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# Book Reviews

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**THE NEW INTERNATIONAL DICTIONARY OF THE CHRISTIAN CHURCH.** Edited by J. D. Douglas (with E. E. Cairns and J. E. Ruark). Zondervan & Paternoster, 1974. 1,074 pp. £10.00.

In welcoming this new Dictionary, a word of warm congratulation must be given to the editor, Dr. J. D. Douglas, already well-known for his editing *The New Bible Dictionary* and for his editorial connection with *Christianity Today*. He has gathered nearly two hundred contributors who include a number of well-known Evangelical scholars, drawn from all parts of the world but roughly divided in half between American and Canadian, and British, European, Australasian and others. There is a wide coverage of subjects, with a strong emphasis upon historical and biographical material, but with much on theological, ecclesiastical and missionary matters, together with references to important philosophical, and variant religious subjects. The biographical material is immensely wide-ranging, including not only the well-known characters of church history, but a lot of lesser-known ones beside. Protestant and Evangelical leaders, thinkers and writers in Europe and throughout the world are brought to light, including a very wide range of American notables, not only in the main-line churches but in the significant sects and groups in that fertile spawning ground of religious idiosyncrasy. There are good major articles: on the rise and spread of Christianity in various quarters of the world, each area treated separately; on Early Christian Archeology, Christian Architecture, Christian Art, Christian Music, Christian Education, Christian Journalism, Eastern Orthodoxy, Roman Catholicism, Vatican II, Bible Versions, Bible Manuscripts, the Old Testament, St. Paul, the Epistles, both Pauline and General, the Gospels; and a host of shorter but still useful and instructive ones on a variety of subjects as different as Sociology of Religion, Religious Mimicry, Jansenism, Form Criticism, Christmas and Beards. There are important theological articles particularly on God, on Jesus Christ, Christology, and the Holy Spirit, and shorter ones on themes such as Sin, Grace and Justification. Many of the articles have bibliographies for further reference and reading.

In the introduction the editor has given us insights into the aim and scope of the dictionary, fully aware of the many difficulties and pitfalls involved in such an undertaking. It seeks to steer a middle path between the academic

text-book and the popular introduction; it would wish to portray 'how colourful and exciting and many-faceted is our Christian record'; to give 'a renewed sense of history; an identification and feeling of fellowship with those who in David Livingstone's words, "worked when all was gloom", and most of all to convey appreciation of the priceless heritage which is ours in Christ'. As a volume produced under the auspices of the inter-denominational evangelicalism, such an aim is warmly to be commended, to serve that very constituency where the massive and splendid verdict of Christian history is so little known and often so slightly appreciated.

The editor rightly recognises that his task involved the unenviable task of apportioning space, and in a volume that has concentrated on biography, Missions, Music and Arts, Communities and Movements, something has had to give. The book itself of course will at once invite comparison with the *Oxford Dictionary of the Christian Church*, edited by the late Dr. F. L. Cross and now re-edited in a second edition, and itself a longer work by nearly another 500 pages. Clearly one great difference is that liturgiology and ecclesiology have had to be greatly curtailed in this new dictionary. That is not to say that there is a complete absence of subjects under these heads; indeed there are both separate articles and some gathered into larger ones. But clearly when a drastic selectivity is imposed the results that emerge are curious; thus, we have short articles on e.g. Matins, Lauds, Vespers, Compline, but not on Prime, Terce, Nones, Sext (or Little Hours): subjects as various as Manual, Breviary, Kontakion, Anamnesis, Ambrosian Rite, Mozarabic Rite, Missal, have no reference; we have a note on the Gregorian Sacramentary but not the Gelasian or Leonine; on the Black Mass, but not the Canon of the Mass; the Benedictus but not the Benedicite; the American Thanksgiving Day but not Harvest Thanksgiving Festivals in Britain. Other odd omissions occur in the general area of Christian ethics and spirituality: there are no articles on contrition or attrition, natural law, counsels of perfection, the virtues (cardinal or evangelical); while a large article on Asceticism, contains no reference to the quite different subject of Ascetical Theology, but rather, it is confused with Mystical Theology and treated (even worse) under Mysticism; surely a bad case of Protestant ignorance, and one which could have been avoided by even a glance at the *Oxford Dictionary of the Christian Church*.

It is also surely necessary to point out the omission in such a dictionary of any articles on subjects such as Christian Broadcasting and Christian Literature; or such a theological subject as Faith (having accepted that the limitations of the book have meant reduction on topics relating to philosophical theology and theologians, on the whole). It is remarkable that publications and broadcasting did not feature in the large article on Missions; but since the New Zealand author can write almost six columns with only a dismissive aside about CMS, another about T. Bray (with an asterisk to find out about SPCK) and nothing at all about SAMS, CMJ, CCCS, BCMS, SPG, UMCA, it is perhaps not surprising that he does not notice the effect of broadcasting the Gospel, even when in a last paragraph he refers to closed lands. This kind of oneness to the point of distortion is paralleled in some articles that reflect an almost wholly Americanised stance; as for example that on Sociology of Religion. True, Troeltsch, Weber, Durkheim are referred to in just so many words but the article leaves the reader in no doubt that it is in the States where it all happens—including a mix-up with Rauschenbusch's

Social Gospel. It is clear therefore that the bibliography will have no reference to the important writings of David Martin, Peter Berger or Bryan Wilson. Other general articles that may call for some comment would be for greater clarity in that on Scholasticism, in which the material is so handled as not really to clarify the true nature of the subject, in its dialectical rationalism, in both pre-Reformation and post-Reformation examples. And in Mr. Carson's excellent article on Roman Catholicism, it would have been good to have had a reference to at least one of the ARCIC texts; but perhaps he had to get his copy in too early.

But all in all, the buyer of this dictionary will get his money's worth, especially these days. He will not find everything in it by any means, and to that extent it goes side by side with the Oxford Dictionary, not instead of it. The blurb on the dust-cover overstates the truth when it claims: 'Nothing comparable, either in the amount of material or the variety of contributors has been available before.' But it is well worth going without other good things to obtain this one.

G. J. C. MARCHANT

**WHAT THE BIBLE SAYS: A SYSTEMATIC GUIDE TO BIBLICAL DOCTRINES.** Edited by Lewis Drummond. Marshall, Morgan & Scott, 1974. 201 pp. £3.00.

If the title rings a distant bell, it was so intended. *What the Bible Says* is a present-day version of R. A. Torrey's classic *What the Bible Teaches*, first published at the turn of the century and, *rara avis*, still in print. The present volume is not intended to replace Torrey, though it is compiled on somewhat similar lines. Seven contributors, with strong ties to Spurgeon's College, London, have combined to produce a popular compendium of Bible teaching in three major divisions. The first deals with God and his nature, the Trinity, the person and work of Christ, and the Holy Spirit; the second covers man, sin, and salvation, man's relationship to God, and his future destiny; the third, on the church and its service, includes sections on spiritual warfare and the church's resources—the Word of God, the power of the Spirit, and angels. Drummond invites us to work harder than Torrey. Torrey spells out propositions to be deduced from specific texts, which he writes out in full, whereas Drummond outlines the teaching, quotes the biblical references, and then leaves the reader to look up chapter and verse for himself. A helpfully detailed table of contents running to 400 items and a 90% complete index of some 4,000 Scripture references together make it easy to look up virtually any doctrinal topic. As the preface concedes, Torrey still has his place. But this modernised presentation will be appreciated, particularly perhaps by a new Christian hungry for a clear systematic guide to what the Bible teaches.

NORMAN HILLYER

**THE BOOKS OF THE OLD TESTAMENT: OLD TESTAMENT INTRODUCTION 2, TEF STUDY GUIDE 10.** David F. Hinson. SPCK, 1974. 150 pp. £1.50.

This book has the rare merit of simplicity without condescension. The writer, having taught theological students whose first language was not English, sees the value of short sentences, basic vocabulary, and, where necessary, explanations of technical terms.

After an introduction to the text and versions the student is taken through the Old Testament in the Hebrew order: Law, Prophets, Writings. Many people come to such a study with a childlike belief in, for example, the

Mosaic authorship of the Pentateuch, and the author poses eight questions which would have to be satisfactorily answered before such a view could be sustained. The different strands found in the *Torah* are illustrated, and the final compilation dated in the fourth century. Two pages of questions for review, study and discussion follow.

The views presented of background, date and authorship are those 'generally accepted', and occasionally more than one point of view is given. Anyone preparing to begin a course in RE or theology would benefit by working through this book, and especially by answering the questions. These range from the purely factual to present-day application in realms such as pastoral care of the suffering, mixed marriages, expectations from lay Christians, as these are raised by the text.

The lay out and printing are of a high standard, and a map and archaeological illustrations add to the appeal of the book. A time chart, key to the study suggestions, Bible references and a subject index complete the volume.

JOYCE BALDWIN

DEUTERONOMY (Tyndale Old Testament Commentaries). *J. A. Thompson*. IVP, 1974. 320 pp. £2.30 (£1.95 paperback).

Dr. Thompson has gone a long way towards meeting the need for a scholarly commentary on Deuteronomy, which will be eminently suitable for undergraduate students. Its price is most attractive. An introduction of some 70 pages discusses the main literary characteristics of Deuteronomy, and its main critical problems, with full reference to older and more recent scholarship. The commentary explains the text from linguistic, social, historical and theological angles. Twenty pages of the introduction are devoted to the question of authorship, and four main views, ranging from that of Mosaic authorship to that of post-exilic authorship are considered, together with their respective strengths and weaknesses. Dr. Thompson is always fair and never dogmatic in this discussion. Nevertheless, he takes the position that 'the book is based firmly on the historical figure of Moses and in some way or other enshrines words which he spoke to Israel in Moab', while allowing that it is impossible to say 'what the exact form of the addresses of Moses may have been'. Editorial processes brought the book to its present form, probably in the period of the united monarchy (pp. 67-68). On the subject of the central sanctuary, it is argued that the whole book presents the ideal of a central sanctuary, 'feasible and capable of operation in the days of Moses, impossible to maintain from the days of the conquest onwards though not forgotten by reformers such as Asa, Hezekiah and Josiah, but never realised till post-exilic times' (p. 41).

In the commentary, any idea that Deuteronomy might contain 7th century or post-exilic material is ruled out. Possible references to exile (Deut. 29:28) refer not to the Babylonian exile, but to the ever-present threat of exile throughout Israel's history. Again, reference to the king (Deut. 17:14-20) 'need not necessarily reflect the days of Israel's kings. The apparent criticism of the kingly office could equally well be directed against Near Eastern kings in general' (p. 45, 204ff.). That Dr. Thompson would presumably have no objection *in principle* to the view that Deuteronomy contains 7th century or post-exilic material, if this material were an attempt to be faithful to Mosaic teaching, would appear to be indicated from the argument that differences in wording between the Book of the Covenant

(Exod. 20:22-23:19) and the laws in Deuteronomy imply a period of development. 'Such a view does not destroy the idea of an ultimate Mosaic authority for the practices that appear under his name in Deuteronomy. Principles, even if they were expressed in a precise way in the form of laws formulated by Moses for his age, would need to be adapted to a later age' (p. 30). One wishes to ask about this, why Mosaic teaching could not have been reformulated in the 7th or 6th centuries. Treatment of some of the book along these lines would have helped to avoid the suspicion that the interpretation of passages such as 17:14-20 and 29:28 is really special pleading. It must also be observed that in spite of his excellent discussion of the problems of authorship of Deuteronomy, Dr. Thompson states, rather than argues in detail for, his own position, which has to rest on such vague statements as 'in some way or other' Deuteronomy 'enshrines' words which Moses spoke in Moab.

However, these observations must not detract from the merits of this commentary. It is fair, informed and comprehensive. Users who do not accept Dr. Thompson's overall position will nonetheless find much valuable material in it, and it deserves wide use.

J. W. ROGERSON

**EZEKIEL** (Cambridge Bible Commentary). *Keith W. Carley*. CUP, 1974. 331 pp. £5.40 (£2.20 paperback).

This is a useful addition to this rapidly growing series of commentaries, and conforms to the established pattern. Within the necessarily severe limitations of the series, the writer has provided a lucid, judicious and informative commentary, though one might wish that at least the brief introduction and the two pages at the end summarising Ezekiel's message might have been expanded.

The writer is a lecturer in Papua New Guinea, and draws from his experience there to illustrate the mysterious movements of Ezekiel 'in the spirit' between Babylon and Jerusalem. He approaches the text in the conviction that 'in the book of Ezekiel there is preserved not the words of one man alone, but evidence of the response to, and continuing exposition of, his words within a living community'. Unfortunately however space sometimes precludes adequate explanation of the grounds for identification of secondary material. Mr. Carley's discussion of unfulfilled prophecies on p. 199 is also of interest: 'Clearly the question of the literal fulfilment of prophecy was not as crucial for the prophet as it has become for some people who hold that the truth and value of the Bible hangs upon it.' Nor is he always persuaded of the rightness of the NEB interpretation, though he offers a fair discussion of the evidence (e.g. on 37:16-17).

Perhaps the most welcome feature of the commentary is the provision of a number of lucid and succinct background notes on themes of wider significance in the Old Testament. An example may be found in the discussion of the problem of false prophecy in the note on 13:1-9. This is altogether a welcome commentary.

A. GELSTON

**THE MEANING OF *BAMA* IN THE OLD TESTAMENT**. *Patrick H. Vaughan*. CUP, 1974. 90 pp. £2.25.

This, the third monograph in a series initiated by the Society for Old Testament Study, is a technical treatment of the word *bama*, generally a cultic term and customarily rendered 'high place'. Mr. Vaughan provides a very

thorough etymological and textual study, making full use of current archaeological evidence.

Examination of the use of the word in Hebrew, in association with comparable words in Ugaritic and Akkadian, reveals a topographical sense ('hillsides'), an anatomical sense ('backs'), and the familiar cultic sense ('cultic platform' or more loosely 'sanctuary'). The author discovers no etymological connection between the cultic and secular senses, suspecting that the cultic connotations derive from the mythological idea of Yahweh's treading the 'high places of the earth'. A particularly useful feature of the book is the persuasive critique of Albright's speculative association of *bāmā* with burial customs.

From the archaeological point of view two types of cultic platform are deemed to qualify as *bamoth*, the truncated cones of appreciable height, as discovered for example at Megiddo, and the low rectangular installations, possibly with an altar on top, as at Shechem.

Overall this is a well produced and well documented consideration of the subject, though its appeal is bound to be limited to those with technical and specialised interests.

P. J. BUDD

NEW TESTAMENT CHRISTIANITY FOR AFRICA AND THE WORLD: ESSAYS IN HONOUR OF HARRY SAWYERR. *Edited by Mark E. Glasswell and Edward W. Fasholé-Luke.* SPCK, 1974. 221 pp. £5.95.

These eighteen essays reflect the wide range of Canon Sawyer's interests, from New Testament studies through church history (with a missionary angle) to his chief concern, the African contribution to theology. They therefore display all the rich diversity which makes a *Festschrift* a reviewer's nightmare! I can merely mention some of the highlights.

Nils Dahl, in a wide-ranging discussion of nations in the New Testament, places a needed question-mark against the propriety of nationalism in a Christian context. The redoubtable trio of Barrett, Moule and Cranfield provide typically careful and suggestive exegesis respectively of Paul's Areopagus speech (emphasising how it is angled to a Stoic and Epicurean audience), of selected themes in Paul's letters (to bring out the consistency of his thought), and of Christian freedom according to Romans 8:2. Max Warren explains the rise of pan-Anglicanism (which he apparently regards as a 'good thing'). Andrew Walls documents the problems of missionary recruitment in the early nineteenth century.

So far there is hardly any reference specifically to Africa. The last six essays redress the balance (though surprisingly only three of the contributors are Africans). Outstanding are those by Harold Turner, showing how much the study of independent Christianity in Africa has to teach the churches of the West about neglected aspects of the faith, and by Kwesi Dickson, surveying progress made so far towards a *Theologia Africana*, with a welcome reminder of the importance of a firm biblical base for any Christian theology. Edward Fasholé-Luke concludes the volume with a controversial plea for a Christian acceptance of the validity of ancestor veneration, justifying prayers for the dead in an African context.

A mixed bag, both in subject-matter and in importance. But, as the first *Festschrift* for an African theologian, a very welcome gesture.

R. T. FRANCE

LUKE: AN INTRODUCTION AND COMMENTARY. Tyndale New Testament Commentaries. *Leon Morris*. IVP, 1974. 350 pp. £2.50 (£2.00 paperback).

We have waited long and eagerly for this last volume of the Tyndale New Testament Commentaries, and we are not disappointed. Leon Morris, who has contributed three earlier volumes to the series, has crowned it with what is to my mind the best of them all.

Earlier Tyndale volumes on the Gospels have suffered from two major failings—an insufficient sensitiveness to currents of modern criticism, and a severe shortage of space. Both are remedied here.

The introduction is not massive, but deals very adequately with the essential points. The sections on date (early sixties), authorship (Luke!) and language produce no surprises, but summarise the standard arguments helpfully. A 13-page discussion of the Synoptic Problem could hardly be bettered in the space available. But the most important section, as modern discussion demands, is on Luke the Theologian. Form- and redaction-criticism are very sanely discussed (though a tendency to lump 'the Form Critics' together as radical sceptics suggests an unnecessarily negative verdict on form-criticism as such), and Luke's ability to write with a theological aim without necessarily getting his history and geography wrong is briefly defended. Then comes a survey of Luke's major themes, including not only the traditional emphases on the Holy Spirit, women, Gentiles, etc., but also a rejection of recent views of Luke's lack of interest in eschatology and his 'early catholicism' (though the discussion of these points, particularly the latter, is too brief to convince any but the already persuaded).

The generous space allocated to this volume allows a full verse-by-verse commentary, much more convenient for reference than the general expositions and 'Additional Notes' of the Matthew and John volumes. The emphasis is, rightly, on exegesis. The academic will not find the critical detail he needs, nor the preacher a ready-made sermon; those are not the purposes of the series. But I know no better guide to an intelligent grasp of Luke's Gospel, both in its details and in its 'profoundly theological purpose'.

R. T. FRANCE

JESUS AND THE GOSPEL: Vol. 2. *Pierre Benoit*. Darton, Longman & Todd, 1974. 185 pp. £4.00.

Complaining noises first. The title suited Professor Benoit's earlier volume. But volume 2 consists of three articles on Pauline theology and five on primitive Christianity. All the papers in the present collection appeared in French between 1938 and 1956, were reprinted in *Exégèse et Théologie* in 1961, yet remain unrevised despite on-going scholarship of anything from twenty to forty years. The price, even for today, is regrettable, and the continued absence of indices, as noted on vol. 1 (*The Churchman* 87, Summer 1973), to be lamented—for here is a little more translated Benoit made accessible to a wider readership. For those aware of the careful scholarship of the Roman Catholic Director of the Ecole Biblique in Jerusalem, this last is a large plus. The Pauline articles are on (1) law and cross (mainly Romans 7); (2) omitting *huiiothesian* from Romans 8:23; and (3) the body of Christ in the captivity epistles. The other contributions discuss (4) the linking summaries in Acts 2, 4, and 5, seen as later editorial interpolations; (5) the basis of the Apostles' Creed in New Testament preaching and confessions; (6)



support for Peter's primacy (Benoit's reactions to Lutheran Roman Catholic accord in *Peter in the New Testament*, 1973, would have been interesting); (7, 8) two gracious but firm critiques of Cullmann's *Saint Pierre: Disciple-Apôtre-Martyr* (1952) and *La Tradition, Problème exégétique, historique et théologique* (1953). Unrevised Benoit is better than none. But why unrevised? Publishing dated material reflects too little credit upon a scholar of this stature.

NORMAN HILLYER

ROMANS: EXPOSITION OF 8:5-17: THE SONS OF GOD. *D. M. Lloyd-Jones*. Banner of Truth, 1974. 438 pp. £2.75.

The fifth instalment in Dr. Lloyd-Jones' rightly renowned series covers less of Romans than any of the previous volumes, and yet is the longest to date. This fact reflects the preacher's interest in verses 14-16 in particular; well over half the book is devoted to the exposition of these verses, giving a massive yet compelling statement of a theology of assurance less familiar to modern Evangelicals than to their predecessors over a period of three hundred years. Rejecting firmly (and convincingly) 'perfectionist' teaching of all varieties, Dr. Lloyd-Jones maintains that verses 14-16 describe successive stages of assurance, given to some but not all believers by the sovereign work of the Spirit. It is a treat to find assurance thus reinstated (instead of sanctification) as the principal theme of chapter 8. We might, however, question whether Paul was really thinking of such experiences as are here suggested. In addition, the 'preparationist' theology which Dr. Lloyd-Jones finds in chapter 7 (for which, see the review in *The Churchman*, vol. 88, no. 3, p. 215) continues to make its presence felt. 8:11, for instance, is never seen as the 'answer' to 7:24, and the structure of 8:1-11 suffers (in my judgment) accordingly; and I am not persuaded that 15a refers to the Holy Spirit performing a necessary pre-conversion work of 'bondage'. But these comments should not obscure the fact that here is scholarly Biblical preaching at its best. The book has a grandeur and power worthy of its subject.

Two misprints caught the eye. 'Scougl's' (p. 157) and 'srrictly' (p. 312).

N. T. WRIGHT

SETBACK AND RECOVERY. *John Foster*. SPCK, 1974. 202 pp. £1.50.

Covering the 'thousand years of uncertainty' from AD 500, this is the middle instalment of a three-part church history course, itself one of a series sponsored by the Theological Education Fund with particular reference to the needs of various overseas areas. Since the teaching of history in the latter usually keeps to traditional chronological lines, it was felt best to maintain that practice here.

Each of the twelve chapters provides a brief survey with illustration and map or chart, followed by (1) word studies to test the reader's understanding of technical or special terms used; (2) review questions to check his grasp of ideas discussed and facts presented; (3) questions for study, research and discussion so that history may be seen from every angle as a living relevant subject. While a key is appended, it imaginatively indicates not answers but where answers can be found in the text. An index includes all the main topics, people and places.

Only a scholar of John Foster's versatility, precision and lucidity could have brought out from both the minutiae and the obscurity of the Middle Ages all

these salient and fascinating features that will catch the eye and whet the appetite of teacher and student alike. Professor Foster, who held the chair of ecclesiastical history in Glasgow University for two decades from 1949, and who wrote also the early church history volume for this course (published 1972) died soon after this present publication went to the printer. No final volume could have been more characteristic of the admirable way he taught his subject to successive generations of Scottish students.

J. D. DOUGLAS

TEN THOUSAND SAINTS. *Hubert Butler*. Wellbrook Press, 1974. 334 pp. £3.25.

This book is a scholarly attempt to make credible the improbable. As the author himself puts it: 'though I have never, since I was a boy, believed [the saints] were real people, they are nearest to me, and hence dearest' (p. 13). In an attractive mixture of legend, based in some cases on fact, a large number of names are here examined, many having connexions far beyond Ireland, especially in Scotland, Wales, and France. Were these saints the ancestors of half-forgotten tribes? This, and many other questions are aired. Likening himself to a jigsaw addict, the author works hard at trying to fit the scattered pieces (in this case the saints) into their appropriate places in the puzzle of their tribal ancestors. The work of archaeologists is taken into account, but Butler comes back to the argument that the saints were a Christian by-product of the dying art of ancestor-worship. Of this, the Irish were supreme practitioners.

This is all clearly a labour of love; it is unfortunate that there is no index, but for those looking for the obscure saints to which some churches, especially in the west country, are dedicated, here is provided a great deal of information. Thanks are due to the author for his researches, which may well stimulate a renewed interest in Irish hagiology. COLLISS DAVIES

THE LEARNED DOCTOR WILLIAM AMES. *K. L. Sprunger*. University of Illinois, 1974. 289 pp. \$7.50.

Professor Sprunger of Bethel College has filled an important gap in seventeenth century historical theology. Ames has long been recognised as a key figure in the harsher type of Puritan federal theology, and yet there has till this book been no significant study of Ames in English for years. The book's subtitle *The Dutch Backgrounds of English and American Puritanism* shows the importance of Dutch influence, for Ames had fled to Holland when Cambridge could no longer hold him. Ames called himself a Puritan 'of the rigidest sort', and that really means the sort of scholasticised Puritanism which has recently re-emerged in some Free Church circles in Britain. Certainly Ames held the common Puritan concern for a purified church, personal godliness, and the supreme authority of Scripture, but whereas Cartwright had tacked on Presbyterianism as part of the programme, Ames (taking his line from Bradshaw) tacked on Congregationalism. To those who stand in a broader Reformed tradition, as *The Churchman* does, this development is a sad warning about what happens when a real concern for biblical authority develops into biblicism or attempts to prove every conceivable thing from the Bible. Ames refuted the Arminians, and struggled against the excesses of Laudianism without success in England at any rate in his lifetime. He was widely read in New England. Ames was a learned

man, and had embraced philosophical Ramism, and yet one cannot help regretting that his Puritanism had turned off the main road down a side track which turned into a blind alley. It was a multiplicity of such developments that contributed to Puritanism's ultimate defeat and the Restoration Settlement. Sprunger has given us an admirable and sympathetic theological biography of Ames, and for that serious students will be grateful.

G. E. DUFFIELD

**THE IMPROBABLE PURITAN: A LIFE OF BULSTRODE WHITELOCKE 1605-1675.** *Ruth Spalding.* Faber & Faber, 1975. 318 pp. £4.50.

Whitelocke most often achieves mention in history books as Cromwell's ambassador to Sweden, who negotiated a highly successful treaty of friendship and commerce. He won the confidence of the young Queen Christina and succeeded by his bearing in dispelling the impression, sedulously propagated by Royalist exiles, that all Commonwealth men were uncouth and bloodthirsty. Yet as Miss Spalding demonstrates in this highly readable book he had three distinguished careers: 'first as a writer, historian and chronicler of his times, second as a Parliamentarian and third as a lawyer.' She throws light on them all, skilfully using a mass of private papers, some of them unearthed by herself. It seems almost churlish to mention the only two unsatisfactory features of this excellent biography.

One is the implication of the title. Whitelocke's improbability as a Puritan is found in his style of living, his courtly manners and his love of music. But as these were shared by many of his class who shared his convictions, as Percy Scholes pointed out years ago in his massive study *The Puritans and Music*, and Whitelocke is improbable only in relation to a caricature of popular Puritanism. In many ways he exemplified the ideals and values of Puritanism: in his intellectual integrity, his capacity for hard work, his secure domestic affections, and a gusto for living that he displayed almost to the end.

My other criticism is that whilst we are given a lively and illuminating account of Whitelocke's professional, political, social and domestic life, we learn nothing of his spiritual development and very little of his religious position. As a lifelong diarist it seems improbable that he wrote nothing whatever about his devotional life, and I should have valued some reference to this to complete what is almost a fully rounded portrait. Perhaps we shall get it in Miss Spalding's promised edition of his diary; the present volume has certainly whetted at least one reader's appetite for this. Meanwhile she has given us a sympathetic portrayal of one who was close to the centres of power for twenty years, and which shows why he was trusted and consulted by three monarchs, by Cromwell, and by many leading figures on both sides from the beginning of the Civil War until the Restoration. OWEN C. WATKINS

**INDIA AND THE LATIN CAPTIVITY OF THE CHURCH.** *Robin H. S. Boyd.* CUP, 1974. 151 pp. £3.40.

On the short list of those who have taken seriously the problem of theology in India the name of Dr. Robin Boyd stands deservedly high. But I am not sure that this little book will enhance his reputation. It seems to me that he tries to deal with too many things in short compass, and allows himself too readily to be deflected from his main theme to secondary issues; some of the generalisations will not stand up to careful analysis. As I have some animad-

versions to make, let me start by saying that there is much in the book which is excellent and new. In chapter 8 Dr. Boyd has introduced me to an important Indian Christian thinker, Dhanjibai Fakirbhai, of whom I had not so much as even heard.

Now for some criticisms. This is very much a Presbyterian book for Presbyterians. Dr. Boyd just mentions in passing that in Germany (and he could have added Holland and the Scandinavian countries), the theological vocabulary has been much less latinised than in the English-speaking world. But he nowhere recognises the immense liberation that came to Anglican theology in the sixteenth and again in the nineteenth centuries through the rediscovery of the great Greek tradition in theology. For him F. D. Maurice and Bishop Westcott and William Temple have prophesied in vain.

Christian thinkers, from the apostle Paul on, have had largely to create a new vocabulary, because they were dealing with new things. May this not be true also of India? Many Indian Christians feel that the term *avatar* cannot be used of the incarnation of God in Christ, because it seems to exclude precisely that which the Athanasian Creed pointedly calls 'the taking of the manhood into God'.

Every encouragement must be given to Indian Christians to be themselves, and to think in Indian style. But Dr. Boyd hardly deals with the problem that, the more clearly Hindus understand the Gospel, the more likely they are to reject it. The two doctrines which seem wholly unacceptable to them are the forgiveness of sins and the church as the elect body. I think that Dr. Boyd would agree with me, but he does not seem to me to have made it quite clear that in India as elsewhere the Gospel is repulsive to the natural man. The vast majority of Christians in India are simple Bible-loving folk, who have never worried very much about the Westminster Confession or the Thirty-nine Articles or the Augustana. The *biblical* imprint on Indian Christianity is much deeper than the reader of this book would readily divine. It never occurs to the ordinary Indian Christian that his is a foreign religion.

Dr. Boyd writes from the perspective of Western India. Again and again I have found myself saying, 'But it is not really like that at all', either in Kerala where the Christian church has existed for more than fifteen hundred years, or in Tamil-land which I know so well, and where the church has struck deeper roots than in most other parts of India. India is not one but many. I would be inclined to change the title of the book to *The Sanskrit Captivity of the Indian Church*. One of the most remarkable processes to be observed in India today is the recovery of selfhood by the hundred million Dravidians of the South. This is bound in the end profoundly to affect Indian Christian theology. One result may be our deliverance from the Sanskrit captivity into which we were led originally by no less a person than Robert de Nobili. Dr. Boyd does not mention the notable book of Fr. Mariasusai Dhavamony, S. J., *The Love of God in the Saiva Siddhanta*. It is just the fact that we have in Tamil a very ancient word *arul*, which can be used in almost all the senses of the word *charis* in the New Testament. Why did our forefathers lead us astray by using instead Sanskrit terms which are wholly alien to the southern mind? We see already the signs of a great liberation, in the areas where the majority of Indian Christians are to be found.

If I have been disappointed in this book, this is only because I hold Dr. Boyd in such high esteem as a Christian thinker and a friend of India, and

perhaps I have set my expectations unreasonably high. So let me end as I began with praise. Dr. Boyd is a devout and humble Christian and the aim of his writing is the exaltation of Christ. This cannot be said of all of those who have embarked on the perilous seas of Christian theology in India.

STEPHEN NEILL

**THE RELIGION OF ISAAC NEWTON.** *F. E. Manuel.* Clarendon Press: OUP, 1974. 141 pp. £3.50.

Isaac Newton, the scientist, President of the Royal Society, is famed for his discovery of the binomial theorem, and for his work on gravitation and optics. His religious position, however, has received far less attention, and in these Fremantle lectures, delivered at Oxford in 1973, Professor Manuel deals in detail with this aspect of Newton's thought, using as his chief sources manuscripts from the Jewish National Library at Jerusalem.

As a posthumous child, Newton, so the author maintains, was deeply influenced by the concept of the Fatherhood of God, believing himself destined to unveil the ultimate truth concerning God's creation, the work of his Father in heaven. This emphasis caused J. M. Keynes to argue that Newton was a 'Judaic monotheist' and an anti-Trinitarian, since neither love, grace nor mercy play a significant role in his writings. Commencing with a religious-scientific world-view, Newton's position changed as his studies proceeded. He became increasingly convinced that science and its uses, while divinely ordered, could never be insulated from the surrounding world. But nothing must derogate from the absolute dominion of God the Father; hence Newton's condemnation of the Platonists and Gnostics, and his refusal to be trapped by the subtleties of Leibniz. He was fascinated by prophetic interpretation, especially by the books of Daniel and the Apocalypse, and even here, his systematic mind reveals the same search for unity and simplicity as he had applied to his scientific studies. Two appendices from the Jerusalem manuscripts illustrate Newton's method of scriptural interpretation in framing conjectures on the world to come. While missing the warmth of the Christian revelation of love and joy, this study of Newton's religion discloses his reverence for a God revealed in His creation. This may not be the full Christian gospel, but at least it echoes the approach of Paul on Mars hill.

COLLISS DAVIES

**PETER BROWNE: PROVOST, BISHOP, METAPHYSICIAN.** *A. R. Winnett.* SPCK, 1974. 260 pp. £4.95.

This book, the biography of an unduly neglected Irish bishop, is sadly the last to be published under the sponsorship of the Church Historical Society, and well worthy of its final imprimatur. Toland's *Christianity not mysterious* (1696), whose rationalism left no room for faith, and who subjected all revelation to the test of reason, virtually eliminated the supernatural from Christianity. Browne's *Letter in answer*, though an able defence of orthodoxy, included a personal attack on Toland which was resented. But this book led to his appointment by Narcissus Marsh, Archbishop of Dublin, as Provost of Trinity College, Dublin, in 1699, at the early age of about thirty-five. He proved an able and successful Provost, and the college grew in numbers and reputation under his leadership. In 1710 he became Bishop of Cork, with the support of the English Bench, notably Archbishop John Sharp of York, though not without some opposition from Irish clergy, Swift being

one of the disappointed candidates. Practical charity and spiritual zeal characterised his episcopate, though at times he was involved in controversy; suspected as a Jacobite, opposed to 'health drinking in remembrance of the dead' (a reference to the popularity of King William III), and to health drinking in general, Browne unfortunately lacked a sense of humour which might have given him a more adequate sense of proportion.

It is as a metaphysician that he will best be remembered. Despite being overshadowed by George Berkeley, his contribution to understanding the manner of our knowledge of transcendent being, the nature of religious language, and the place of analogy are well worth recalling in the context of modern study into the philosophy of religion and the present problems of communication. Dr. Winnett is to be congratulated on this scholarly work.

COLLISS DAVIES

**SHAFTESBURY: THE SEVENTEENTH EARL 1801-1885.** *Georgina Battiscombe*. Constable, 1974. 365 pp. £5.25.

That great Christian, Lord Shaftesbury, left a large correspondence but in the ninety years since his death much of it has disappeared. Mrs. Battiscombe makes excellent use of the volumes of his manuscript Diary, and has unearthed a number of other manuscripts, and on this comparatively small yet vital primary base has built a strong biography.

As readers of *John Keble* and *Queen Alexandra* will know, she writes extremely well with considerable power of exposition of complex issues, lightened with occasional gentle irony which helps the story along but never is cruel. She has a sure hold on the political and social history of Shaftesbury's times. Her carefully researched study of his chief reforming causes entirely replaces J. L. and Barbara Hammond, though any replacement of Hodder's official life by a really definitive biography must await the discovery of more manuscript material, if it still exists.

Unlike the Hammonds, Mrs. Battiscombe is a Christian. They deplored Shaftesbury's religion as a weakness or a handicap; she, in contrast, thoroughly sympathises with his desire that climbing boys or mine children should be rescued not only in body but in soul. She is, however, an Anglo-Catholic for whom Evangelicalism is a somewhat strange territory which she tries hard to understand. This limits her chapters on Shaftesbury's religion but does not invalidate them, and in certain areas, such as his fight, in alliance with Cousin Pusey himself, against 'High' critics (as he called them) she has most valuable insights.

Mrs. Battiscombe's book raises, for the informed and discerning, important questions about Shaftesbury, who evidently was a far more complex character than has been realised. He was marred by his wretched childhood more than he knew; but Mrs. Battiscombe explores how far he was actually neglected and ill-treated (it is nice, incidentally, to read that his 'fiend' of a mother saw the light and was converted in old age). Then, about the story that his concern for the poor began on Harrow Hill: apparently this hardly fits the chronology. Then, the Diary: although, as Mrs. Battiscombe says, a totally secret 'safety-valve' must be taken with a pinch of salt, she offers evidence that he sometimes harboured spiritual arrogance, and hatred for opponents, although never displaying either.

In reading this absorbing book I realised afresh how little is really known yet about Evangelicalism *circa* 1830-1850. Why exactly did its apparently

obvious younger leaders such as 'Soapy Sam' and Gladstone move away while young Lord Ashley, with none of their Evangelical background but from the same Oxford period, become the new William Wilberforce, if narrower in religion and politics? And why did Evangelicalism at the height of its apparent success in the nation run out of steam? The 'Shaftesbury Bishops' were a poor lot, and as this book neatly remarks, they didn't even stay alive.

It was D. L. Moody who revived the Evangelicals, so I could have wished Mrs. Battiscombe had not chosen to omit Shaftesbury's reaction—caution, then puzzlement, then whole-hearted support. However, selection is any author's headache, and her primary purpose is political and social, a purpose eminently achieved.

JOHN POLLOCK

**FAITH AT THE FRONTIERS: ANGLICAN EVANGELICALS AND THEIR COUNTRYMEN OVERSEAS.** *Brian Underwood.* Commonwealth and Continental Church Society, 1974. 134 pp.

The Commonwealth and Continental Church Society (the one-time 'Col and Con') is familiar enough as a name, but this history of it comes as a revelation; few know its origins and the astonishing and noble scope of its operations during the past 150 years.

It arose in 1823 from Evangelical concern for the education of children of the English cod fishers of Newfoundland, and spread into Canada. In 1835 a Colonial Schools Society began separately with an eye primarily to Australia and in 1851 the two bodies joined. The aim now was to bring the Gospel, and Anglican pastoral care, to adults and children wherever emigrants were pushing forward the frontiers of the British Empire. Soon a responsibility for the numerous English-speaking residents or transients on the continent of Europe led to the founding of the chaplaincies which remain, perhaps, the best known to the general public, although historically the far-flung Canadian operations were probably the Society's largest.

Mr. Underwood, a chaplain in France, has researched thoroughly and set his account within the context of changing times. Though short, his book is solid and if he makes no concessions to bedside reading by way of anecdotes or character sketches, he provides a valuable record of a great concern which has remained true to the Anglican Evangelical vision of its founders, and to the needs of each generation of those to whom it ministers.

JOHN POLLOCK

**FATHER AND SON: A STUDY OF TWO TEMPERAMENTS.** *Edmund Gosse,* edited by *James Hepburn.* OUP, 1974. 192 pp. £4.95.

This review is of a new edition of a 'classic' of English literature first published in 1907 and since then rarely out of print. Written in a most felicitous and engaging manner it is 'the record of a struggle between two temperaments, two consciences and almost two epochs' (p. 5). The Father, Philip Henry Gosse, FRS was a member of the Plymouth Brethren and a renowned naturalist of the mid-nineteenth century. The Son, Edmund, whose mother died when he was only seven years old, was brought up by his father, and the book is the account of gradual estrangement between them. This alienation takes place on two fronts. In the first place there is the reaction of Edmund against the demands of life-long service in the Brethren to which his mother, after the manner of Hannah, had dedicated him. Secondly,

having seen how a slavery to the literalism of the text of the Bible causes his Father to reject evolution, the boy determines that religion should not prevent him from following the pursuits of reason.

This account is sometimes taken as illustrative of the life of a child within the circles of the Brethren. Whilst many of the repressive incidents could be paralleled from childhood amongst the Brethren in this century, I think that F. R. Coad catches the mood correctly when he writes, 'the father's failings . . . are essentially those of an intellectual widowed recluse, rather than those which are normally associated with religious narrowness. Edmund Gosse had a secluded and restricted childhood, but it was a childhood lived in an atmosphere of true affection and security' (*A History of the Brethren Movement*, p. 221). Indeed, like Stephen Dedalus in James Joyce's autobiography *A Portrait of the Artist as A Young Man* the reaction is mainly against the religiosity and social restrictions of his family. I can almost hear Edmund exclaiming at the climax of the book the words of Stephen, 'Free to live, free to err, free to recreate life out of life'; only Edmund Gosse expresses the thought differently, 'he took a human being's privilege to fashion his inner life for himself' (p. 178).

This narrative makes for compelling, literary and even humorous reading. The author's ability to capture a scene with a single evocative word or a nice turn of phrase is in complete contrast to the turgid volumes of the 19th Century leaders amongst the Brethren. The introduction by James Hepburn written for this volume in the Oxford English Memoirs and Travels gives a brief resumé of the initial reactions to *Father and Son*. The select bibliography which is also provided gives the student some useful information. By far the most significant of the additions in this work are the eight pages of notes upon the text and the concluding index, but even these are dismally inadequate in a book of this price, and one so obviously intended for the perceptive reader. In particular the notes on the Plymouth Brethren and the various aspects of their doctrine, so essential to a proper understanding of the narrative, are sketchy in the extreme. As much attention is given to the geography of the Torquay area and subsequent urban expansion!

It is to be hoped that libraries which do not stock a copy of this work will be encouraged to purchase this volume, but I would invite the casual reader to obtain one of the paperback editions which are easily available.

IAN PALMER

CHARLES RAVEN: NATURALIST, HISTORIAN, THEOLOGIAN. *F. W. Dillistone*. Hodder & Stoughton, 1975. 448 pp. £5.25.

It has been a source of regret to me that I never knew Charles Raven (though his brother, Edward, was Dean of my College when I was an undergraduate at Cambridge). The greatness of this book lies in the fact that, when one lays it down after a fairly careful reading, one feels that one has met him. I had almost written 'one has known him'. But then I wondered—was it possible to *know* Charles Raven?

The question is worth asking. Perhaps the answer is in the negative. For one thing, there is the size of the man to be considered, and the range of his thought which we lesser mortals would find it impossible to compass. And there is the extent of his achievement. This is, in part, indicated by the sub-title of the book—'naturalist, historian, theologian'; but it fails to indicate that, among the other offices which he held, were those of Canon of



Liverpool Cathedral, Regius Professor of Divinity at Cambridge, Master of Christ's College, Vice-Chancellor of Cambridge University, and holder of the Gifford and Hulsean Lectureships. Then, too, there is the complexity of his character to be considered—the avid interest in men and affairs (and 'men' includes 'women', for he was an ardent feminist); the passionate love of nature; the zeal for truth and the willingness to suffer for it (he was a convinced pacifist); the touch of insensitivity; the regret of ambition unfulfilled; the sense, particularly towards the end of his life, of being unappreciated by the church which he had served with such distinction.

Perhaps it was impossible to know him. But any student of the middle decades of the twentieth century who wants to learn of the movements of thought, in the church and in the academic world, will be greatly enriched by reading the biography of a man who occupied so large a place at their centre. For here we have no hagiography, but a perceptive and detailed analysis of the thinking of a man who, on any count, must be seen to have been a figure of outstanding importance in those years.

This is a big book (though, I understand, it is considerably smaller than the writer originally intended it to be). If I had to pin-point a passage which would help a hurried reader to get to the heart of the man about whom it is written, I would go to that sentence on p. 413 where Dr. Dillistone writes: 'Charles loved to quote the words of his friend Oliver Quick that there are two unique means of God's revelation, two unique sacraments, the universe itself and the person of Christ.' Side by side with that I would set the passage where the biographer defines Raven's 'over-mastering ambition': 'First and foremost,' he says, 'it was to set Christ at the very centre of man's new view of the universe. Christ, he believed, was the key to the interpretation of the total cosmic process . . . the paradigm of what the human personality in its fullest development could be' (p. 128).

The church has for many years been greatly indebted to Dr. Dillistone for his theological writings. This is his first essay in biography. It is much to be hoped that it will not be his last.

DONALD CANTUAR

PAULUS: REMINISCENCES OF A FRIENDSHIP. *John Smith*. Collins, 1974. 113 pp. £1.95.

To those who, like myself, never knew Tillich except through his books and articles, Rollo May's account offers illuminating sidelights, some endearing, some amusing, some startling, some painful. But this is not a biography—nor does May claim that it is. He describes it as reminiscences of a friendship: reminiscences which, not unnaturally, frequently take the form of an apologia for a man who was often misunderstood. At times the apologia passes over into exposition. At this point, the reader begins to wonder for whom the book was written, for the exposition is thoroughly inadequate for the beginner and, for the serious student of Tillich, displays grave weaknesses (e.g. his uncritical and simplistic account of the method of correlation or his assertion that heteronomy means 'many norms' or 'many pointers in different directions'). His somewhat irritating insistence on referring to his friend as Paulus, however accurate or personal, seems to betoken an unfulfilled hankering for the European way of life and cultural background in a man who is yet determined to be an American. Thus, although May admits that the book is about himself as well as Tillich, it is in danger of collapsing into autobiography. While that may satisfy students and friends of May, it is

hardly likely to make the student of Tillich feel his money has been well spent. But it may nevertheless spur him to follow up some of the suggestive comments made about Tillich, and that can be no bad thing.

M. C. SANSOM

**TRUTH AND DIALOGUE: THE RELATIONSHIP BETWEEN WORLD RELIGIONS.** Edited by John Hick. Sheldon Press, 1974. 164 pp. £3.25.

I cannot pretend that I love reading and reviewing symposia. Too little gold and too much that is not gold. And how can one do justice to so many writers in a short review? Here nine persons of more than average distinction have agreed together to produce ten essays loosely bound together by the idea of dialogue with men of other faiths. Some are better than others. I have myself most enjoyed Cantwell Smith on the essentially personal nature of truth, and Eric Sharpe's sharp and well-taken criticisms of the flabbiness with which the word 'dialogue' is used these days.

What Sharpe calls Discursive Dialogue, and I generally refer to as amiable discussion with a view to mutual illumination, is always to be desired and commended. In this field Christians have a much better record than anyone else. But what follows upon dialogue? Is there any reason to suppose that as a result of such illumination we shall reach any agreement other than the agreement to disagree? I have been studying Roman Catholicism intensively for more than fifty years: I am perhaps less likely than I was in 1925 to become a Roman Catholic.

I find myself asking many questions about the presuppositions with which these writers come to their task and about the methods that they have followed. Have they taken seriously enough the fact that religions do actually die out? Have they taken full account of the ceaseless and truceless war of ideas by which the minds of men are continuously modified and which is the reality of the human condition? Have they paid sufficient attention to the frightful irreversibility of history? Philosophical arguments and scientific experiments can be carried on in both directions. History flows remorselessly in one direction only. If something has happened, not even God can cause it not to have happened. If Jesus really rose from the dead, nothing since that time has ever been the same. Have they weighed the enormous rebelliousness which is in the heart of man and is the very centre of his religious problem? Have they taken with sufficient seriousness the immense originality of Jesus Christ? Is it really the case that he can be fitted into any dimension other than his own? Have the six writers who would call themselves committed Christians wrestled with the question of what they mean when they say with the Johannine Jesus that he is the way, the truth and the life?

I could extend my list of questions. These will suffice to show why I have put the book down with a sense of restless dissatisfaction. The writers may well say that that is a very good state of mind in which to be.

STEPHEN NEILL

**CHRISTIAN EMPIRICISM.** Ian Ramsey. Sheldon Press, 1974. 260 pp. £3.95.

Jerry Gill, a former student of Ian Ramsey, claims, as editor, that this collection of essays and papers from less accessible journals is an 'excellent testimony to the breadth and depth of Bishop Ramsey's thought'. He also

believes that they answer a number of Ramsey's critics. But on that the reader must judge. Once again, we have the late bishop's particular brand of personalist idealism strongly modified by the philosophical ethos of the Oxford in which he had worked and taught. And for someone wanting to know a little bit about that ethos the first paper provides an introduction.

The collection is given shape by classifying the essays under the three heads of general philosophy and ethics, religious language, and the analysis of detailed theological issues. The collection is given unity by the familiar threads of Ramsey's convictions, which are (1) that the affirmation of personal existence is a useful analogy for 'explicating' the affirmation of God's existence: (2) that the ability to avoid 'objectifying the subject and to understand 'the metaphysical distinctiveness of human personality' is given through a 'disclosure': and (3) that 'disclosures' about God are characteristically expressed in 'models and qualifiers'.

Naturally of especial interest is what appears to be among the latest (and last) of his writings—a paper given to the Aristotelian Society in 1972, entitled 'Facts and Disclosures'. This is an attempt to salvage something of those hoary old 'sense-data' and to mediate in the well-documented controversy between J. L. Austin and P. F. Strawson over 'statements' and 'facts'. The paper shows Ian Ramsey trying to be friendly to everybody. But is the 'disclosure' the magic hand to untie all the linguistic knots? One thing we are never told is why a 'disclosure' should uniformly be of an 'objective referent' or of 'facts'. The discussion is only on *how* 'disclosures' and 'facts' are related. In simple terms, why should revelation be exclusively 'descriptive' (even via models and qualifiers), or of 'the fact *that*'? How do 'commands' and 'promises' fit in? And these are both of philosophical interest and the stuff of biblical religion!

At the end there are two pieces of wider appeal. One is on the Resurrection and the other on History and the Gospels in which some useful things are said. An appendix includes a critical article by Ninian Smart who composes this litany: 'From "I'm I", alleged logical oddity and penny dropping, good universe-coming-alive in a personal way deliver us.' Jerry Gill has attempted to frustrate that prayer.

DAVID HOLLOWAY

**THE CLOCKWORK IMAGE: A CHRISTIAN PERSPECTIVE ON SCIENCE.** *Donald M. MacKay.* IVP, 1974. 112 pp. £0.40. **NEW VISION OF GLORY.** *Richard Holloway.* Mowbray (London) and Seabury Press (New York), 1974. 198 pp. £2.75.

Some Christians feel that science traps man in a deterministic world from which values are excluded as logical improprieties, but the theme of Professor MacKay's pocketbook is the essential harmony between biblical Christian faith and mechanistic science. The predictability of science mirrors the faithfulness and regularity of God, and we should marvel more at the stability of our everyday world than we do at the occasional miracle.

Professor MacKay combines a colourful use of language with the determination not to allow sloppy apologists to get away with inadequate arguments. Thus Heisenberg's Uncertainty Principle becomes 'the cogwheels of the classical clockwork model of the universe seem to have loose teeth'; though the illegitimacy of quoting the Principle as though by itself it smuggled freewill back into the scientific universe is mercilessly exposed. We may still believe in real choice and human freewill in a world of mechanical science,

though the matter has to be argued with a deal of philosophical subtlety. Again, Ontological Reductionism becomes 'nothing-buttery' and the Principle of Complementarity, 'what we have to ask is not which story is true, but which story is relevant in a particular context'. Once more, the Principle is not allowed to get away with too much. The truth that man is a sinner made in God's image is a truth significant at a different hierarchical level than the truth that he is a collection of chemicals. We neglect the hierarchical element within complementarity at our peril.

Richard Holloway writes off what he calls 'the contemptuous superficiality of science', since 'the critical scientist looks *at* creation with a cold and objective eye, whereas the religious man looks *through* creation with a passionate and involved intensity to the mystery beyond'. This is too black-and-white. It misses out on what MacKay reminds us of the genuine emotional satisfaction that scientific progress can bring, or on such phenomena as the great Heisenberg himself looking at 'the surface of atomic phenomena' and having what I. T. Ramsey would have termed a 'disclosure' of the 'strangely beautiful interior' which turned him 'almost giddy'.

But Holloway is on a broader canvas than this one disputable point. After a slow start (we could dispense with his first chapter) he brings out the sledgehammers of unbelief to crack the peanut of faith—only to discover that the contest is nothing like as uneven as might be imagined. The unbeliever 'is like a short-sighted man who plucks out his eyes rather than go through life wearing spectacles. At one stroke he crosses out the problem of suffering, but he only succeeds in leaving himself with the problem of life itself'. There is a sacramental universe ready to blaze out into a vision of glory when it is seen in Christ. So Holloway goes on to analyse some of the teaching of Jesus, and sees his death as the substitution of God himself for suffering man; only in such a way as not to lessen men's suffering but to give the clue to it. God as suffering love makes sense, whereas unbelief only generates despair.

I would cross swords at one or two points. On page 77 there is a pejorative use of the term 'protestant perspective' to mean an over-intellectual approach to religion which leads to deism. On page 112 he plays down the significance of New Testament scholarship, and on page 133 there is a facile dismissal of Bonhoeffer's 'man come of age'. But these we will forgive for a bold (though an expensive) book showing us how Christianity is still a faith to reckon with.

M. C. PERRY

THE CRUCIFIED GOD. *Jürgen Moltmann*. SCM, 1974. 346 pp. £4.25.

Professor Moltmann, who is at Tübingen, is already well-known for his book *The Theology of Hope* and for his concerns about political theology. He is at pains to show that a theology of the cross does not mean a retreat into individualistic pietism, but is the corollary of a theology of hope. Unless it apprehends the pain of the negative, Christian hope, he argues, cannot be realistic and liberating. A theology of the cross that is truly Christ-centred will provide a criticism both of the church and of society. It must be totally relevant to the world today, which for Moltmann means the rejection of fundamentalism as that which fossilises the Bible and also a rejection of dogmatism as that which freezes a living tradition. Indeed the cross involves a crisis of identity. For whilst it must remain distinctively Christian,

Christian identity means only identification with Christ, and the crucified Christ identified himself with the godless and with those who are abandoned by God. Hence it means standing in solidarity with the poor and oppressed, and with those rejected by society.

Because the cross means letting go of worldly securities and guarantees, it repudiates the building of defensive walls around the little flock or the faithful remnant. The world in its sin and need must not be left behind and abandoned. Moltmann calls for social reform, but he is careful to warn against an unnecessary polarisation between those who see the essence of the church in the saving of souls, and those who see it in social action. These are not to be regarded as rival alternatives. Man himself needs to be changed by the Gospel, but so also do his circumstances and context of life. The church is called upon by the cross not to shut itself away in a social ghetto. Nor must it be allowed to make the cross into a merely 'religious' symbol, surrounding the scandal of the cross with roses. The crucified Christ belongs not to the religious, but to the poor. Christ becomes their brother and companion. Nevertheless Jesus did not suffer passively from the world in which he lived, but incited it against himself by his message and the life he lived. He is not just an example of patience, but leads the attack against forces of evil. All this has political implications for Moltmann. 'The assimilation of Christianity to bourgeois society always means that the cross is forgotten and hope is lost' (p. 58). 'Jesus died, whether rightly or wrongly, a political death as a rebel, on the cross' (p. 69). The rule of such a Christ 'can only be extended through liberations from forms of rule which make men servile and apathetic and (form) the political religions which give them stability' (p. 329). This involves destroying all vicious circles of poverty, hunger, illness, alienation, and even the pollution of natural resources.

In the context of the political theology of such writers as Gutierrez and Metz, Moltmann appears to be cautious and moderate. Much that he says is not only compassionate, but is also true. Nevertheless it must be recognised that this is an interpretation of the cross which could scarcely have been imagined in the primitive church. The author of Luke-Acts, not to mention Paul in Romans 13, draws very different conclusions about the Christian's attitude to the State. This is of course one reason why Moltmann is at pains to dissociate himself from a Biblicist approach to theology. The cross does not always call us on (any more than the exodus) to abandon our religious traditions *whatever* these may happen to be; otherwise it is merely a prescription for eternal flux. One cannot simply equate the despised from the standpoint of pharisaic Judaism with the poor of the modern welfare state. Moltmann needs to defend his hermeneutics in greater detail before such supposed correspondences can be readily accepted.

TONY THISELTON

**THEOLOGICAL INVESTIGATIONS: VOL. XI: CONFRONTATIONS 1.** Karl Rahner. Darton, Longman & Todd, 1974. 331 pp. £4.75.

This eleventh volume in the important series of Rahner's writings is the first of a collection of papers upon more general subjects, less related to specific situations than some previously published, and in more general theological terms. It has three sections: the first, containing five papers, is mainly concerned with theological methodology and approach; the second, again of five papers, deals with problems of faith in God and in Christ; and the third,

of four papers, loosely associated under the title of 'Anthropology' has two essays, one on 'Time', the other on 'The Sin of Adam' of a general nature; and two specifically upon the Encyclical *Humani Generis*, and on the problem of the moment of death from a medical point of view, respectively.

In the first section, the first three papers together represent quite far-reaching modifications in the Roman Catholic theological tradition. Writing on theological pluralism, Rahner urges the recognition of a different stance needed towards other Christian theologies. He instances Barth, Bultmann and the Dutch Eucharistic thinking on 'trans-signification' as examples of ways of doing theology within a commonly recognised Christian frame of reference, wherein it is not easy to make a 'yes/no' answer in terms of a traditional encounter of affirmation and denial. The 'Denzinger theology' has changed and 'all is quite different'. Neo-scholasticism has ceased to be useful for the theologian who now finds himself on his own, unsupported by the traditional system. Now he has to deal with the existential element in his theologising, aware too of both historical conditioning of theological development and the implications of the sociology of knowledge. Yet these are to be integrated within the fundamental reciprocal of grace and faith, or, more philosophically, the inter-action of the subject with its object, yielding as far as he is concerned a method both existential and ontological. But this directs attention to the more than just conceptual task implied for theology, as it concerns itself with God who is ultimate mystery; hence its task is to lead to the experience of grace. And here the variant theologies serve the one affirmation of faith, in which life and action are as important as conceptual agreement. Rahner then draws the obvious conclusion: 'If we want to bring the unity of the creed to its fulness . . . then we must *express* this one creed in common, celebrate the Death of the Lord in common in the physicality belonging to this, celebrate the sacraments in their physicality, serve the world in common action . . .' (p. 22). His chapter following (The Theology of Ecumenical Discussion) further advances the theme that faith in justifying grace, though yet to be fully expressed in credal form, is the true basis for all who are engaged in ecumenical approaches; and their progress depends upon their mutual recognition as living by God's grace in Christ. All this he goes on to place within the setting of modern secularity. Ecumenical dialogue, working together at a future theology from a wide variety of approach, must yet aim at that proclamation of the gospel that will arouse faith without accommodating the church's message to merely passing fashion.

In the second section there is a good deal more consideration of the intellectual and social climate of our time and Rahner returns to a far-reaching theme of his to see the presence of atheism and indifference against a universe able to be interpreted from other standpoints as a vast manifestation of the omnipresence of God. But Rahner canvasses the unusual view that explicit faith will more likely be the experience of an élitist minority who will be those who have pulled out of the widespread and growing trend to practical atheism, to look at existence more carefully. But here again, for the Christian and the church, there are problems attached to contemporary exegesis of the gospels and the developed christology of the church. Rahner is of course dealing with the impact of Bultmann and his school, particularly in his dismissal of the church's concern for historical foundations to the faith. As to this Rahner will not indeed say that faith rests solely on the deliverances of history, especially as given through exegesis, but rather on the experience

of grace, together with the Christian understanding of existence and the collective experience of Christendom. However, he holds there is indubitably to be seen in Jesus' own self-understanding in the days of his flesh, that unassailable ground on which a later christology can rightly be based. He instances the identification of his message with his person, such as no prophet could do; or also the radical claim to be the one to whom all relationships between persons ultimately relate. There is much here again of value for Christians of all backgrounds.

The final chapters, as has already been indicated, refer to moral issues for Christians today, including the way the *Humani Generis* can yet be understood as leaving loop-holes for the unconvinced. The paper on 'The Sin of Adam' works at an interesting thesis that the fall meant that there took place an original *privatio* to the whole human race, not so as to leave it in a neutral position deprived of 'original righteousness' but rather to have caused a withdrawal of God's sanctifying grace originally intended to be communicated through the whole human race as its medium, so as to have produced a situation of deficiency, opposed to the divine purpose, and so involving a state of sinfulness and guilt attributable to the whole human race before any individual decision or action takes place. As a fundamental condition it is also faced with the work of redemption in Christ, so that now each individual is faced with an alternative situation one of which he must decide about. As to this situation or original sin, he makes no reference to other implications of alienation and deprivation but the existential understanding of the doctrine seems to involve further ways of finding relationships between Roman Catholic and Reformed doctrine developing. Altogether, enough has been said to draw attention to a number of important studies here, in which openings have been made for the common exploration of areas of theology where a variety of approach is welcomed that by-pass to some extent, traditional ways of thinking and offer new hopes of mutual understanding and even agreement.

G. J. C. MARCHANT

ELUCIDATIONS. *Hans Urs Von Balthasar*. SPCK, 1974. 216 pp. £3.50.

The reviewer of this book is faced with an impossible task and it behoves him to acknowledge it straight away. For the author does not propose to himself a systematic treatise on one particular subject but 'a series of elucidations intended to offer a concise and summary treatment of a few essential questions concerning the substance of the Christian life, experience, and faith, which today are in dispute'. So he has chapters as varied and important as 'The Personal God', 'The Pope today,' 'Love and congregation.' The book abounds with felicitous utterances, for example: 'One simply sees through the branch of tradition on which everything historical sits and falls into the void'; 'Ethics is an echo and a thanksgiving for theology'; 'The shorter the skirts, the less exciting the legs. Fashion designers will have to bring out something new if they are to turn up the thermostat on our eroticism'.

Every chapter, as far as I am concerned, has something significant and helpful in it, even those chapters which deal with issues more present to the Roman Church than to the rest of us, such as 'The marian principle' or 'The veneration of the holy of holies'. But it is a remarkable evidence of the underlying unity of the Christian Churches that we are even united in our

problems and here Dr. Balthasar speaks for us all. We all experience the tension between scripture and tradition. We all have to grapple with the problems of chastity in a secularised world. We all suffer with Synods and I treasure his remark, 'It is laughable to take a vote about truths of faith. In a church which is essentially the "little flock" it is not the majority which is right; it never has been and today it is so less than ever'. We are all discussing the role of the minister and I particularly value the chapter 'The priest I want', uncomfortable reading though I found much of it. I took to my own heart his remark, 'Ostensibly they speak about God, but it is themselves to whom they refer'.

Dr. Balthasar has been described as 'perhaps the most cultured man in Europe'. He would be the first to disclaim such a description but certainly in the reading of this book I have found myself keeping company with a singularly well-informed, profound and humane person. He offers us a cordial for our drooping spirits.

STUART EBOR.

THE FOURTH LESSON IN THE DAILY OFFICE: BOOK TWO. *Edited by Christopher Campling*. Darton, Longman & Todd, 1974. 448 pp. £3.95.

Book One of this work was reviewed in *The Churchman* in Autumn 1973 by the present Archbishop of Canterbury. The new volume provides further daily readings from outside Scripture to supplement the second year of biblical readings in *Morning and Evening Prayer, Series Two (Revised)*.

To review such a book properly one would have to use it for a year in the context for which it is intended. To read even parts of it straight through is simply to be introduced to a number of passages, some already familiar, from a great variety of authors, many of them contemporary. Without finding all the extracts equally helpful, one can say that the editorial work has been well done, and the passages selected have clear relevance to the Bible readings for each day. Passages are of a reasonable length, and represent an amazing variety of viewpoints: Michael Ramsey, Monica Furlong, John V. Taylor, Sally Trench, P. T. Forsyth, Karl Barth and Pope John, to name but a few. The book is excellently produced at what must nowadays be regarded as a reasonable price. Those who want such a book of extra-biblical readings drawn from so wide a spectrum will have nothing but praise for this volume.

The unanswered question in this reviewer's mind is whether there is any need for the book at all. Most of the extracts would be better read in the context of the books from which they are taken. If comment on the biblical lectures is needed it comes better from works written for this specific purpose. Excerpts chosen by one man are not likely to satisfy even a majority of users: each of us will feel he could make a better selection! And while we shall go on reading lessons from the Old Testament, the Gospels, and the Epistles all our lives, and always find a freshness in them, do we really want to return every other year to the same passages from Tillich, Gore, or even Bunyan? The verdict of many would be that for the Daily Office, or the Quiet Time, the Bible is enough. But don't let that deter anyone from wide reading at other times. And don't let these remarks detract from the fact that this book—for what it sets out to do—is exceedingly well done.

MARTIN PARSONS



GOD'S A GOOD MAN AND OTHER POEMS. *Monica Furlong*. Mowbrays, 1974. 72 pp. £2.25. YEARNING TO BE FREE: VERSES AND HOMILIES FOR MEDITATION ON THE CHRISTIAN LIFE. *John Booty*. Greeno, Hadden & Co, 1974. 72 pp. \$2.25.

'The world's worth praising,  
Its creator  
By no means hard to love.  
Only I find pain difficult. . . .'

*God's a Good Man* is full of this kind of 'ordinary' praise. The poems assert the value of all human experience, from the wide sky and the sense of space on Cantley Marsh, to the violence that lurks, as a demon, beneath the most tranquil breast. No highflown 'religious' experience here; for Monica Furlong the vision of God comes through a child's innocent pride in riding a bicycle for the first time, a panic fear of death, or the inspired common sense of Gamaliel. Visions are for other people, the Isaiahs of this world. For most of us life is a matter of eating one's food, making love, resting, and noting how others are getting on in it all. She is determined not to be intense, to be true to the 'Norwich School', of which one quality must be a kind of ironic objectivity (but not detachment) so different from the self-absorption and subjectivity of much that passes for contemporary religious poetry.

'Frailty and love are all we need to know;  
And mostly dare not.'

These poems have all the qualities one associates with Monica Furlong's prose: they are shrewd, affectionate, ironic, humane. Pre-eminent is a sense of compassion for the outcast and the unlovely—and for oneself. The book is a joy.

How much less inspired is John Booty! It may be a preference for Monica Furlong's English understatement that determines my less than enthusiastic response to these poems and sermons, which are offered as a basis for meditation on the Christian life. 'I am concerned about the world' John Booty tells us. Monica Furlong just shows us this as she writes about other things. 'The season of Lent fits my mood, drape me in sack-cloth, cover me with ashes.' To me, this is embarrassingly self-conscious. The poems are also rather churchy. Their sentiments are conventional, at times a mere pastiche of human experience.

Yet the sincerity, and the commitment does come through. There is more in the book about the way Christ meets us than about the yearning to be free. It is a collection about the experience of God's provision for human need:

'But he is strong, beyond all strength.  
He is patient, the waiting Lord.  
He will pursue into the grave,  
And far beyond, true to his word.'

John Booty talks about the Lord coming 'breaking through the barriers', about the 'experience of God as near, as here/beside within, beneath, above, around'. I know what he is talking about, but didn't find that the book illuminated my experience.

NICHOLAS SAGOVSKY

**A SOCIOLOGICAL YEARBOOK OF RELIGION IN BRITAIN 7.** Edited by Michael Hill. SCM, 1974. 158 pp. £2.25.

The quality of the varied contributions is guaranteed by Michael Hill's reputation as a sociologist with a particular interest in the field of religion. Here is something for theologians, other religious specialists, and general readers, as well as professional sociologists. Eight monographs are flanked by an editorial survey as preface and the 1973 supplement to the *Bibliography of Work in the Sociology of British Religion* initiated by David Martin in 1967. Two much-aired debates—*Honest to God* and Anglo-Methodist reunion—are used to demonstrate the possible convergence of theological and sociological perspectives. Differences between the perceptions of the laity and the clergy on important issues are highlighted. For the historically-minded there is an examination of religious data from the Irish census returns 1861-1961, and a new look at the claim that Methodism contributed materially to the absence of revolution in late eighteenth- and nineteenth-century England. Of particular interest to sociologists is a paper on research methods applicable to both social and religious situations. The Church of Scotland is surveyed in terms of social change in somewhat similar vein to earlier work on aspects of the Church of England. Seventh-day Adventists have been chosen to illustrate the problem of unrealised millenarian aspirations. To complete the collection an analysis is made of the way Swedenborgians remain as a distinctive religious and social group. For those whose appetites are whetted by this lively *Yearbook* there are indications of where fuller treatments are to be found.

RUTH HILLYER

**DIMENSIONS OF SOCIETY: A READER.** Edited by David Potter and Philip Sarre. University of London Press, 1974. 528 pp. £3.50 (£1.15 paperback).

This book is not designed for general reading. It is an introductory course for students of the Open University who are wishing to explore the social sciences. Compiled by a team, this reader includes the writings of classic and modern theorists. As an essential companion to this work the Open University has a set of correspondence 'packages' to assist the student to cover the ground within thirty weeks. Aspects of society are termed 'dimensions' in order to emphasise the essential unity of the social science disciplines. The religious 'dimension' is in two parts. One concerns the formation and nature of beliefs in the individual and the other analyses the social context of belief. Each of the six contributions is quite distinctive and discusses such areas as the sociological roots of science and the phenomenon of millenarianism. For those with an interest in the Protestant ethic, Michael Hill's exposition of the Halévy thesis will catch their eye. This religious section occupies under 100 pages, and it is doubtful whether a beginner is likely to gain a great deal from it without reading the wealth of material contained in the rest of the book, and that demands the time and application of a course in the Open University! But be warned. Despite the tempting price of the paperback edition, this is not a book to buy if you are looking for something which gets to grips with the sociology of religion.

RUTH HILLYER

**THE PROPHETIC CLERGY: SOCIAL ACTIVISM AMONG PROTESTANT MINISTERS.** Harold E. Quinley. John Wiley, 1974. 370 pp. £7.45.

This book is an analysis of activism among the Protestant clergy of the

United States during the 1960s. It is the fascinating outcome of a questionnaire, which is included in the Appendix, sent to a two-thirds randomly selected sample of parish ministers in California during 1968. The sample covered the nine largest mainline Protestant denominations and the survey was concerned with clerical involvement in controversial issues like racial discrimination, the Vietnam war, the organisation of migratory farm workers and California's fair housing laws. The results reveal that a relatively large number of clergy at parish level did speak out on public issues although, as one would expect, 'modernist ministers' were far more vocal in this respect. The second part of the study surveys the conflict generated within the churches by such activism.

A useful addition to this serious empirical inquiry is the prologue and initial chapter which describe both the theological and historical perspective and also trace developments in the 1970s where increased conservative lay pressure has curtailed the social involvement of denominations and inhibited the social activism of their clergy. In the States the reaction against the spirit of the 1960s is seen in the revived lay interest in the 'spiritual' side of religion and the desire to be comforted rather than challenged.

IAN D. BUNTING

**BREAKING POINT AND HOW THE CHRISTIAN MINISTRY CAN HELP.** *David K. Switzer.* Geoffrey Chapman, 1974. 288 pp. £3.50.

Most clergy will readily agree with David Switzer that there is no escape from the counselling responsibility short of escape from the ministry itself. His aim in this book is to share insights about counselling in times of crisis. He defines crisis counselling as 'stepping into a disturbed situation . . . at an opportune time in such a way as to stop the downward spiral of a deteriorating situation or condition and to bring love, support, assurance and insight in an effort to lead to decisions that can redirect life'. He looks at the role of the clergyman and his advantages over other professional agencies. He helpfully outlines Carkhuff's basic conditions for effective counselling—empathy, respect, concreteness, genuineness, confrontation and immediacy. He considers such practicalities as the frequency of pastoral visits, telephone counselling, when to make refusals, the value of groups. Not surprisingly, some details here are more geared to the American scene than the British.

I found the chapter on grief crisis very useful. He examines the dynamics of grief in death and mourning, the stages to be passed through and ministry to the grief-stricken. There are also chapters on the family and on divorce. The book is well documented with reference to current American counselling theories, but I would have appreciated less technical jargon, and more adaptation to the ministerial scene in other countries. We are still needing books on counselling which explore a closer integration between counselling skills and the power of Christ to transform.

ANNE LONG

**DRINK.** *George Thompson Brake.* Oliphants, 1974. 151 pp. £0.50.

This remarkably cheaply priced book achieves a highly commendable level of objectivity about a topic capable of producing very strong feelings—total abstinence. As befits the honorary secretary of the Christian Economic and Social Research Foundation the author approaches the subject with keen historical sense and awareness of the effect of social change upon voluntary movements. Some of the points he makes may surprise many readers; for

instance the fact that no Methodist group before or after Union in 1932, has ever held abstinence as a condition of membership. Mr. Brake also shows how rapid was the growth of 'temperance' (abstinence) conviction towards the end of the last century and the beginning of this, and how balanced its rationale was. Then came the world wars, rapid changes in social outlook and competition from other causes of conscience, like pacifism. The temperance movement failed—in the author's judgment—either to be fully aware of the changes going on around them or, therefore, to cope adequately with them. The book ends with suggestions concerning the need for and possible lines of activity of a relevant total abstinence witness today. It should be read in particular by those who find this position difficult to understand.

DONALD ENGLISH

**THE CATALOGUE OF THE BROUGHTON BISHOP MEMORIAL LIBRARY: VOL. 1.** Edited by N. K. MacIntosh. Moore College, Sydney. 39 pp.

This is the catalogue of Australia's oldest library, now in Moore College, and the first volume covers up to 1700. The Library originated with missionary pioneer Samuel Marsden in 1810, is named after W. G. Broughton successively Archdeacon and first Bishop of Australia, and more recently has been combined with the Sydney Diocesan Library. An interesting feature of this catalogue is its identification in many cases of where the book came from, and among the donors are some strange theological bedfellows when one considers the theological outlook of Moore College: Dean Stanley, Pusey, Newman, and Faber.

G. E. DUFFIELD

**MUSIC FOR THE PARISH.** Sidney Green and Gordon Ogilvie. Grove Booklets, 1974. 28 pp. £0.20.

This is a useful introduction to a big subject. The authors, in their Preface, rightly point out that 'evangelicals have hardly been conspicuous for their contributions to the literature of Church Music', and this booklet is timely.

After surveying the important place of music in Bible times and in church history, the writers refer to the popularity of community hymn singing today on radio and television with housebound Christians. I would want to add that it is not only the housebound who enjoy *Songs of Praise*, and we must constantly ask ourselves why many people, including some church members, prefer these programmes to the evening service at their local church!

The authors recognise the difficulty of defining 'good Christian music', and stress laid on the need for the music used in worship to provide a fitting expression of the words. It is a pity that the section on psalm singing is rather negative. Whilst modern experiments are valuable, more could have been said on training the congregation in singing the psalms. Not all will agree with the statement that 'the tunes of the chants are featureless'. Surely some of our chants have fine melodic lines, and should be selected accordingly.

There are good sections on the need to assess local conditions and resources, the importance of encouraging participation and a real exchange of views between minister, choirmaster and choir, PCC and congregation, and some helpful suggestions for encouraging local musical talent. The use in church of instruments other than the organ is considered, but the limitations of most guitarists in leading congregational singing is recognised. I myself would

question the view that the organ is not ideal for syncopated modern hymns. Some organists seem to manage these quite successfully, even though other instruments are certainly useful. The booklet ends with a valuable list of music for use in worship, including settings of Series 3.

Some of the key issues facing the church today are relegated to 'Questions for discussion', and it would have been helpful if the authors had tackled more fully the problem of the 'generation gap', and the difficulty of providing church music in which listeners of Radios 1, 2, 3 and 4 can all feel at home (and whether, indeed, this should be attempted). Some reference to the place of jazz, beat, folk and rock music in worship would have been useful. Also, a booklet on music for the parish might have included comment on music for extra-liturgical use, such as Sunday Schools and youth groups, adult groups, open air services, hospital services, and so on. No doubt limitations of space precluded this. I am sure, however, that this booklet will do much to stimulate thought and activity in the field of music for the parish, and if so, the authors can be well satisfied that they have achieved their aims.

CHRISTOPHER BLISSARD-BARNES

## BOOK BRIEFS

### *Hardback*

The Banner of Truth Trust continue their reprints of classic works in the Puritan tradition. From them comes **The Life and Letters of James Henry Thornwell**, by B. M. Palmer (614 pp., £2.75). This is the biography of a well known Presbyterian minister in the Southern USA, first published in 1875. They also provide **God Made Them Great** by John Tallach (135 pp., £1.25), a collection of biographies of George Müller, Isobel Kuhn, Billy Bray, David Brainerd and Robert Annan, intended for young people. From Free Presbyterian Publications we have received a backlog of books published over the last five or more years, including a reprint of the **Westminster Confession of Faith** (438 pp., £1.00).

Biographical works include **To Rule the Night**, by James B. Irwin with William A. Emerson, Jr. (Hodder, 251 pp., £2.50) which tells how the astronaut Jim Irwin found that there was a higher flight than that to the moon. **In the Presence of Mine Enemies**, by Howard and Phyllis Rutledge (Collins, 124 pp., £2.00) shows how the faith of a couple held during and after the husband's captivity after a bombing raid on North Vietnam. **In Record Apart** (Scottish Academic Press, 209 pp., £2.25), Andrew Herron, who was Moderator of the General Assembly of the Church of Scotland in 1971-1972, tells his story in a chatty style. From Allen and Unwin comes **The Spiritual Journey of Joel S. Goldsmith**, a modern mystic, by Loraine Sinkler (194 pp., £2.95). Peter Thompson follows up his **Bound for Broadmoor** with **Back from Broadmoor** (Mowbrays, 145 pp., £2.95). It has a moving story to tell but the name-dropping may irritate. From the University of Wales Press we have **The Correspondence and Records of the SPG relating to Wales 1701-1750** (102 pp., £1.50).

From Geoffrey Chapman (181 pp., £3.25) comes **Many Lights**, by D. G. Butler, which is an anthology of passages about world religions for young people. **To the Kid in Pew** (Concordia, 128 pp., \$4.25), consists of sixty

chapel talks by Eldon Weisheit. **Where Is the Pope?** asks Gerard Bessiere (Burns, Oates, 144 pp., £2.95) in a lighthearted book which portrays the pope working as a taxi-driver in Paris. In **Tenements of Clay**, ed. Arnold Soisby (Julian Friedmann, 258 pp., £3.50) there are a number of medical biographical essays ranging from Noah and Job to Napoleon, Darwin and Lincoln. In **The Long Day of Joshua and Six Other Catastrophes** (Pacific Meridian, 328 pp.), D. W. Patten, R. R. Hatch and L. C. Steinhauser attempt to solve some biblical problems by way of Mars. In **Slingshot** (Faber, 224 pp., £2.75), Stuart Jackman follows *The Davidson Affair* with an account of the passion set in the context of Jewish freedom fighters with modern weapons. Souvenir Press provide for us Martin Buber's edition of **The Tales of Rabbi Nachman** (214 pp., £2.50), classic stories by a great Jewish mystic.

### *Paperback*

From Hodder and Stoughton come a number of new editions of previously published books as well as new books. Werner Keller's best seller **The Bible as History** (436 pp., £0.60) will be specially welcome in its first paperback edition. **Hudson Taylor's Legacy**, daily readings selected and edited by Marshall Broomhall (156 pp., £0.50) is a reprint in paperback form of a spiritual classic. In **A Testament of Thanksgiving** (95 pp, £0.40), the veteran, Jack C. Winslow tells the story of his life and ministry, especially in India and at Lee Abbey. Andrew Woolsey has written a biography of **Duncan Campbell** (191 pp., £0.50) the leader of the revival in the Hebrides. In **Love Is an Open Door** (222 pp., £0.60) Bill Bair tells of his call to ministry among young people with problems. Mowbrays provide for us a paperback edition of **Prayer, A New Encounter**, by Martin Thornton (186 pp., £1.50), which is one of his most important devotional writings. From Scripture Union there are further books in series for young people, including two in the Kingfisher series at £0.60 and four in the Tiger series at £0.45. Other books include John Eddison's series of Bible character studies **What Makes a Leader?** (88 pp., £0.55), Patrick Goodland's **Ideas Galore** (160 pp., £0.70) which will be very useful for those ministering to young people, Gilbert Kirby's **The Way We Care** (149 pp., £0.50) a short book on ethics, and Joseph Bayly's **I Saw Gooley Fly** (91 pp., £0.40) a series of assorted parables.

From Anthony Clarke there come four volumes in the **Religious Experience Series** written by various Roman Catholic writers and edited by Edward Malatesta SJ and ranging in price from £0.65 to £1.20. Hulton Education have produced four books in the **Responsible Living** series by C. G. Martin at £0.45. They are all well written and illustrated. The Saint Andrew Press of the Church of Scotland have reissued Robert Davidson's **The Bible Speaks** (258 pp., £1.20), first published by Skeffington in 1959. They also provide A. M. Hunter's **Taking the Christian View** (84 pp., £0.50), a short guide to the Christian faith and A. M. Lillie's **A Confession of Faith** (71 pp., £0.75) in which this well known writer on biblical ethics states his own personal beliefs. Rudolf Schnackenburg in **The Will to Believe** (DLT, 118 pp., £0.80) provides some meditations on New Testament themes. John Murray gives us **Discourses of Rumi**, the Islamic mystical poet, by A. J. Arberry (276 pp., £2.00), first published in 1961. From Penguin Books comes a new edition of Gregory of Tours **The History of the Franks** (710 pp., £1.00) with a new introduction and translation by Lewis Thorpe. J. S. Mill **On Liberty** has been reprinted under the editorship of Gertrude Himmelfarb

(187 pp., £0.50) and D. H. Lawrence *Apocalypse* (126 pp., £0.35) is reissued in the 1932 edition by Richard Aldington. Henry E. Walter provide *More Modern Parables* (109 pp., £0.70), pieces for worship in schools by S. E. Petts, *Ideas* (174 pp., £1.25) for RE specialists in schools by R. Pearce, which is full of useful suggestions and *Men of Purpose* by P. M. Masters (143 pp., £0.75), biographical sketches of some well known Christians, largely of the nineteenth century. From Falcon Books we have *Tree of Glory* (127 pp., £0.40) a treatment of suffering by Margaret Welch and *Meet Jesus* (128 pp., £0.35) an interpretation of Mark's Gospel by Geoff Treasure. In *Design for Learning* (96 pp., £0.60) Gordon Jones, author of the CPAS group learning courses calls for the mobilisation of the laity in a ministry of penetration. Banner of Truth provide *The Still Hour* (91 pp., £0.40) a reprint of a book on prayer by Austin Phelps published in 1859 and, *A Book of Comfort* for those in sickness (100 pp., £0.40) by P. B. Power. Evangelical Press have published *Salvation* (128 pp., £0.40) a paperback edition of Ernest F. Kevan's book of 1963 and *The World that Perished* (155 pp., £0.70) by John C. Whitcomb, Jr., who follows *The Genesis Flood* with an attempt to prove that the flood was a global catastrophe. Paperbacks from Lakeland include the following: *Jews for Jesus* (126 pp., £0.50) by Moishe Rosen with William Proctor; *The Liberation of the Planet Earth* (218 pp., £0.75) by Hal Lindsey, a racy American evangelistic tract; *Jesus the Liberator* (128 pp., £0.60) a rather more sober one by the Australian Alan Walker; *Divine Healing* (127 pp., £0.40) by F. Roy Jeremiah, chaplain to the London Healing Mission; *Run and Not Be Weary*, the Christian answer to fatigue (218 pp., £0.75) by Dwight L. Carlson and *Father of Comfort* (128 pp., £0.50) a reprint of some daily readings from Basileia Schlink. In *Creation vs. Evolution* (Pickering and Inglis, 114 pp), Thomas F. Heinze seeks to disprove the theory of evolution. Spire Books provide *The Vision* (143 pp., \$1.50), a terrifying prophecy of Doomsday that is starting to happen now, by David Wilkerson. From Concordia come *Everyone a Minister* (158 pp., So.95), a guide to churchmanship for laity and clergy by Oscar E. Feucht, *Who Says I'm OK?* (125 pp.) a Christian use of transactional analysis by Alan Reuter and *Letter to Philemon* (222 pp.) a novel based on the story of Onesimus by Winthrop and Frances Neilson. *Encounter*, Second Edition, by Ian Birnie (McGraw-Hill, 186 pp., £0.95) provides material to support pupil-centred teaching in moral and religious education. From Labor et Fides we have *L'Épître aux Ephésiens* (246 pp.) a commentary on Ephesians in French by Norbert Hagedé.

### *Pamphlets*

Pamphlets received recently include a number from the Christian Medical Fellowship costing £0.15 each, and related to important issues of medical ethics; a series by P. M. Masters on practical Christian problems (Henry E. Walter, £0.15); from Falcon the *Build Your Faith* series of basic Bible studies (£0.10), *Bible Probes* (£0.20) and a number of *Falcon Booklets* at different prices all well related to the current scene. *Uprooting a Nation* (Africa Publications Trust, 36 pp., £0.50) is a study of three million evictions in South Africa. In *Bishop Ryle, Ritualism and Reaction in Protestant Liverpool* (Newsham Publications, Liverpool, 16 pp., £0.25) Michael Smout and Peter Toon deal with a period of controversy in the late nineteenth century. *Which God Is Dead?* is the title of the lecture to the friends of Dr. Williams' Library by R. C. Zaehner (Dr. Williams Trust, 23 pp., £0.30) but unfortunately some

printer or proofreader must have been dead or at least sleeping as eight of the pages are blank. In *The 'Secret' Gospel of Mark* (Athlone Press, 20 pp., £0.45), F. F. Bruce's Ethel M. Wood lecture is printed and in it he refutes the theory of Professor Morton Smith that Jesus gave esoteric teaching which involved literature and gnostic ideas. Mark Green, Bishop of Aston, in *Diary of Doubt and Faith* (CIO, 48 pp., £0.15) writes with compelling honesty of the way in which as a parish priest he reacted to the various situations of his ministry.

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#### *Other Literature*

Hodder and Stoughton have produced a paperback edition of *Built as a City* (480 pp., £1.00) by David Sheppard, Bishop of Woolwich and soon to become Bishop of Liverpool. It has already received a warm commendation in our pages (July-September, 1974) and we are glad that it will now have wider usefulness in helping all those who are wrestling with the daunting problems of urban church life all over the world. *Christianity on Trial* is the title of a trilogy by Colin Chapman of which the third volume has recently appeared (Lion Publishing, 128 pp., £1.10). This is a well produced and illustrated attempt to take honest enquirers through the evidence for Christianity, dealing with the different possible explanations for the facts. If intelligently used it could be a first-rate way of introducing people to a deeper knowledge of the Christian faith and might even be suitable for teaching theological students at a certain level.

*100 Great Lives* edited by John Canning (Souvenir Press, 768 pp., £3.95) includes the lives of More, Erasmus, Luther, Bunyan, Wilberforce, Jeanne d'Arc, Elizabeth Fry and Cromwell. It will be of considerable use to young people even if the author does not really understand Luther!

R.E.N.