; and further he holds that the ritual meal was not ministered in priestly terms in the original. Granted that in the on-going use of the Supper, the church continued to 'do' as Christ commanded, it is hardly the case that the ministers acted out the sacrificial words and deeds of Christ, whose sacrificial activity took place on the cross. Their martyrdom might be closely linked with his sacrifice on the cross, but their words and actions at the Supper were those (non-sacerdotal) ones that He had used. Both indeed referred to the sacrifice, but neither was identified with it. If mistaken thinking interpreted the minister's activity by Levitical analogues to trace through the commemoration an identification with Christ's priestly action, to suggest that Christian ministry is sacerdotal, that needs correction from the NT, the relevant terms of which seem to be agreed in some ways between us. Tillard admits that this does something the NT does not do; it fills in the silence by the interplay of Scripture and tradition or 'the creativity of the community'. (Once again, the prior importance of the issue of Authority between our churches is illustrated.) Tillard thinks that the concern of the Reformers has been observed, of saying nothing that is not in Scripture, by saying *something* that is evidently not in Scripture, where Scripture silence is a warning, not an invitation. The Reformed and Anglican principle of *sola Scriptura* would be easily found in Articles 6 and 34, positively as to doctrine, negatively as to practice. Finally, Tillard undermines something of his contention that the priesthood of all believers is not exercised in the rite of the Last Supper, when (as noted above) he suggests that it does involve a 'sacrifice of thanksgiving'. Anglican writing on the Holy Communion has always believed this, together with self-offering, in response to what Christ's death means for us. But this association of the priestly body of the church in this rite of the Lord's Supper, with the service of its ministry, is together through the once-for-all sacrifice of the cross, unitedly to the throne of grace, from which all receive blessing by faith, and to which all come unitedly as members of the redeemed community. Neither Scripture

nor Anglican formularies, nor this kind of argument will support Tillard's irenic conclusion that 'our views on the sacerdotal function are not contrary'; nor even that 'they are not identical'. We do not begin here at all, and his programme for further elucidation should face squarely 'how far we are divided on the "sacerdotal" aspect'.

G. J. C. MARCHANT

WHY THE CHRISTIAN PRIESTHOOD IS MALE. *V. A. Demant*. Church Literature Association. 20 pp. £0.10. WOMEN PRIESTS? *E. L. Mascall*. Church Literature Association. 26 pp. £0.25.

The writers of both these booklets hold the clearly defined Catholic doctrine of priesthood: 'For the valid reception of the Sacrament of Orders it is necessary that the minister be a bishop and the recipient a baptised member of the male sex.'

Canon Demant admits that, while the meaning of a male priesthood can be expounded, a reason cannot be given. Nevertheless he finds support in the fact that monotheistic religions always have a male priesthood, that the Logos doctrine in Christianity is a masculine principle, and in the assertion that on anthropological grounds only men can rightly exercise a representative priesthood. Practical matters such as the dependence of a wife on her husband, the loneliness of the priesthood, and the possibility of a bi-sexual priesthood encouraging moral lapses finally clinch the argument.

Dr. Mascall is prepared to consider the possibility of women being commissioned to preach the word of God (as indeed they already are) but he suggests that they should not (cannot) be ordained to celebrate the Eucharist. The history of the debate is traced from 1962 to 1973, when the next meeting of the Anglican Consultative Council is due to take place, and the right of such a body to make any recommendation on the subject is seriously queried. Objections to the ordination of women are quoted from *Women and Holy Orders* (p. 25) and supported from the writings of C. S. Lewis and J. J. von Allmen; thus a high Anglican and a Calvinist are united in what is taken to be the fundamentally revealed and given character of the Christian religion on this matter. Dr. Mascall concludes that in a period of theological turbulence it is not legitimate that practical effect should be given to any revolutionary principle that may suggest itself.

Neither the presuppositions nor the arguments will impress evangelicals unless they are already so prejudiced that any arguments are better than none.

JOYCE BALDWIN

THE LANGUAGE OF SERIES 3. *David L. Frost*. Grove Books. 32 pp. £0.20.

It was a mad idea ever to start revising the liturgy. Mr. Frost is a member of the Commission. He begins with a quotation from Pope's great apocalyptic close of *The Dunciad*. If I might adapt another apocalyptic line from the same poet, I would say: 'Nothing is sacred now but anarchy.' But, of course, we have to be 'with it' and so those magnificent words 'erred and strayed from thy ways like lost sheep', which, industrial civilisation or not, everybody feels the force of, have to be replaced by the half-baked and unnourishing sterility of the new confession.

Mr. Frost first explains some of the, or perhaps only his, approach to the language of Series 3, then reports the Synod debate (and that was a shambles

indeed) and finally argues for the merits of Series 3. He confesses that, when the Commission sought to 'translate' the old into the new, they found themselves 'left with bare bones, stripped of imagery, lightened of ideas, with the beauty and emotive power of admittedly old-fashioned rhetorical structures and effects quite lost' (p. 8). He says that they aimed 'to put back the poetry' (p. 11) and he argues eloquently for sticking to the Bible. Later, he shows how the rejected Prayer of Humble Access was a tissue of biblical phrases. I am sorry to see it go, even though it was a bit flowery. The result shows the stupidity of leaving decisions of this kind to the wonders of the democratic process! But then whoever really believes you can 'put back the poetry'? It sounds like a kitchen recipe.

But what of the changes that have not taken place? There is still too much technical language ('magnify', 'inspiration of thy Holy Spirit', 'proceeds from'). There are even residual Cranmerisms such as 'confirm and strengthen'). The Prayer of Humble Access is riddled with archaisms ('this your table'; 'manifold and great'; 'so much as' for 'even'; 'whose nature is always to have mercy' for 'who are always ready to be merciful'; 'Grant us . . . so to eat' for 'Grant that we may eat' or even 'Permit us to eat'). There is the syntactical monstrosity (what Dr. Frost calls a 'knell-like refrain') of 'Lord have mercy'. On whom? At least we have got rid of 'Do not bring us to the test'. This came from ICET: the linguistic ineptitude of this body is even more apparent in the Nicene Creed. But perhaps the greatest folly of the new service is the anaemic word of administration, literally anaemic now that 'Drink this in remembrance that Christ's *blood* was shed for *thee*' has gone.

Series 3 is at least better than its two hybrid predecessors and as a modern version it is better also than one had dared to hope. Many of us, however, will prefer to stick to 1662, just as AV will outlast all its jostling latter-day successors.

ARTHUR POLLARD

EXORCISM: THE FINDINGS OF A COMMISSION CONVENED BY THE BISHOP OF EXETER. Edited by Dom Robert Petitpierre, O.S.B. SPCK. 58 pp. £0.50.

It is cheering that the Church of England should have so returned to the NT faith as to take demons seriously. Of course our Church is not yet committed to the Report, but at least Christians who encounter strange happenings have brief, though expensive, guidance here.

More than half the booklet gives advice and forms of service for disturbed people and places. The first part usefully discusses the NT and early Church experience, and this is followed by a description of likely causes of disturbances, e.g. spirit interference, imprinting of events on localities, and newly created psychic or magical forces.

I personally think the Report gives a good diagnosis. More discussion is needed on the recognition of exorcists by the Bishop, and evangelicals are likely to rely on the power of Jesus Christ without the additional use of holy water, oil, and salt.

J. STAFFORD WRIGHT

MYSTERIOUS BRITAIN. Janet & Colin Bord. Garnstone Press. 259 pp. £5.90.

A beautifully produced book, with well described photographs on almost every page. It suggests interpretations of sacred sites and monuments of earlier ages, tending towards occult, but not spiritualist, hypotheses rather

than to beliefs of standard archaeology. Thus from, say, 3000 BC for many centuries there were people who sensed earth radiations—not unlike water divining—and knew how to link their inner psychic capacities to them. In this way, for example, they could move enormous objects like standing stones by levitation.

From the Christian standpoint there is the interest of the Church having taken over pagan sites and holy wells, but there is also a link with the Exorcism Report, which refers to the reactivation of the energies latent in old sacred places. Exorcists have told me of lines of force linking sacred sites, and a chapter describes lines, or leys, which form these links across Britain.

Glastonbury naturally appears, but the zodiac superimposed on a map of the area has to have a phoenix, never a zodiacal sign, in place of Aquarius, regarded as so important today, in order to come out right.

The book may sound fanciful, but the authors are stimulating rather than dogmatic like some writers on similar themes. Even UFOs, which have a chapter, 'remain as elusive as ever' (p. 201). I noticed only one misprint, 'internment of the dead' (p. 70).
J. STAFFORD WRIGHT

TOOLS FOR EVANGELISM. Church Book Room Press. 1973. £0.40.

The Committee responsible for planning the National Study Week at Morecambe on 'Strategy for Evangelism' have decided against publishing a large report because it would be difficult to recapture 'Morcambe 1972' in print. Instead they have prepared a booklet containing some of the tools which were used and including a summing-up paper by John Stott, the Chairman.

In talking about 'Strategy for Evangelism' the place to begin is with the example of our Lord himself for the Incarnation, the Word of God in person is the model of all true Christian Communication. Three features of his ministry stand out as particularly relevant to the discussions which took place at Morcambe a year ago. First, he translated the mind of God clearly into the cultural media of the first century. The people heard him gladly. Secondly, he presented a clear example for his disciples to follow—the 'Way' as it came to be called. Thirdly, there was a heroic quality about Jesus which led men to leave all in their desire to identify both with him and the work he came to do. In short, Jesus shows us how to communicate the Gospel.

The Cross of our Lord is the 'what' of communication. The Fall led to an inevitable break in relationships. As Julian Charley points out in a useful article on the Biblical view of the City, the tower of Babel and the dispersion which followed upon its building are symbols of Man's pride and God's judgment upon it. The work of our Lord is to restore the community which has been destroyed through Man's self-sufficiency. The work of reconciliation is consummated in the Cross and Resurrection. 'The message is Jesus,' says John Stott in his summing up, 'the power is his Spirit and the agent is the church.'

The aim of the Morecambe Conference was to probe the missionary task of the local church in Britain today. *Tools for Evangelism* must be weighed against our Lord's own strategy and tactics.

Much encouragement is given in the booklet to the use of the modern media in communicating the Gospel. It is necessary, however, to raise a warning signal. Apart from the skill, time and expense involved in producing

modern aids, there is the further objection that whatever advantage may be gained in terms of creating and holding interest, there is the grave danger of encouraging passive viewers. The short-term tactical success of clever audiovisuals, presentations and lively Family Services is of little value if it does not promote a real understanding of the nature of the Body of Christ. The best tools recommended in the booklet are those which involve the viewers as participants. The best Christian communication is always person to person. The objective is always 'change' rather than 'persuasion'. To create a new image for the church today will of itself do no more than give it a new image!

In the summing up, John Stott welcomes the setting of objectives in the local church as a focus of a church's activity. Jesus himself, of course, had great expectations both for his disciples and for the church. He fostered these expectations by his example and by the way in which he taught and trained his disciples. Certainly one of the failures of the modern church is that we seem to have stopped expecting anything to happen. Much of the booklet is given over to some very practical suggestions for assessing a local situation and for instituting an evangelistic programme. The increasing rate of change in our culture highlights the importance of setting objectives and evaluating our success or failure in achieving them. Tom Houston of the Bible Society speaks of a 'generation flip' every four years. This exercise of working out a contemporary expression of the Gospel is not always a comfortable one for those who look back with absolute confidence to the old 'map' of the Bible. To match its reliability with the changing scenery around us is, however, an essential discipline well emphasised in the recommended 'tools'. In this, too, Jesus is our Master.

The final two points of the Chairman's summing up relate to the Christian's need to concentrate on the family and to recover 'a total concern'. In both areas Evangelicals show themselves to be ill at ease, and this is because of the traditional emphasis on the need for personal conversion and the vital necessity of helping the local church as the gathered community of the saints. In recent years, however, we have seen some Evangelicals moving away from the defensiveness of the past. No longer do all Evangelicals share the sectarian mentality which assumes that the only proper function of the local church and its members is to save souls. But this raises questions which cannot be avoided. How exactly does the recommended emphasis on family evangelism relate to the call for individual conversion? Alan Stibbs is quoted as saying 'that in missionary strategy the primary unit to be laboured with is the family'.

An even harder question relates to our Christian witness within society. The fact that our Lord not only taught but also cared compels us to treat seriously not only the missionary commission left to his followers but also the ministry of compassion. These ministries have always been seen to be complementary, but with an evangelistic motive. The report of the mini-conference on Industrial Areas looks for the recreation of our society and not simply individuals within it. The emphasis, in other words, is on an involvement with the major issues of our day as well as a concern for individual conversion. A tension is thus created in the overall aims of the local church, as many a pastor will bear witness. Nevertheless it was the compassion of Jesus which reached so many of his followers and it seems to me that at this point the credibility of the church is at stake. In these next few

years we need to hear more about the relationship between social action and evangelism.

The usefulness of *Tools for Evangelism* will doubtless lie for the reader in the excellent ideas and aids which are offered. The real question raised for me, however, lies constantly just below the surface; Evangelicals no longer want to be isolationist and defensive but are they quite so certain about what they are aiming to achieve? Even at the expense of unity, this question needs to be answered.

IAN D. BUNTING

PREACHING THE GOOD NEWS FOR MODERN MAN. *David A. MacLennan*. Collins. 129 pp. £1.75.

Dr. MacLennan was Professor of Practical and Pastoral Theology at Yale Divinity School. He gave the Warrack Lectures on Preaching at the University of Glasgow and Aberdeen. So we can judge where his deepest interests lie. He has his eye on the preacher, his problems and his opportunities. It is for them primarily that this book is intended, though its brief chapters—there are over 140 of them—could well be used by Christians of all sorts who want stimulus for their devotional thinking and their praying.

The book first appeared in America under the title *Preaching Values in Today's English Version*, and its American origins are obvious. The TEV has had phenomenal sales, almost seventeen million copies having been sold before the third anniversary of its publication. The clever line drawings by Mademoiselle Annie Vallotton must have done much towards the achievement of this success.

The chapters are so brief that none of them can pretend to exhaustive treatment of any passage nor to any great depth of theological exposition. But they may well act as incentives to devotion and as stimuli for thoughtful preaching; and if that is achieved a large part of the purpose of the book will have been fulfilled.

DONALD EBOR

PRAYER: A NEW ENCOUNTER. *Martin Thornton*. Hodder. 186 pp. £2.50.

'Back in 1959,' Martin Thornton says, 'I published a book called "Christian Proficiency", which was based firmly and blatantly on Dr. Mascal's *Christ, the Christian and the Church*. The present pastoral-theological experiment is based equally firmly and blatantly on John Macquarrie's *Principles of Christian Theology*.' The intention is admirable—that Christians in their devotions should take seriously the radical changes in theology even since 1959. For far too long the practice of the spiritual life has pursued its way on the basis of a theology which is simply assumed and often bears little relation to any 'orthodoxy' whatsoever. Anyone who has struggled through Pourrat's four-volume *La Spiritualité Chrétienne* will be aware of the massive theological assumptions he seems to make without even being aware of them. Neo-Platonism continues to ride triumphantly through books of devotions when elsewhere it can scarcely raise a cheer.

Dr. Thornton's book is divided into three sections, corresponding to the three sections of *Principles of Christian Theology*: first, a conspectus of the world; second, a scrutiny of our inward and spiritual life and third, a practical application to public and private prayer. I find the middle section the least satisfactory. It has to be read with Dr. Thornton's book in one hand and Dr. Macquarrie's book in the other and the method makes for obscurity.

But I applaud the attempt, I welcome the conversational and racy style, I am grateful for the many personal insights which the author shares with us and I congratulate him on capturing so exactly the mood of the contemporary Christian as he struggles with the long outmoded forms of traditional piety—'They have no use for pious exercises, timetables and the rest, they want to know God in simplicity, to see Christ in the world, to taste of the Spirit in everyday situations and in practical service.'

STUART LIVERPOOL

BOOK BRIEFS

Paperback

It is good to welcome a paperback edition of Anne Arnott's *Journey into Understanding* (Hodder, 227 pp., £0.60), which tells with sensitivity of the author's upbringing in a Brethren home. From Word Books come *New Man New World* (119 pp., £0.40) by Leighton Ford, the evangelist and brother-in-law of Billy Graham, and *Travelling Man* (176 pp., £0.50) by Dave Foster, which tells of the author's evangelistic adventures in Europe. *Why Didn't They Tell Me?* (Pickering & Inglis, 173 pp.) consists of answers to questions by father and son, Professor E. M. and Dr. D. A. Blaiklock. *Life at its Close* (CMF, 15 pp., £0.12) is a helpful booklet about death and dying by C. Gordon Scorer. Eileen Mitson has written a collection of meditations, poems and prayers round the theme of loneliness in *The Inside Room* (Lakeland, 126 pp., £0.30). From Scripture Union come *The Fortune Sellers* (223 pp., £0.45) in which Gary Wilburn deals from considerable experience in America with some of the problems of the occult. *God, Sex and You* (164 pp., £0.70) a down to earth book by a Canadian Christian psychiatrist M. O. Vincent, and *Tell it to Jesus* (95pp., £0.40) a collection of prayers for the five to eight group by Elspeth M. Stephenson. From the same house are two books of Bible studies, *Human Like Us* (95 pp., £0.40), 43 discussion outlines on Bible characters by Terence Kelshaw, and *How Come God?* (117 pp., £0.45), a series of studies in the book of Job by the American writer David M. Howard. Victory Press provides us with two books connected with missionary work, *For Such a Time* (125 pp., £0.50) is the centenary history of the Regions Beyond Missionary Union by Elizabeth Pritchard and in *William F. P. Burton* (160 pp., £0.60) Harold Womersley tells the story of a pioneer missionary in the Congo and early Pentecostal. They also supply Harry Foster's *Speaking Anonymously* (157 pp., £0.50), a series of studies of unnamed Bible characters. From *You Need Christ Crusade* come two booklets by Leith Samuel, *You Need Christ not Mormonism* (23 pp., £0.08) and *You Need Christ not Jehovah's Witnesses* (32 pp., £0.08). *The Path of Duty, The Path of Healing, The Path of Leadership, The Path of Service* (Hulton Educational, each 64 pp., £0.60) are attractively produced and illustrated books about biblical and later Christian heroes. For an older age group the same publisher provides *It's Up To You* by C. G. Martin (64 pp., £0.35) which illustrates the making of moral decisions. A *Catholic/Humanist Dialogue* edited by Paul Kurtz and Albert Dondeyne (Pemberton, 117 pp., £0.90) records papers given at a meeting in 1970 and commentary on them and reveals some limited areas of agreement.