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# Book Reviews

ANDREW KIRK reviews

## **EVANGELISM AND SOCIAL RESPONSIBILITY: An Evangelical Commitment** The Grand Rapids Report

Paternoster Press 1982 64pp. £1.00

ISBN 0 85364 364 4

on behalf of The Lausanne Committee for World Evangelization  
and the World Evangelical Fellowship

Most reports coming out of international consultations have obvious strengths and weaknesses. This one is no exception. Positively, it covers a lot of ground in a short space. There are few stones in the area of Christian responsibility which have not been overturned. Sometimes, however, because there is a need to find as much common ground as possible, rather bland and innocuous statements tend to do duty for sharp courageous definitions.

The subject matter, studied by fifty-one evangelical leaders from many parts of the globe (exactly one third from the USA suggests, to say the least, an imbalance hard to justify), has been considered for a long time amongst evangelical Christians as a very difficult match to play. The team which met together are to be congratulated for grappling bravely with the majority of the real issues, both theological and practical. They covered an impressive amount of ground in the six days they were together.

After a short call to worship and thanksgiving, to root the whole enterprise in an attitude of glory to God, the report is divided into six main sections. The first two are brief calls to world evangelization and social responsibility respectively. They follow an identical pattern: the need is stated, a definition is given (paragraphs 4 and 5 of the Lausanne Covenant), and the motivation is laid out.

The next section then sets about trying to relate evangelism to social responsibility. First it places the debate within an historical context, then suggests a relationship through the varied exercise of gifts within the one body, moves on to discuss three possible kinds of relationship, asks the neuralgic question about the primacy of one over the other, and gives some concrete examples of how the two may be related in practice.

The following two sections ('The Good News of the Kingdom' and 'History and Eschatology') are the most deeply theological, whilst the final one ('Guidelines for Action') is eminently practical. The report ends with a highly appropriate call to obedience.

There can be little doubt that it was good that the consultation, called by the Lausanne Committee for World Evangelization and the World Evangelical Fellowship jointly, took place. As John Stott (the chairman of the drafting committee) says in his foreword, it is almost impossible to remain in entrenched positions, continuing to hold on to stereotypes, fed by prejudices and false assumptions about other brethren, when one has to meet them personally and confront their arguments face to face. The issues debated are of the highest possible significance. Upon understanding them correctly depends our obedience, our unity and our effectiveness as witnesses to Jesus Christ. The report admirably clears the ground, meticulously stakes out the size of the pitch, and enthusiastically blows the whistle for play to begin.

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About half-way through the game, however, play is suspended. Though we cannot yet see the final result, the game must go on. The report is like a keenly fought first half; in the years ahead we await the second half with anticipation. In some areas there has been much activity: I would particularly commend the 'Guidelines' section—included are a number of very creative suggestions. In other areas play has got bogged down: e.g., in the section on the kingdom, out of forty-six biblical quotations only two are from the OT—a typical evangelical deficiency, I fear. In one area, at least, that of millenarian views, the players refused to kick the ball at all.

There are two further comments I would like to make. First, the distinction made between evangelism and social responsibility is an assumption from which everything else in the report flows. Though the report relates them very closely (two blades of a pair of scissors, two wings of a bird), even considers that they overlap, they are not to be identified. Therefore, if one had to choose (p.25), 'spiritual salvation is of greater importance than . . . temporal and material well-being'. I do not believe, however, that the primacy of evangelism, the context of this statement, is anywhere supported by Scripture. The reason for this is that evangelism in fully biblical terms is more than 'proclamation'; it is more than verbally spreading the good news. Curiously, in spite of insisting on the distinction in one section, the report comes very close to identifying them in another (e.g. the top of p.46).

Secondly, therefore, I believe the report manifests what is sometimes true amongst Christians: that our experience, arising out of our practice, is ahead of our theological constructions. Is it not significant, then, that the report admits 'The choice, we believe, is largely conceptual. In practice, *as in the public ministry of Jesus*, the two are inseparable' (p.25, my italics).

The report manifests a highly commendable and urgent desire not to put asunder what God has joined together. It is important to join in the same programme as those who worked so hard to produce so useful a tool for further prayer, reflection and action. It is also vital that all biblically-serious Christians should be kicking towards the same goal.

**THE REVD DR ANDREW KIRK** is Associate Director of the London Institute for Contemporary Christianity, London W1.

## **FREEDOM, AUTHORITY AND SCRIPTURE**

**J. I. Packer**

IVP 1982 61pp. 95p

ISBN 0 85110 445 2

## **BEYOND BIBLICAL CRITICISM: Encountering Jesus in Scripture Arthur Wainwright**

SPCK 1982 154pp. £4.95

ISBN 0 281 03786 8

## **THE DIVINE INSPIRATION OF HOLY SCRIPTURE**

**W. J. Abraham**

OUP 1981 126pp. £9.50

ISBN 0 19 826659 6

These three books are all much concerned about the problem of biblical authority and biblical inspiration. Packer shows that freedom is only to be found in willing submission to the authority of God, which means willing sub-

mission to the teaching of holy Scripture, which (he argues) means accepting everything in the Bible as true—both facts and doctrines. The other two writers sharply reject any theory of inerrancy and seek a theory which retains positive content for the idea of biblical inspiredness, while accepting broadly the contemporary critical approach to the text. Both are Methodist ministers and both affirm a solid core of traditional Christian teaching.

Wainwright is deeply conscious that biblical study which rests on naturalistic presuppositions is barren. The Bible needs Jesus as interpreter. The critics give a great variety of accounts of Jesus, but to the Christian at least a reading of the gospels (and the other books of the NT) leaves a number of general impressions about him: he is uniquely related to God, he is the revealer of God, he is Saviour, teacher, the risen and the coming Christ. The NT, however, is not wholly in harmony with these general impressions of Jesus and it must be judged throughout by the Jesus of these general impressions, as must also the OT. When we are open to what the biblical Jesus says, the Bible reveals God and his will for men. So runs the argument, but I found its impressionistic approach wholly lacking in rigour. In particular, it did not attempt to get its understanding of Scripture from the teaching of the unique revealer of God.

Abraham's book, on the other hand, shows the rigour of one trained in linguistic philosophy. Brought up in the Warfield inerrancy tradition, he eventually found that position intolerable in the light of historical criticism. His book is a sustained argument against the Warfield case and a serious attempt to put a better and more truly evangelical notion of inspiration in its place.

He first outlines what he calls the deductive approach and then goes on to discuss various inductive approaches. I find this classification quite unsatisfactory. Warfield is held to be the prime example of the deductive approach, yet it is hard to think of a theologian more conscientiously inductive than he. In *Revelation and Inspiration* (an earlier edition of *Inspiration and Authority*) he accumulates in massive detail the NT teaching on 'Scripture' (54 pp.) *theopneustos* (54 pp.), 'the oracles of God' (60 pp.), etc., before drawing the conclusion that it consistently teaches one thing: that what Scripture says, God says (i.e., all Scripture consists of the words of God). Only then does Warfield make one deduction: If the words of Scripture are the words of God, they are inerrant.

For the inductive approach, Abraham cites Sanday, Wheeler Robinson and Barr—all of whom start with the conviction that the facts uncovered by critical study show the Bible to have many errors—and he finds each in turn unsatisfactory. He then goes on to his own positive theory. He analyses the meaning of 'inspiration' in ordinary parlance, and finds the idea of a teacher inspiring his pupils a valuable analogy. The pupils owe ideas and even words to their teacher, but their writing will not wholly represent his mind, nor will the pupils be preserved from mistakes or from contradicting one another. As far as I can see, this is the very deductive approach of which Warfield is accused—getting an idea of the meaning of inspiration and making deductions from it.

I believe, in fact, that anyone wrestling with inspiration in the world of biblical criticism must alternate with induction and deduction. He must again and again bring new facts to the old theory and either let them modify it or let it throw new light on them. I find the most unsatisfactory aspect of this book is that it repeatedly speaks of the unbearable nature of the findings of criticism to the honest man who holds inerrancy, but it never specifies what these findings

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are. I have been looking for proved errors all my life, but only a handful of the thousands proposed seem to me at all cogent, and they do not weigh nearly as heavily with me as the teaching of Jesus about Scripture and the teaching of the Scriptures about themselves.

Oxford

JOHN WENHAM

### **NEW TESTAMENT HISTORY F. F. Bruce**

first published by Thomas Nelson in 1969

Pickering & Inglis 1982 434pp. £6.95

ISBN 0 7208 0521 X

When I took up my appointment as a lecturer in the University of Manchester, Professor Bruce gave me a copy of his recently published work, *New Testament History* (1969). Throughout my time in his department I recommended this volume warmly to my students, and also found it invaluable for my own purposes. The abiding worth of such a standard book is indicated, were the testimony required, by the number of times it has been reissued. This is now the fourth revised edition.

Professor Bruce describes the historical setting of NT Christianity in meticulous detail, and his expert classical knowledge freshly illuminates the Graeco-Roman dimension to his subject. The complexity of his task, and the comprehensiveness of his treatment (to which a full and updated bibliography gives support), do not prevent the main lines of the author's presentation from emerging clearly, as he traces the story carefully from Cyrus and the Seleucid kings to Christianity at the end of the NT period.

Especially useful in a survey of this kind is the account of Judaism at the beginning of the NT era. Bruce's handling of the subject at this point is so descriptive that we miss his assessment of the exciting *diversity* of Judaism at the time of Jesus; the basic tension which existed between reactionary and relaxed attitudes among the Jewish parties, for example, and the varied rhythms which they manifest of nationalism, separatism and accommodation. However, such a minor criticism cannot diminish the warm welcome which must be accorded to the republication of this book, which all biblical students will continue to find an indispensable preliminary to their understanding of the content and significance of the NT message.

Coventry Cathedral

STEPHEN S. SMALLEY

### **THE GREEK NEW TESTAMENT ACCORDING TO THE MAJORITY TEXT**

edited Zane C. Hodges and Arthur L. Farstad

Nelson, USA 1982 810pp. n.p.

ISBN 0 8407 4963 5

Textual criticism is only of marginal interest to the intelligent layman (though he may regret the loss from his Bible of such things as the story of the woman taken in adultery), but it is of intense and frustrating concern to anyone doing specified study of the NT. A quiet revolution was brought about at the end of the last century when Hort persuaded the learned world that the text used by the Greek-speaking church, which lay behind all contemporary translations of the NT, was in fact a bad text. He affirmed that the early Egyptian text,

represented especially by Codex Vaticanus and Codex Sinaiticus, was much nearer the original. He did not, however, persuade everyone—Burgon and Scrivener stood out to the end. With their passing the matter appeared to be closed. But a small underground resistance persisted and has now surfaced. They argue that the Egyptian text was local and preserved by the good fortune of a dry climate. They argue also that there was no deliberate revision which created the Byzantine type of text as Hort had supposed, and that the roots of this text must be exceedingly early. They have produced in this volume a very sophisticated attempt to recover the earliest form of the Byzantine text. We can be grateful for their courage and their diligence, for fresh ideas are badly needed in this field.

Oxford

JOHN WENHAM

### **JESUS AND THE CONSTRAINTS OF HISTORY**

The Bampton Lectures 1980 **A. E. Harvey**

Duckworth 1982 184pp. £7.50

ISBN 0 7156 1597 1

If anything stands out from Anthony Harvey's Bampton Lectures, it is that it is still possible to write brilliantly and originally about Jesus without at the same time outdoing one's rivals in heterodoxy. If Stephen Neill was right to say in 1962 that 'the *historical* reconstruction of the life and history of Jesus has as yet hardly begun' (*The Interpretation of the New Testament, 1861-1961*, p.283), it is good to be able to report in 1982 that at last a real historian has given himself to the task.

Harvey's main argument, and his method, is described in the title-phrase 'the Constraints of History'. He believes that we can establish certain fixed points which enable us to investigate accurately what Jesus and his teaching *must* have been like, granted that he managed to communicate with his audience and was not obviously a total eccentric. Perhaps the best example of this argument at work is the first one in the book, where Harvey begins with the indubitable fact of the crucifixion and works his way slowly back to the high probability that the origin of the charge against Jesus had to do, not with political sedition, but with the offence caused to the Jewish authorities by his actions and teaching—the historical probability, in fact, that the gospels are here more or less correct. This is then filled in by an examination of the law and eschatology, a fascinating and valuable chapter on miracles, and a discussion of the possible meanings of 'Christ' and 'Son of God', concluding that Jesus was 'the accredited divine agent, to speak to whom was as if to speak to God himself' (p. 172; see too p.9f.). The overall effect of the book is that, despite the ravages of critical scholarship, the gospels can be seen as, broadly speaking, historically reliable. (John, incidentally, appears to be included in this to a limited extent, though the problems this raises are not directly addressed.)

First, to what extent is the notion of 'constraint' a fully appropriate one in this case? Most people would believe that real historical research can reconstruct an approximate outline picture of a past epoch in such a way as to make certain events or attitudes probable and others extremely unlikely. But it is never quite clear whether 'constraint' means just this (i.e. 'fixed points from which historical work can proceed, and/or a fixed framework within which

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details can be filled in') or whether Harvey intends rather the sense of 'frameworks of thought and custom *which laid down limits for Jesus himself*'. That sense, too, is uncontroversial in certain areas: if Jesus had spoken Chinese, he would not have been understood. But, as Harvey himself points out, 'Jesus fits into no existing category' (p.59). How, then, are we to tell at which points we should say 'the categories show that x is impossible' and when, by contrast, we should conclude 'at this point it really seems that x happened, and the existing categories were thereby burst apart'? The problem is recognized early on (p.7), but never really solved.

Second, as a particular instance of this, how fair is it to say that 'the passionate and exclusive monotheism of the Jewish people excluded any style of action which might have suggested that he claimed to be divine' (p.10; and see ch.7 *passim*)? Harvey believes, with most modern NT scholars, that the 'earliest Christians' stopped well short of thinking of Jesus as 'God Incarnate', and that it was only when gentile Christians, 'released from the constraint of Jewish monotheism', came to the problem that identification of Jesus with God became standard. It could, nevertheless, be argued *both* that early Christians, despite their continuing monotheism, did believe Jesus to be in some sense 'divine', *and* that the Fathers, despite their incarnational theology, did believe themselves to be monotheists. The further question, whether either group escapes the charge of illogicality, takes us beyond the bounds of historical constraint altogether.

Finally, I frequently found myself wishing to hear more about the particular and *non-universalizable* message of Jesus to the Israel of his day. If this train of thought were pursued, it might well turn out to provide another 'constraint' from which historical reasoning could start—with potential conclusions no less valuable, for scholar and lay Christian alike, as those which Harvey has set before us.

McGill University, Montreal

N. T. WRIGHT

### **RECONCILIATION: A Study of Paul's Theology**

**Ralph P. Martin** Marshall's Theological Library

Marshall Morgan & Scott 1981 262pp. £10.95

ISBN 0 551 00851 2

Fifty-five years ago C. A. Anderson Scott, in his *Christianity According to St Paul*, gave several reasons for concluding that Paul's conception of Christianity could best be studied under the aspect of 'salvation'. Professor Martin acknowledges the strength of the case made by Anderson Scott for this conclusion, but his own preference is for the more specific term 'reconciliation'. Recent studies of unity and diversity in the NT have tended to stress the diversity rather than the unity, but Professor Martin not only finds that reconciliation constitutes a centre of unity for Paul's theology but also hints that it might provide a unifying theme for the NT as a whole. In particular, he argues that if the actual word 'reconcile' occurs only once in Jesus' reported teaching, yet 'it may be said that his announcement of life under the rule of God as his children, formerly outcasts but now reclaimed and restored to God's family, is exactly expressible in terms of a personal relationship to God as Father and King' (p.224)—in terms, that is to say, of reconciliation.

But it is Paul's thought that occupies most of the book, and a high standard of exegetical theology is in evidence throughout. One might single out in particular the treatment of 2 Corinthians 5:18–21; Romans 5:1–11 and Colossians 1:15–20. The reviewer is not persuaded that 'Be reconciled to God' (2 Cor. 5:20) is Paul's present appeal to the Corinthian Christians, parallel to his appeal in 2 Corinthians 6:1, but Professor Martin's arguments for so regarding it are not to be lightly dismissed. The distinction between justification by Christ's blood and reconciliation by his death (Rom. 5:9, 10) is a fine one, but it is skilfully brought out.

Professor Martin is already known for his studies in pre-Pauline hymnody, and his expertise in this field is pressed into service here. In Colossians 1:15–20, for example, he distinguishes a pre-Pauline celebration of the union of the formerly 'refractory elements of the universe' under Christ's headship now that his elevation as 'firstborn from the dead' has marked a new beginning in world history, from Paul's reworking of the passage so as to stress the restoration of personal relationships by Christ through 'the blood of his cross'. A cosmological emphasis has been replaced by one that is more soteriological.

Perhaps the most interesting part of the book is the chapter on 'Reconciliation and Unity in Ephesians'. Paul's theology is viewed as applied here to the new situation when the unity between Jew and Gentile in the church, for which he strove, has become an established fact. Thus his 'teaching on reconciliation gains a fresh dimension by being applied to persons-in-community' (p.198). We hope that Professor Martin will add to his studies in the other 'captivity epistles' a magisterial commentary on Ephesians.

University of Manchester

F. F. BRUCE

## **THE CHRISTIAN VIEW OF MAN H. D. McDonald**

Foundations for Faith Series

Marshall Morgan & Scott 1981 149pp. £4.95

ISBN 0 551 00855 5

H. D. McDonald's survey of Christian anthropology is divided into three parts: the 'Biblical Presentation', with sections on Jesus, the apostolic teaching and the OT; 'Historical Formulations', which covers the period from the Fathers to the Enlightenment; and 'Later Declarations', which includes 'modern teachings' and 'contemporary statements'. This is the second volume in a new series which claims to provide an excellent all-round introduction to Christian doctrine, both for college students and laymen. Sadly, I do not believe McDonald succeeds in this aim. The attempt to cram a wealth of material into such small confines, results in a lamentable superficiality. The survey of the biblical material is fair, and McDonald's judgement on various issues appears to be sound; but the anthropological sphere is one where precision of language and stylistic fluency are prime requisites, and McDonald's discussion of, e.g., conscience, or the notions of soul and spirit, suggests he is lacking in both. Linguistic rarities like 'superadded', 'unessentials', 'theologizing' and 'not-life' pepper the text.

McDonald is better when discussing issues or controversies rather than thinkers. The debate between Pelagius and Augustine is clearly presented. It is when he parades through a highly selective series of modern thinkers, giving a



brief synopsis of the anthropology of each, that the book reaches its lowest ebb. Lowther is summarized in a page, Brunner in a paragraph, Heidegger in a sentence. Admittedly, he is only attempting a basic introduction, but such a task has surely been performed more satisfactorily by others. On some subjects, notably liberal Protestantism, one has no sense that McDonald has sympathetically tried to 'enter into' a certain way of thinking before criticizing it. Biblical criticism is implicitly written off as causing 'theological despoliation' (p.101). In the ethical arena, I find his judgement questionable. Does the logic of creationism really lead to a stricter view on abortion than traducianism, and did Freud really insist that there must be *no* thwarting of instinctual drives by the artificial morality of society? McDonald seems to find very little modern anthropology which is congenial to him. Here every reader may have a favourite theologian whom he feels could usefully have been mentioned. I believe that Helmut Thielicke's *Mensch sein—Mensch werden* is an important work on anthropology upon which McDonald might have drawn in making some concluding observations on a right Christian doctrine of man—which he fails to do in any detail.

I sincerely hope that this book will prove valuable to some; if so, it is likely to be in parts rather than as a whole.

St John's College, Durham

RICHARD HIGGINSON

**FAITH AND THE MYSTERY OF GOD** Maurice Wiles

SCM Press 1982 146pp. £4.50

ISBN 0 334 00447 0

Professor Wiles here continues his critical 'reflection' (a favourite word of his) on the Christian faith and on what it means to be a Christian, that he began in *The Remaking of Christian Doctrine*. For Professor Wiles, Christianity is one historically important and personally significant way in which ultimate reality is refracted. The conceptualizing that this refraction has involved has been chiefly through irreducible symbolism, which constitutes, for the religious believer, that reality which it symbolizes. The theologian is to be likened to a literary critic, who uncovers new layers of meaning in the deposit of faith.

This is what Professor Wiles sees himself doing, one imagines, when he explores the replacing of the idea of God's relation to the world as that of an efficient cause with a model which sees the activity of God as making it possible for men and women to glimpse his love and to be inspired by his vision (p.29). (But surely this is to replace one kind of causal efficacy by another, and not to eliminate the thought of causal efficacy altogether?)

In a series of chapters which can be read independently of each other, Professor Wiles offers thoughts *inter alia* on Jesus' identity with God (he is one with God rather as the conventional signs are one with the Ordnance Survey map), the resurrection (it was a subjective faith-experience of the early church), justification (it is a recognition of God's acceptance, and Jesus also had this recognition), and the church (she is not the community of the saved but the sign that all men are saved).

A reading of these studies prompted two thoughts. The first is how utterly incompatible with historic Christianity they are. No incarnation, no atonement, no life of faith, no eschatological hope. Almost every opinion that is

expressed could be documented from Immanuel Kant. The second thought is a question about what Professor Wiles sees himself as doing. The book is neither literary criticism, nor serious dogmatic reflection, nor sustained argument, nor careful exegesis. Professor Wiles obviously hopes to persuade his readers, but how he believes that he will do so remains a puzzle.

University of Liverpool

PAUL HELM

### **DIVINE SOVEREIGNTY AND HUMAN RESPONSIBILITY:**

**Biblical Perspectives in Tension D. A. Carson**

Marshall Morgan & Scott 1981 271pp. £10.95

ISBN 0 551 00829 6

This book, based on its American author's Cambridge PhD dissertation, is a discussion, as its sub-title indicates, of the tension between the equally prominent biblical emphases on the sovereignty of God and the responsibility of man, with special reference to the fourth gospel. Its conclusion may be summarized in the following quotation: 'The fourth gospel maximizes human responsibility while simultaneously abolishing merit theology. It maximizes God's sovereignty in salvation history and in election while simultaneously demanding that man believe. And it presents Jesus as the final demonstration of the way divine predestination and human freedom under God are joined, not set antithetically against each other' (p.219).

To reach this conclusion, Dr Carson surveys the sovereignty/responsibility tension in significant OT texts and describes how the tension tended to be resolved and rationalized in one direction or another in the intertestamental literature. In particular we are shown how, in some rabbinic teaching, human free will was seen to be itself sovereign in an area from which God was excluded, so opening the door to ideas of merit. I found Dr Carson's constructive criticism of the thesis of E. P. Sanders especially illuminating in this regard. While affirming Sanders' main contention that the rabbis were writing within a framework of covenantal nomism, Carson maintains that they nevertheless exhibit a growing tendency to absolutize human freedom and to make both election and salvation dependent on human moral achievement.

The robust but perceptive Calvinism of the book did your reviewer's Scottish heart nothing but good, but the general impression left by the book is nevertheless one of dissatisfaction, in that it attempts to cover far too much ground too quickly and raises hosts of questions that it is not able to deal with in any adequate way. This is blatantly so in the last chapter, which attempts to define free will, relate time and eternity, and discuss the nature of divine ultimacy in twenty pages, and describes and dismisses Barth's whole doctrine of election in less than one! It might have been better to remain within the strictly biblical perspectives of the main part of the book, and tell us how the Johannine understanding of the sovereignty/responsibility tension related not just to what went before it but to the other NT documents.

The book might prove most useful as an introduction to its theme for students and general readers who wanted to know what the Bible in general, and the gospel of John in particular, had to say about God's part and man's in election and salvation, although the omission of the rest of the NT witness would leave even such a survey seriously incomplete. The book has so many

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fascinating typographical errors that, if it were a stamp collection, it would be worth a fortune.

St John's College, Nottingham

T. A. SMAIL

### **FROM SABBATH TO LORD'S DAY: A Biblical, Historical and Theological Investigation** edited **D. A. Carson**

Zondervan, USA 1982 444pp. £10.10

ISBN 0 310 44531 0

distributed by Paternoster Press in the UK

This large book, of over four hundred pages, consists of twelve essays by a group of young theologians from Britain and the States. It is well printed and copiously annotated. After an introduction by the editor, the essays deal with the Sabbath in the OT, in the intertestamental period, in the gospels as a whole, in the Lucan writings, and in the Pauline writings. These are followed by a chapter on the eschatological conception of the Sabbath in the Old and New Testaments. Next comes an essay on attitudes to Sunday in the NT and early Fathers, followed by one on attitudes to the Sabbath and Sunday in the post-apostolic period. The same writer deals with Sabbath and Sunday in medieval Christian thought, in Reformation thinking, beginning with Luther and Calvin, and in the church in England. The last chapter is a summing up of their findings, particularly emphasizing the views of all the authors that the Ten Commandments were a part of the Old Covenant and therefore, with the rest of the Old Covenant, do not apply to Christians. The Jewish Sabbath and Christian Sunday have nothing in common except that they are both days of worship. The idea of rest from work does not apply to the Lord's Day. The Christian 'rest' is an attitude to life, to be fully realized in the world to come. Yet, in spite of this attitude to the Lord's Day, worship should be given a priority on that day. The author suggests that from such worship on the Lord's Day, a more leisurely style of life during the week will emerge. The concluding paragraphs of the essay are in fact very similar to the conclusions of the 'Sabbatarian' writers, so strongly condemned, that the Lord's Day should be to the Christian a day of worship worthy of the risen Lord.

The really dangerous attitude adopted in this book does not lie in the Sabbath-Sunday controversy, but in the conclusion emphasized several times that the Ten Commandments do not apply to Christians. They are merely a part of the Old Covenant which became obsolete with the advent of the New Covenant. It is a sad thing that, in the desire to emphasize Christian liberty, there is a failure to realize that, while justification can never come by the law, there is still need for law; for 'where there is no law there is no transgression' (Rom. 4:15) and 'by the law is the knowledge of sin' (Rom. 3.20). Let us hope that with wider experience of life this attitude will change.

Eltisley Vicarage, Huntingdon

WILFRID STOTT

### **I BELIEVE IN THE SECOND COMING OF JESUS**

**Stephen H. Travis**

Hodder & Stoughton 1982 252pp. £5.50

ISBN 0 340 27164 7

The series 'I Believe in . . .', edited by Michael Green, has been providing a

valuable restatement of evangelical doctrine in contemporary terms, presented with clarity, faithful to the gospel and the teaching of Scripture, and handled with competent scholarship well aware of the issues raised in present discussion. This latest addition is a worthy continuation of what has already been published, and that not unexpectedly from one who has already written excellently on this theme in *The Jesus Hope* and *Christian Hope and the Future of Man*.

In seven well-packed but lucid chapters, the book expounds first the witness of the OT to the hope God has given to his people of his reign and his kingdom; then the message of Christ, drawing upon great OT themes such as the kingdom and the 'son of man' in Daniel, and clearly pointing to an ultimate, consummating 'coming' that is not to be confused (as many do) with his resurrection, Pentecost, or any other event *within* history. A third chapter examines the teaching of the apostles and other NT writers, dealing carefully with a number of assumptions of current misbelief or disbelief on the subject—especially those based upon the problem of the delay of the 'coming'—and drawing out its importance as to meaning and purpose. Then follows what presumably is still a vital matter for some—an examination of the views of those who seek to make predictions, with prophetic calculations involving numbers and dispensationalist schemes (particularly those included in the notes of the Schofield Bible), which is handled with both restraint and teaching skill.

The next two chapters deal first with life beyond death, exploring fully what Scripture and the gospel indicate as the fullness of this hope, compared with understandings or confusions which give rise to problems, as well as with some complementary suggestions (e.g. para-psychology); and secondly with the theme of final judgement—an important and valuable chapter in its straight presentation of the reality, and its effective handling of distortions of either sentimental or aggressive origin, together with the questions of final destiny and of universalism.

The final chapter, 'Living in Hope', opens up the vista of the practical effect this great hope in Christ has, not only for individual living, but also for our vision for the world, the latter being compared with Marxism in particular, although the Christian critique would involve other secular policies as well. But the real critique is the vision provided by the church in the world, and the book concludes with some challenging indicators to that too.

Here is a book to be used widely and variously. There is material for sermons and addresses, and it would be admirable for study groups. Its full, balanced, relevant and thought-through exposition of this fundamental theme of the gospel ought to be read and pondered by every Christian, who, after all, is expected to be able to give account for the hope that is in him.

Archdeaconry of Auckland, Co. Durham

G. J. C. MARCHANT

**THE OPEN HEAVEN: A Study of Apocalyptic in Judaism and Early Christianity** Christopher Rowland

SPCK 1982 562pp. £22.50

ISBN 0 281 03784 1

My own recent study of heaven in Paul's thought led me to question the

frequently made statements that apocalyptic thought was concerned exclusively with the future and that, in comparison, the new factor in early Christianity was its emphasis that the salvation of the future could be experienced in the present (cf. *Paradise Now and Not Yet*, CUP, 1981). Dr Rowland, Dean of Jesus College, Cambridge, has produced a thorough investigation of the phenomenon of apocalyptic in both Judaism and early Christianity which provides clear documentation not only that such questioning was appropriate, but also, and more importantly, that the general scholarly assumption that apocalyptic is simply a variety of eschatology, characterized by pessimism about the present and expectation of an imminent end, has to be challenged.

The central concern of apocalyptic, as it emerges from Dr Rowland's study of the relevant texts, is the disclosure of heavenly knowledge which sheds light on human existence in the present. Apocalyptic, in line with what we might have guessed from the meaning of the Greek *apokalupto*, is about direct revelations from God, not about a certain type of imminent eschatology. Such disclosures may of course include material about the future, but this is only one aspect of the much more varied contents of apocalypses, in which disclosures about the heavenly world itself, its angels and astronomy, about the present lot of humanity in this world and about past history, can play just as significant a role. Dr Rowland's assertions to this effect are supported by detailed discussion of Jewish and Christian apocalypses, including an examination of their dating and of the origins of apocalyptic interest, and by study of the esoteric tradition in Rabbinic Judaism, much of which centred around meditation on Genesis 1 and Ezekiel 1, and the interests of which overlapped with those of the apocalypses. The implications of the book's thesis for the study of early Christianity are that most of what is commonly labelled apocalyptic is simply evidence of the dominance of eschatology in early Christian theology, and that apocalyptic material is to be located instead in the accounts of visions and revelations. Into this category come reports of the visions seen by Jesus in the gospels, by Stephen, Peter and Paul in Acts, by Paul in 2 Corinthians 12, by John in Revelation, by Hermas in the Shepherd of Hermas, and by Montanist prophets.

Those whose interests lie primarily in the canonical material should not miss the author's treatments of Daniel and Revelation in particular (a whole chapter is devoted to the latter) where, among some of the more controversial views put forward, they will find the identification of the 'one like a son of man' with the angel Gabriel, and the dating of Revelation in AD 68. In such a wide-ranging work as this, there is of course scope for disagreement over issues of interpretation, but in a brief review only one more basic question will be raised. In a study which claims to cover apocalyptic material up to AD 200, and which includes quite extensive study of rabbinic material, why is there no coverage of the apocalyptic material in Christian Gnosticism as evidenced in the Nag Hammadi collection, or any explanation of the omission of such coverage? It should be clear, however, that what Dr Rowland has given us is a carefully argued, textually based study which, unless it has a basic flaw which was not apparent to this reviewer, will have major consequences for the study of Judaism and early Christianity as it results in a reappraisal and revision of that much used label 'apocalyptic'.

**PILATE TO CONSTANTINE James Bulloch**

The St Andrew Press 1981 350pp. £3.50

ISBN 0 7152 0453 X

Both the title and the identity of the author may give rise to the assumption that this book is a straight history of the early church. The late Dr Bulloch was a scholarly parish minister of the kirk who wrote several works of church history, chiefly, but by no means solely, on the modern centuries. Here he attempts a partly chronological, partly thematic account of 'the divine society' to the time of Constantine. The blurb on the back cover claims the book represents 'a fresh approach', but it is difficult to see wherein this lies. Dr Bulloch is by no means the first early church historian to have explicitly espoused a high ecclesiology (although his predecessors have rarely been Presbyterians!). In any case this theological conviction, although it dictates separate chapters on baptism, eucharist and ministry, can hardly be said to inform some of the central chapters. The coverage is fairly balanced, although theological developments receive limited attention and the papacy none. The bibliography is a little dated, and a number of errors, mostly minor, were noticed. Chiliasm was not restricted to the Jewish fringe in the primitive centuries, there is no lack of evidence of baptized Christians in the Roman legions well before Constantine, and Athanasius should not be credited with the defeat of Arius at Nicaea. While 'Christian deviations' generally merit unsympathetic treatment, the baptism of Constantinianism is regarded as far more detrimental than beneficial. His supporting quotation from Charles Gore reminds us that here high churchmen join hands with Christian radicals.

Dr Bulloch is a crisp writer, not unduly bothered with reservations and qualifications, widely read and gifted with a ready pen for contemporary analogues (Enoch Powell as Tertullian) and happy colloquialisms. The muse he follows is not always strictly the historians' Clío, which helps to make for enjoyable and not too demanding reading.

New College, Edinburgh

DAVID F. WRIGHT

**CALVIN AND THE CALVINISTS Paul Helm**

Banner of Truth Trust 1982 84pp. £2.25

ISBN 0 85151 344 1

This book is an answer to R. T. Kendall's book, *Calvin and English Calvinism to 1649*.

Kendall argued that the central figures of Puritanism, such as William Perkins and William Ames, derived their theology not from Calvin but from Beza. He maintained that there is a central shift in outlook between Calvin and Beza, and that the whole Puritan tradition was set on a wrong anti-Calvinist track. He held that there were two important doctrinal changes. One, the Puritans developed a doctrine of limited atonement, i.e. limited to the elect, whereas Calvin had taught universal atonement. Secondly, they replaced Calvin's doctrine of faith understood as passive persuasion of the mind, to faith as an act of the will. This changed view, both of the atonement and of faith, has important consequences in that it separates faith from assurance and introduces a subtle and disastrous form of justification by works rather than by grace.

## Churchman

Helm urges that Kendall has presented a new Calvin: not a false Calvin but rather an exaggerated and distorted picture of the true Calvin. According to Helm, Kendall's picture of Calvin is inaccurate and misleading, and his account of Puritanism erroneous and misinformed. He answers Kendall by giving Calvin's understanding both of the atonement and of evangelical faith, as well as the meaning of Christian conversion, and further shows that the Puritan tradition was a true and living fulfilment of the Calvin tradition in a changed political, social and religious situation in another land. Finally, he repudiates any suggestion that the Puritans taught a subtle form of justification by works. In essence, Helm argues that Kendall has brought a preconceived view of Calvin to his thesis, and that his work is an exaggeration or distortion both of Calvin himself and of the Puritans.

In his repudiation of Kendall's thesis, Helm further provides a warm and appreciative account both of Calvin and of the Puritans. The book is written not only in a simple and readable style, but is free of acrid or negative controversy, and always fair. It is a sensitive and informed criticism of Kendall's thesis, and makes a most effective and necessary contribution to this important theological debate opened up again by Kendall.

Latimer House, Oxford

JAMES ATKINSON

### **WORKS OF RICHARD SIBBES** edited **Alexander B. Grosart**

Volume 7 **Miscellaneous Sermons and Indices**

Banner of Truth Trust 1982 604pp. £7.50

ISBN 0 85151 341 7

How much is a sermon worth? And how much more would you pay for a *good* sermon? Is twenty pence too much to ask for an exposition of a biblical text, clearly set out with text and context, divisions and observations, and always definitely applied to the life of the hearer? That is the asking price for thirty-seven sermons—one in Italian—by one of the best loved English preachers of the seventeenth century.

The honourable titles or nicknames by which he was known do not translate into our twentieth century, but they still show his great reputation as a gentle loving preacher, constantly seeking to apply God's Word in the comfort of Christ to the needy souls of his hearers.

This is the last volume of the Banner of Truth reprint of the complete works of Richard Sibbes, and those who already have the previous volumes will need no encouragement to complete their set, for the indices and references are essential—as well as being very revealing of the preacher's interests, e.g. three columns of references to Christ. But what use is such a miscellaneous volume to those without the rest?

Put simply, these sermons are pure gold. Take Revelation 22:17, entitled 'The Church's Echo'. First, the bride, the person wishing that Christ would come. She looks for a threefold union with her Lord: in nature, since Christ took our nature; in grace, when we take his; and in glory, when we shall be one with him. Second, the desire of the church for the consummation of her marriage with Christ, and the manifold grounds why the church desires that Christ will come. If we do not desire this enough, then we are to 'labour daily more and more to loose our hearts from things below', to meditate on the glory

of Christ's coming. Third, the moving causes that stir the bride to desire the coming of Christ: 'Therefore let us give entertainment to the Spirit of God and be where we may further and further commune with the Spirit . . . and let us study Christ and make Him all in all.'

Hucclecote Vicarage, Gloucester

GEOFFREY COX

## **GLADSTONE: CHURCH, STATE AND TRACTARIANISM**

A Study of his Religious Ideas and Attitudes, 1809–1859

**Perry Butler**

OUP 1982 246pp. £17.50

ISBN 0 19 821890 7

Gladstone was a towering figure in the affairs of both church and state. Despite biographies and the gradual publication of his diaries, he is still not easy to understand. The evangelical Tory became a high church Liberal; the ritualist became the darling of the nonconformist conscience.

Dr Butler, who is a clergyman and a historian and has helped to edit *The Gladstone Diaries*, unravels the enigma very effectively. Within the limits of an academic historical monograph, his treatment of a confusing subject is excellent. He researched in several main deposits of manuscripts and waded through much of Gladstone's involved and turgid prose, yet writes clearly. He shows that Gladstone was never an evangelical in the mould of Simeon, Wilberforce or Shaftesbury; his father, a self-made Scot of Presbyterian upbringing who built up a fortune in Liverpool, had gravitated to evangelical Anglicanism after marriage. Gladstone associated with Calvinist Anglicans at Oxford, but Dr Butler is inclined to doubt his inner convictions. Later there is an interesting passage suggesting that Gladstone never fully understood the new Tractarians either.

Gladstone entered politics in 1832 as a deliberately religious act. He held passionately, at the time, the view that the state (and thus Parliament) was the guardian of the nation's Anglican faith and morals; its task was to fulfil the will of God. Six years later, he wrote a major book on this theme. But the traditional idea of the confessional, paternal state was no longer tenable, even when Gladstone defended and expounded it, and the Maynooth grant destroyed it. Gladstone resigned from Peel's government in protest, then voted for the grant after realizing that he must rebuild his philosophy. Parliament could work only for the temporal good of citizens since it could no longer promote things eternal.

It followed that if the state could not be the servant of the church, then the church should aim to free itself from interference by the state; yet the individual conscience must be allowed liberty. Dr Butler shows how Gladstone wrestled with the contradictions and implications of this political philosophy. He believed profoundly in his own consistency and was not a little hurt that most of his contemporaries did not.

Rose Ash, Devon

JOHN POLLOCK



## Churchman

### **GLADSTONE** Volume 1 1809–1865

**Richard Shannon**

Hamish Hamilton 1982 580pp. £18.00

ISBN 0 241 10780 6

Gladstone's diary, which he treated as a confessional, was such dynamite that his sons allowed his official biographer no more than a peep. The daily diary of seventy years, now in the course of publication, has never been fully used in any biography before the present, and thus the real Gladstone lay obscured. Professor Shannon is not afraid to work on a vast scale. His brilliantly researched and beautifully written book represents a man who is wholly alive and credible.

Gladstone, with his intense religion, his strong sexual drive and temptations (mastered, if by curious means) and his tremendous mind and energy, was equally formidable as statesman and as churchman. The great merit of Professor Shannon's masterly and lively biography is that it shows him in the round. His private and family life, his spiritual and intellectual wrestlings, and his political activities in cabinet or opposition all interlocked; his character and growth cannot be understood unless he is seen as a unity, as in this biography.

Professor Shannon does not much paint the political and social background. To some extent these emerge from the detail of the life, but the book will be enjoyed most by readers with a fair knowledge of the period, both its church affairs and its politics. The book is also rather formidable in the length of the chapters, though subdivided into numbered sections.

But these criticisms are trivial beside the achievement. With a sure pen, a gift for analysis and for narrative, and a pleasant touch of irreverence towards his subject when required, Professor Shannon has produced an outstanding book. The present volume covers Gladstone's swift rise to political influence despite the disadvantage of his social origins. It chronicles his gradual but logical shift from being a Conservative and Protectionist to a Free Trader and Liberal. His change from Calvinist to Tractarian was quicker, but he was never in the slightest danger of going over to Rome like his close friends Manning and Hope.

The first volume closes with Gladstone at fifty-six, Chancellor of the Exchequer for the fourth time, with the premiership only three years away. The next volume is eagerly awaited.

Rose Ash, Devon

JOHN POLLOCK

### **HOW THE POPE BECAME INFALLIBLE: Pius IX and the Politics of Persuasion**

**August Bernhard Hasler**

translated Peter Heinegg

first published in Germany 1979

Doubleday, USA 1981 383pp. £15.00

ISBN 0 385 15851 3

### **GEORGE TYRRELL AND THE CATHOLIC TRADITION**

**Ellen Leonard**

Paulist Press, USA 1982 197pp. US\$8.95

ISBN 0 8091 2424 6

Darton, Longman & Todd 1982 £7.95

ISBN 0 232 51558 1

If August Hasler had not died in 1980 at the early age of forty-three, he would

undoubtedly have come under Vatican censure for this provocative book. (In *The New Inquisition?*, London 1980, p.87, Peter Hebblethwaite records the rumour that Hasler's bishop 'had been asked to reduce him to the lay state, forcibly and against his will'.) Hasler, in effect, provides an historian's backing for what Hans Küng argues in the introduction: that general councils of the church have erred, that Vatican I did so in defining papal infallibility, and that the whole issue should be re-examined by an ecumenical commission. These were the views, and this was the essay, that finally cost Küng his right to teach as a recognized Catholic theologian.

Hasler's passionate diatribe is a summary of his much longer work, *Pius IX, Päpstliche Unfehlbarkeit und I. Vatikanisches Konzil*. It reads like the summing-up by the prosecution after a lengthy trial in which all the evidence has been minutely sifted—in those larger volumes. He gives us not a work of history but a diatribe. Those who want to descend from the public gallery and sit with the jury must go back to the other work.

It is Hasler's contention that the debate over papal infallibility at Vatican I was manipulated outrageously by the pope and his supporters. He attacks the character of Pius IX in a determined effort to undermine the case for his canonization. He exposes the arguments for papal infallibility as specious, and shows that the doctrine was unknown in Scripture or in the first thousand years of Christian tradition. When it appeared, in the late thirteenth century, it was specifically rejected by Pope John XXII. The nub of his argument is that, at Vatican I, dogma was allowed to exercise an illegitimate sway over the facts of history, in the service of an authoritarian, centralizing ideology, and that this represented not just an aberration, but a disaster for the Roman Catholic Church. If he is right, so long as the Catholic Church claims to ground this teaching in Scripture, tradition or consensus, the dogma is utterly discredited, and, while it continues to be taught, those with views like Hasler or Küng *ought* to be condemned. It is to be hoped that his larger work, with all his references, will become available in English.

If Hasler is right, the same condemnation was rightly extended to George Tyrrell, who, seventy-five years ago, wrote of Vatican I that it was 'neither free, nor representative, nor unanimous' (*Medievalism*, London 1908, p.79). Nevertheless, Tyrrell believed that since the indefectible church could not have flown in the face of Scripture and tradition to the extent claimed by Rome, there had to be a minimizing interpretation of the Vatican decrees that would eventually be accepted by all. Such an interpretation is spelled out with scholarship and simplicity in Ellen Leonard's *George Tyrrell and the Catholic Tradition*, a concise study of Tyrrell's ecclesiology which relates his work to both Vatican councils and to the work of Protestant contemporaries like Harnack, Sohm, Sabatier and Weiss. Leonard sees Tyrrell as a prophet, offering to the Catholic Church a grand vision of what it could and should be—organic in structure, open to scholarship, living and promoting the Christian life—and out of his passionate commitment to this ideal producing an incisive critique of all the 'isms' he struggled against: 'Jesuitism', 'theologism', ecclesiasticism. The fragmentary and occasional nature of Tyrrell's work is stressed, but in the process of making so contrary a figure accessible, something of the attractive rough edges have become over-smooth. However, the book is valuable because it offers a careful summary of Tyrrell's exploratory thought. Leonard is convinced that Tyrrell's insights are being absorbed in the post-Vatican II church.

## Churchman

In view of what happened to Hans Küng, I wonder to what extent they can ever be.

St Edmund's House, Cambridge

NICHOLAS SAGOVSKY

**P. T. FORSYTH: The Man, the Preacher's Theologian,  
Prophet for the 20th Century Donald Miller,  
Browne Barr, Robert S. Paul**

The Pickwick Press, USA 1981 498 & xiii pp.  
T. & T. Clark 1981 £10.50

ISBN 0 915138 48 4

The main material of this book is the republished second edition of P. T. Forsyth's well-known *Positive Preaching and Modern Mind* (386pp.). The hundred odd pages of introduction include an outline of the life of 'PT' and an appreciation of his personality by D. G. Miller, past president of Pittsburgh Theological Seminary; a testimony to PT's influence by Dean Barr of San Francisco Theological Seminary; a reflection upon his theological significance by Professor R. S. Saul of Austin Presbyterian Theological Seminary; a tribute extracted from an address in 1977 by Dr Lovell Cocks; and a bibliography of writings by and about him, compiled by Robert Benedetto of the University of Hawaii. There is a frontispiece photograph of 'Peter Daniel Forsyth, DD' (*sic*).

One cannot but commend an attempt to renew an appreciation of one of the great preaching theologians of our time in the English-speaking world, and also to familiarize theological students today with his thrust and significance. One may wonder, however, whether this is really the best way to do it. The main title on the cover of this book leads the reader to expect a thorough grappling with issues of eighty years ago and today; whereas he finds, in fact, that a reprint of simply one of PT's writings—however notable—is the main content, yet only noted in, as it were, a footnote. What is given in terms of the main title is a group of writings testifying to the excellence of the man and his influence in the experience of some, and a twenty-five page essay in appreciation of his theological thrust.

The bibliography should certainly be useful; and it will here be noticed that in the last thirty years there have been produced five monographs on the man, his theology and influence in this country and in the USA, while there have been in the same time three published selections of his writings and a very large number of articles. 'PT' has not been forgotten. But we would suggest that the last thing he would wish is for a hagiographical attempt to impose a Forsythian grid upon the theological struggles of our time; but rather to find inspiration again to engage in our field of struggle, as he did in his, with the same urge of the spirit in devotion and in intellectual dedication, humbly offered to the incarnate Lord, crucified and risen. That engagement enters into the major ministerial task of communication—preaching, teaching, etc.—and this reprint will appropriately underline the serious importance of content, compared with our own increased preoccupation (often almost exclusively so) with method.

Archdeaconry of Auckland, Co. Durham

G. J. C. MARCHANT

**KARL BARTH/RUDOLF BULTMANN** Letters 1922–1966edited **Bernd Jaspert**, translated and edited **Geoffrey Bromiley**

Eerdmans, USA 1982

T. &amp; T. Clark 1982 192pp. £6.95

ISBN 0 567 09334 4

These letters do not fundamentally change our understanding of Barth's relationship with Bultmann, nor our understanding of the source and nature of their theological differences. But they probably deepen that understanding and certainly give context to the relationship. The editors (Bernd Jaspert for the German edition, Geoffrey Bromiley for the English translation) have managed to spread over nearly 200 pages what is, essentially, rather thin material—30 letters and 33 postcards from Bultmann, 25 letters and 10 cards from Barth (of which 11 were lost in transit in 1969). To this they have added an appendix of some forty miscellaneous letters and reports by, to or from Barth and Bultmann, and nine indexes (many of which are more decorative than essential).

I read the first fifty or so letters with increasing misgiving. They reminded me somewhat of the lock of baby Churchill's hair on which awed visitors to Blenheim Palace have to gaze! Not a word of these great theological figures shall be lost, no matter how trivial or banal. So, for instance, we read a card paraphrased 'Bultmann thanks Barth for his card [footnote reference 'not yet found'] and speaks of his return on the midday train from Hanover', or (again paraphrased) 'Barth encloses a letter from O. Urbach. He has had a difficult time and is glad to be going on vacation, from which he will return in the second half of September.'

But quite suddenly the entire correspondence comes alive with a letter from Barth dated February 1930 in which he claims to see at last that there is a definite and unbridgeable rift between himself and Bultmann; indeed, that fundamentally Bultmann, Gogarten and Brunner are all unwilling to make a clear and decisive break with liberal Protestantism: '. . . if I am not deceived, all of you, though your concerns differ from mine in different ways, represent a large scale return to the fleshpots of Egypt'. (Readers who wish only an analysis of this theological rift may turn directly to letters 94 and 95 on pages 87 to 109.)

Though Bultmann could be extremely cutting in his criticism of others (see, for instance, pp. 118–9) he, on the whole, took more trouble to nurture good relationships between himself and Barth than Barth did. Indeed, one has to say that once or twice Barth treated Bultmann rather shabbily! And it is clear that Bultmann remained more irenic and more optimistic of compromise than it was in Barth's character or theology to do. Not unnaturally, after Barth's expulsion from Nazi Germany in 1935 the correspondence between the two men dwindles and there is a total break from 1937 to 1950. But it is good to note that, despite an occasional lapse, the two men remained on good terms through the political upheavals and the turbulent theological debate of those years (contrast Barth's unhappy relationship with Brunner, healed only at the very end of Brunner's life). The final letter (May 1966) is a greeting from Bultmann on Barth's eightieth birthday, 'From the depths of his heart your old friend wishes you good health and good courage for the new year of your life'.

Churchman

**CHARIOTS OF THE GOSPEL: The Centenary History of the Church Army** **Donald Lynch**

H. E. Walter 1982 168pp. £2.95

ISBN 0 85479 044 6

Since I was an undergraduate, I have had a great interest in, and love for, the work of the Church Army. I can just remember the old chief, Prebendary Wilson Carlisle, and have had the privilege of knowing all his successors, H. H. Treacher, E. Wilson Carlisle, Donald Lynch and Michael Turnbull—a stout quartet.

No one better than Donald Lynch could have been found to write the history of the Church Army, for in addition to having had close links with it since the beginning of his ministry, he was principal of the training college from 1953 to 1960 and its chief secretary from 1960 to 1975. So he writes 'from within', and does so with skill and humour.

What a story he has to tell!—of heroism and devotion to the gospel, of obedience in mission ('go for the worst', the old chief told his workers) and of lively adaptation to new conditions, especially in recent years.

The Church Army has still as vital a part to play in the life of the church at home and abroad as it ever had, and it is still greatly needed in the days of the welfare state. It is right, therefore, that its history should be told in its centenary year. It will serve as a faithful record of what has been accomplished, and as a stimulus to the church in its future work of evangelistic outreach.

Social work and evangelism have always gone hand in hand in the witness of the Church Army. Indeed, its social work is seen as an integral part of its evangelism—done in obedience to the Lord who, at the beginning of his ministry, outlined his programme in terms of good news to the poor, release for prisoners, recovery of sight for the blind, and freedom for the broken.

If Wilson Carlisle were to read this book, he would read the story of a movement which has spread far beyond his original vision, which is working under social conditions vastly different from those which he encountered a century ago, but which has still at its heart the never-changing gospel of One who effects a revolution in the hearts of those who follow him.

May the story told in this book be widely read!

Sissinghurst, Kent

+ DONALD COGGAN

**MARY WHITEHOUSE: A Most Dangerous Woman**

**Mary Whitehouse**

Lion Publishing 1982 256pp. £7.95

ISBN 0 85648 408 3

Albatross Books, Australia 1982

ISBN 0 86760 410 7

I first met Mary Whitehouse on 14 December 1968 in cloak-and-dagger secrecy at Paddington station. For fourteen months prior to that I had been forbidden by my bosses in the Church Information Office to have any contact with 'that woman'. Finally I rebelled and insisted on meeting her, as I wanted to hear her side of the story. We became friends, even though I have never been an entirely uncritical supporter.

I mention that because it demonstrates the paranoia which her name aroused in the 1960s. She is still hated by the so-called 'liberal' world, who will tolerate

anything so long as it doesn't contradict their intolerant prejudices.

This book documents her twenty-year fight, telling (not for the first time) her personal story and bringing it up to the battle over *The Romans in Britain*. It catalogues the frozen fear of public figures in church and state who could not face the opprobrium of the media and who, as a result, left it to a Brummagem housewife to stand up and be counted in the face of outrageous misrepresentation and even personal violence—physical and psychological. Of course she made some idiotic mistakes. Her judgement on television has sometimes sent cold shivers down my spine. Some of the people who have surrounded her were a positive liability. And yet . . . and yet . . . one has only to look at some of the opposition to her, to be reminded of what crawls out from under lifted stones.

Mary deserves her CBE. Her courage in the face of massive orchestrated evil on the one hand and limp cowardice (or worse) of some parts of the Civil Service on the other, is of the highest order. You don't have to dot all her i's or cross all her t's (and I don't) to recognize Christian heroism. And bit by bit she has managed to stave off the worst excesses of the liberal-humanist consensus. I can't help wondering whether the General Synod of fifty years hence will add her name to the calendar to stand alongside Josephine Butler as a woman who fought the porn-peddlars to a standstill. She most certainly is 'a dangerous woman'. She's also a godly Grannie, and the combination is terrifying!

Ealing Vicarage, London

MICHAEL SAWARD

## PROCESS THEOLOGY AS POLITICAL THEOLOGY

**John B. Cobb Jr**

The Westminster Press, USA 1982

Manchester University Press 1982 158pp. £6.50

ISBN 0 664 24417 3

ISBN 0 7190 0869 7

John Cobb is one of the foremost and most prolific proponents of process theology, which stems from a radical modification of classical theism due mainly to A. N. Whitehead, but also to Hartshorne and Teilhard de Chardin. Process theology has been largely an American movement, but there are signs that it is taking root in English soil (see, for example, Professor Keith Ward's *Rational Theology and the Creativity of God* [Blackwell 1982]).

Process theology stresses that both God and his creation are in a course of development. God is not self-existent, eternal, omnipotent, all-good and all-knowing. He is, like his creation, and in interaction with it, in a process of growth, of learning, and of moral development in which novelty (from God, the source of novelty) continually appears.

Professor Cobb's latest book, based on the Ferguson lectures given in Manchester in 1980, is an attempt to apply process theology to the current interest in liberation theology, the theology of hope, and political theology. (Of the making of many theologies there seems to be no end.) The concerns of political theology are obviously congenial to a process theologian's stress on immanent development. According to Professor Cobb, the theologian must become more politically self-aware, aware of his own part in sustaining oppressive and destructive structures.

Process theology, with its plausible but ultimately unsustainable claim to do justice to 'dynamic' biblical categories, has to be reckoned with seriously by the

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systematic theologian. But only those who are very sympathetic to the author's standpoint will find his remarks on political theology convincing.

University of Liverpool

PAUL HELM

### **THE ACCIDENTAL UNIVERSE P.C. W. Davies**

CUP 1982 139pp. hardcover £10.00  
paperback £4.95

ISBN 0 521 24212 6  
ISBN 0 521 28692 1

Within the last decade some extraordinary facts about the universe have forced themselves into scientific consciousness. They form the basis of what has come to be called the Anthropic Principle (Gk. *anthropōs*). This can be summed up by saying that the physical universe (whose origin is held by most competent scientists to be best described by the 'big bang' theory) appears to have been most carefully designed and 'started off' so that its physical evolution should follow the exceedingly narrow 'track' along which, at some point, human life could alone come into being. Had the composition of the initial fire-ball been very little different indeed, or had the universal physical constants (e.g. the velocity of light or the constant of gravitation) varied from their present values by excessively small amounts, the physical make-up of the universe would never have permitted the existence of us men. If a rocket were to be fired from earth (with no provision for subsequent correction of course in flight), the initial energy and aim would have to be extraordinarily precise if it were to hit a particular square yard on the moon. Yet this analogy illustrates fairly the situation as 'big bang' cosmologists see things.

Everything seems to have been minutely adjusted, fine-tuned with extreme precision, to fit the universe for man. The author writes (from a secular standpoint) that 'the catalogue of extraordinary physical coincidences and apparently accidental co-operation . . . offer compelling evidence that something is "going on".' How are we to account for this fantastic state of affairs? What is going on?

Of course Paley would have been overjoyed. The appearance of intelligent design seems overwhelming (cf. Isaiah 45:18), and the Christian can rejoice in it. But we need to avoid the claim that it implies a Creator *as a matter of strict logic*. Some cosmologists have suggested, for example, that there may be an infinite number of universes varying from each other in every conceivable way; ours only has been observed because it alone followed a line of development which permitted observers to come into being. It's as simple as that. So the design argument, for them, just fades out.

P. C. W. Davies is professor of theoretical physics at Newcastle. A well-written, fascinating and very rewarding book, suitable for the intelligent non-specialist.

Witney, Oxon

DOUGLAS SPANNER

### **SCIENCE AND THE RENEWAL OF BELIEF**

**Russell Stannard**

SCM Press 1982 213pp. £2.95

ISBN 0 334 01455 7

Russell Stannard is professor of high-energy physics at the Open University; he

is also a lay reader in the Church of England. He is concerned that the frontier conclusions of science take a long time to filter down to the man in the street; consequently most laymen are still of the opinion that faith and science are sworn enemies. They are quite unaware of the fact that advances in scientific thought (particularly in physics) strongly undergird the most fundamental Christian attitudes. This book is an attempt to rectify this state of affairs. It is very attractively written, deals with high-level ideas (relativity theory, the uncertainty principle, the Bohr–Einstein controversy, *inter alia*) with great skill and authority, and relates them lucidly to analogous philosophical and theological issues (God, space and time, reductionism, the Trinity and the doctrine of Christ). Its physics is often demanding, but the exposition is at a level accessible to the intelligent layman, and expressed with many happy turns of phrase.

So the ‘science’ is good; what about the ‘belief’? It is here that we meet some disappointment. Professor Stannard defends the great credal doctrines of the Trinity, the person of Christ and the physical resurrection—but on what grounds? The Bible counts for something, certainly, but as embodying an evolving Jewish-Greek-Christian theological insight (on a sort of parallel course with science?) rather than as revelation. If the NT is so historically unreliable as he implies, how can he be so sure of the resurrection? Ah, when we pray, he says, ‘Jesus is there . . . any question . . . simply evaporates’. Because he is alive, it is ‘possible to contact him directly and so receive first-hand evidence’. Thank God for that, but how do we know it is Jesus and not, say, Krishna, who is ‘there’? We don’t—apart from Scripture, must surely be our reply. I think Professor Stannard would do well to work out (in the fashion he displays here) the old and honoured analogy of God’s two books: nature and Scripture. They possess so many features in common: each is public property, manifests unity in diversity, presents truth concretely and has paradox in plenty. Who knows? He might even come to believe that as science bows unquestioningly to nature’s authority, so faith should bow to Scripture’s (Luke 24:25).

Witney, Oxon

DOUGLAS SPANNER

### **THE CHURCH AND THE BOMB: Nuclear Weapons and the Christian Conscience**

Report by a working party of the Board for Social Responsibility of the Church of England

Hodder & Stoughton/CIO Publishing 1982 190pp. £4.50 ISBN 0 340 32371 X

This report, and the ensuing debate in General Synod in February 1982, will surely mark in future history (if the Bomb does not itself terminate history) one of the really high watermarks in the churches’ continuing dialogue on world issues. Under the chairmanship of the Bishop of Salisbury, a small (rather surprisingly, exclusively male) working party set out to explore ‘how the theological debate relating to discipleship’ on the whole question of thermo-nuclear weapons might be ‘effectively and purposefully conducted throughout the Church of England.’ In doing so, they have given to the thoughtful Christian who is ready to read and study, a ‘sound, factual and analytical



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foundation', drawing their own conclusions, while admitting from the outset their own ultimate unanimity and support for a broadly-speaking unilateralist's point of view.

The first six chapters, covering just over 120 pages, succeed in setting before the reader the complex situation in which our world finds itself in this era of nuclear arms. Linked to an excellent appendix of terms, the reader has readily accessible the whole world-wide picture, with a further table at the back of the book setting out a list of the known or estimated major nuclear missiles of the first five nuclear weapon states: China, France, the USA, the USSR and Britain. A moving and deeply disturbing passage in an earlier part of the first six chapters puts before us what really happens in the event of a major nuclear fission or fusion. Those early chapters are necessarily technological, without being abstruse, and evaluate the whole subject of nuclear weapons in the light of the common ethical tradition of Christianity and a whole range of Christian theological presuppositions. In many ways this is the strongest and most useful part of the book. It is hard to think where, in such a short space and in such clear language, the ordinary Christian in the pew (or the pulpit for that matter) could find such a succinct and readable survey.

The second part, chapters seven and eight, however, in looking at the possible policy options for peace, comes out clearly in what is broadly referred to as the position of unilateral nuclear disarmament. It addresses its challenge primarily to the United Kingdom, and recommends that the UK should 'renounce its independent nuclear deterrent' and phase out in a given order its involvement in all nuclear weapons. The arguments in the book are convincing when they conclude that the Just War theory, as it has been traditionally developed over the ages by Christians, rules out the use of nuclear weapons completely, but they are less convincing as they increasingly move towards the cadence of the unilateralists' position. The report is at its weakest in this area, not least because it does not seriously take account of any of the arguments set out in the Palme report, on which the *multilateralists'* position, and other positions, can and do stand. The book really does not take seriously the place of nuclear arms as a responsible deterrent.

Nevertheless, here is required reading for all Christians who want to act and think responsibly in this area of world concern. There is no doubt that everyone from Clifford Longley to the present Prime Minister regards the Church of England's thinking and debate on this issue as formative and of continuing significance. Never before in recent history has the church spoken with such eloquence and incisiveness to world-wide concern, and certainly the debate about the book received greater coverage in the media than anything else of its kind has ever received before. The greatest strength of this report is its powerful ability to inform the conscience and the mind for what will certainly be a top-priority, continuing debate in our society for the foreseeable future.

London SE21

+ MICHAEL WOOLWICH

### **THE BIG SIN: Christianity and the Arms Race**

**Kenneth Greet**

Marshall Morgan & Scott 1982 160pp. £1.75

ISBN 0 551 00985 3

Kenneth Greet is a convinced pacifist who has dedicated himself to serve the

cause of peace and disarmament, which he regards as the crucial issue of the age. In this book of 160 pages, he brings his experience and authority as a leading Methodist and recent chairman of the British Council of Churches to produce an easy-to-read introduction to what is by any standards a vast subject. In eight chapters he manages to touch on the theory of international relations, strategic studies since 1945, the peaceful use of atomic power, world development and third-world aid, and the Christian doctrines of eschatology, salvation and peace. The result is inevitably a mixture of the profound and the banal, the well thought out and the superficial. He is at his best when dealing with both sides of the pacifist and non-pacifist argument, and at his most disappointing when considering the issue of deterrence. Surely the issue merits more than six pages, since both from a theological and political point of view it remains the central question in the nuclear weapon debate.

In general, it is never quite clear what Greet's understanding of the gospel is, and in particular his understanding of the NT meaning of peace and sin. As a result, the book is on the whole unsatisfactory, too superficial for the informed reader and too loose in its assumptions for the novice.

London SW1

IAN WILLIS

### **THE CHRISTIAN AND UNEMPLOYMENT: A Parish Study**

Guide **Wendy Green**

Mowbray 1982 45pp. £1.50

ISBN 0 264 66840 5

### **WORK IN CRISIS: Dilemma of a Nation** **Roger Clarke**

The Saint Andrew Press 1982 226pp. hardcover £7.00

ISBN 0 7152 0540 4

paperback £4.75

ISBN 0 7152 0543 9

Unemployment has now replaced inflation as the issue the general public think is the most important facing Britain. It is not surprising, therefore, that a growing number of books and studies on its causes, effects and cures are being published. Understanding a problem is the first step to prescribing a solution, and both these books certainly help to further that end. Wendy Green's helpful set of thirteen short studies provides a few relevant facts and references on each topic: i.e., attitudes to the unemployed person, a biblical perspective and a pastoral response. There are also a few well-framed questions on each topic for group or personal use. The booklet is subtitled 'A Parish Study Guide', and as such it will be invaluable for those planning to tackle this important issue at local church level.

Roger Clarke's substantial book is the product of a three-year study at Manchester University and the William Temple Foundation. It is a scholarly production dealing with great themes—justice, compassion and work—but from the viewpoint of an industrial chaplain who considers being outside the paid economy in adult life a personal and social deprivation. In his desire to be fair to all opinion, the author has set out, in considerable detail, how work is organized in a country like Britain. He divides his subject into five sections which deal with how work originates and is distributed, what happens when there is an apparent shortage of work, what work will be available in future, and how our attitudes to work are having to change. The book is very well

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documented—there are sixty-five footnote references in the thirty pages dealing with the roots of the work ethic. There is also a substantial bibliography. The books listed under a heading 'Theological Reflections' reveal the type of material the author has read, and readers should note that Scripture or even scriptural principles are rarely invoked. For instance, in the seven reasons given for working, there is no mention of the creation ordinance of work. However, what is lacking in Scripture is made up with social psychology. Clarke sets out the consequences of lack of paid work on the individual and society; but when it comes to solutions there is little beyond the pious assertion that 'moral preference and the arena of ultimate goals' must be subordinate to profitability and market demands. But how, in a free and democratic society, do you 'repeal' the law of demand? And why has Clarke largely ignored the one major hindrance to paid work and employment—the extraordinary high cost of employing anyone? There is no difficulty in eliminating unemployment—just glance over the Berlin Wall. But consider the real cost of so doing! Both books make a valid contribution to public understanding, but perhaps Roger Clarke might emulate Wendy Green next time and root himself in Scripture and economic realities.

London EC4

SIMON WEBLEY

### **THE CREATIVE GIFT: The Arts and the Christian Life**

**H. R. Rookmaaker**

IVP 1982 158pp. £3.50

ISBN 0 85110 706 0

Some twelve years ago Dr Rookmaaker gave us the influential *Modern Art and the Death of a Culture*. It is not too much to say that it reformed, if not revolutionized, Christian thinking about art. Now, sadly, we have his final work, *The Creative Gift*. Although sub-titled 'The Arts and the Christian Life', it is more than another book about art. Indeed it could be read with profit even by those with no interest in the arts.

The book is divided into three sections. The first deals with being a Christian in a broken world. We have a biblically based discussion on man's call in creation and, stressing the importance of the Fall, how we are to live and act in our culture. The second section is concerned with the need to see freedom as within a framework. Many relevant issues are touched on, including creativity, freedom, authority, permissiveness, and whether art, as a gift of God, needs justification. The final section is a full discussion on the creative sharing of the gospel. Drawing on his experiences at L'Abri and elsewhere in his work with young people, Dr Rookmaaker writes with wisdom and compassion on the problems and principles of communicating the gospel to modern man.

As one who has been strongly influenced and deeply enriched by Dr Rookmaaker's works, I opened this book with real expectation. But I must confess I finished the book with a disturbing sense of equally real disappointment. I had the uncomfortable feeling it was all too familiar and I had learned nothing new. It was only on reflection that I realized the reason. The book is not a rehash of old arguments from many sources, but a gathering together of Rookmaaker's own thought. It was from tapes of his lectures and shorter writings I had heard it all before.

So, to those familiar with Rookmaaker's thought the book has little new to offer, but to those who know little of his teaching the book will be an illuminating experience. As always, he calls us to be truly Christian and truly human in our post-Christian and dehumanized culture.

Motherwell, Lanarkshire

JOHN WILSON

**LIFE-STYLE IN THE EIGHTIES: An Evangelical Commitment to Simple Life-Style** edited **Ronald J. Sider**

Contemporary Issues in Social Ethics Volume 1

Paternoster Press 1982 256pp. £5.80

ISBN 0 85364 327 X

This collection of fourteen essays, edited by the author of *Rich Christians in an Age of Hunger*, is the distilled wisdom of a conference held in 1980 on the topic of 'Simple Life-Style'. It comes out a year after a similar book, *Living More Simply*, again edited by Sider, which was also a collection of fourteen papers and anecdotes given at a similar conference in the United States at almost the same time. While the subject matter is similar, the authors in this volume are different. Evangelical leaders—including Padilla, Watson (two essays), Samuel (two), and Osei-Mensah—relate the theme of life-style to such matters as evangelism, church history, and the Old and New Testaments. There are also seven testimonies on how this personally works out in practice, ranging from a restaurateur (health foods, of course) to a show-biz cook (Graham Kerr).

The general level of content of the essays is unexceptional and rather obvious, but there is one paper which is in a class by itself, and the book is worth borrowing (its price makes it virtually outside the budget of anyone committed to the sort of life-style discussed in the papers) just for this. Donald Hay's forty-five page essay on the 'International Socio-Political Order and our Life-Style' tackles and exposes much of the naivety expressed by many sincere people about how changes in spending patterns (for that is what life-styles boil down to) can and cannot help the poor of the earth. It does more than this, in that it sets a realistic agenda for those who really care about poverty and its effects. While it is right for Christians to challenge each other about their style of life in the light of Scripture, this book (apart from Hay's contribution) adds little to the discussion of what is after all a two thousand-year-old issue: how to live the Christian life in an unbelieving world.

London EC4

SIMON WEBLEY

**THE CALL OF GOD: The Theme of Vocation in the Poetry of Donne and Herbert**

**Robert B. Shaw**

Cowley Publications 1981 123pp. US\$5.00

ISBN 0 936384 04 2

John Donne and George Herbert differ from each other sufficiently, in the way they handle the subject of Christian vocation, to make a comparison of their respective ideas both interesting and fruitful. R. B. Shaw's book works out this comparison by means of a running commentary on selected poems. He starts

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from two ways of looking at vocation, the first prominently displayed in Donne and the second in Herbert—vocation understood in terms of God's effectual call of a person to salvation, and vocation regarded as a way of life, followed in response to God's prior calling. Donne wrestles with the question of his standing before God (whence has he come and whither is he heading?), while Herbert concentrates on the business of rendering to God in daily life an obedience which expresses his sense of God's summoning grace. Shaw is especially interested in the way in which a poet/divine links his understanding of his art as poet with the sense of being called by God to serve him in the ordained ministry, since, as Shaw argues, the practice of poetry raises the question of vocation. It is unlikely that devotees of either Donne or Herbert will have cause to be disappointed with his expositions.

If one were to find fault at all, it would be along the lines that the poetry is discussed without sufficient context. The student of Christian theology who is not so well acquainted with the poetry may be disappointed at the sketchy treatment of the early seventeenth-century scene, while the student of seventeenth-century poetry who is less equipped theologically may well find the section on the meaning of vocation too brief to be really helpful. A larger book could have provided more context and so have illuminated the theme more fully. But to be fair to the author, one has to point out that his material was presented as three lectures to the American Congregation of the Society of St John the Evangelist before it found its way into this book. Unless he had deliberately set out to expand his lectures, it is hard to see how he could have given the reader more background information.

Wheldrake Rectory, York

JOHN COCKERTON

## **LIVING ALONE: The Inward Journey to Fellowship**

**Martin Israel**

SPCK 1982 132pp. £3.95

ISBN 0 281 03854 6

Living alone is so often such a daunting, sad and solitary prospect that those who find themselves in this position may seek to cope by constant activity, ceaseless social contact and endless other diversions. All this is geared, consciously and unconsciously, towards filling time and protecting oneself from those deep internal hurts, losses and questionings which may be too painful to face directly. How often Dr Israel enables the reader to recognize himself! Yet this is not the way forward he purposes. Rather this slim volume is about the need for self-acceptance and self-knowledge, gained honestly and courageously within the help of the imposed silence of aloneness in order to come to know God in one's innermost being—and hence to be still, and fulfilled.

By working towards this aim, Dr Israel perceives that, inevitably, by the grace of God at work, one becomes more Christlike and more human. Only thus does one become sufficiently integrated and free from the distractions of self to be fully available to listen to and help one's fellows—a sure way to enter into warm and meaningful relationships which reflect God's love for us. In a clear description of this journey, with the authoritative ring of experience, the author considers the ways in which silence, bereavement, contemplative and intercessory prayer, and personal sensitivities may all be used in the context of

being set apart. His biblical references are helpful, though not all readers would feel drawn to follow all the suggested spiritual exercises. This book is therefore, paradoxically, not about isolation but relationships. It is full of wisdom and practical ways towards an exciting and challenging personal growth in Christ, and demands concentration. Yet this road is a potentially painful one, and it is rare to read an author who clearly does not flinch from coming face to face with his own pain or advising others to do likewise as the way to become rich beyond compare. The maturity and truth of Dr Israel's conclusions are the product of his own mystical journeyings and they could be of inestimable value to us all.

Care and Counsel, London EC4

JENNY FRANCIS

**BISHOPS: BUT WHAT KIND?** edited Peter Moore

SPCK 1982 176pp. £4.95

ISBN 0 281 03860 0

'It was clear to me', writes Bishop Lesslie Newbigin in his contribution to this symposium, 'that episcopacy was to be received and prized as a gift and a fact, rather than as a doctrine' (p.150). If he is right, then much of this book is singularly appropriate, for it deals with the fact of episcopacy today, rather than its underlying theology. Not that theology is absent—each contributor writes from his own understanding of the nature of the bishop's office. But as the Dean of St Albans writes in his preface, 'our objective has been to hold up a mirror to the contemporary Church's experience of episcopacy from the point of view of those who possess it' (p.ix).

Inevitably the twelve contributors—from Eastern Orthodox to the Church of South India, Roman Catholic to Lutheran—interpret their task in different ways. Some treat the subject historically (e.g. Kallistos Ware and Louis Bouyer); others more theologically (e.g. Jan Visser and Olegario Gonzales de Cardedal); many adopt a descriptive style which draws on their own history and theology. In a final chapter, Peter Moore offers his own 'Reflections upon Reflections' as an attempt 'to draw out the most significant points from the contributions'. The points concern 1) the origin of the episcopal office (Christ intended to form a ministry); 2) the fact that by the second century a threefold ministry had emerged; 3) the conviction that 'bishops have from the earliest times been an integral part of church ordering'; 4) their task is oversight ('a second generation requirement'); 5) the nature of the bishop as 'the basic unit representing Christ to the Church'; 6) his essentially pastoral role and his personal holiness. He also recognizes that the Catholic and Reformed traditions have important differences, focused by their different understanding of the significance of consecration: to one he may be 'an instrument of unification', to the other 'something given once and for all'.

It is here that the weakness of this interesting book lies. Peter Moore, standing in the Catholic tradition, draws Catholic reflections from the essays, while acknowledging other views. Coming from an evangelical viewpoint, even though (with Lesslie Newbigin) I value the Catholic doctrine of episcopacy, I drew different reflections: 1) Jan Visser's welcome emphasis on the bishop's task of making the gospel heard in each generation—he must be 'a successful communicator' and 'supervise the ministry of preaching'; 2) Louis Bouyer's

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robust exposé of clericalism; 3) Leslie Brown's and Lesslie Newbigin's revealing description of the way episcopacy changes in a different cultural setting . . . In doing so, neither of us has really engaged in the debate. Symposia do not allow for discussion, for the engaging of different minds, however good a job the editor has done. Certainly it will help us to understand each other's point of view—that is good—but if we are to further a common understanding of episcopacy and avoid the dilemma which the failure of the covenant proposals focused, then our new understanding must lead to new debate. For the reviewer, the significant contribution in this context is that of Lesslie Newbigin, which is itself a debate between the Reformed tradition of his background and the Catholic doctrine of episcopacy which he came to value. If we can together value episcopacy as a 'gift and a fact rather than as a doctrine', then there is the possibility that 'the historic episcopate could be seen as a magnet which would draw the scattered parts of the Church into unity, not as a touchstone by which to judge between the true Church and its counterfeit'. If we could further recognize that the form of, and the stress on, episcopacy come from the 'accidents of history' (p.151) rather than a coherent exposition of Scripture (even though we may regard those 'accidents' as providential), then we begin to restore episcopacy to its rightful place in the structure and authority of the church.

Mortlake Rectory, London

IAN CUNDY

### **PASTORAL CARE FOR LAY PEOPLE** Frank Wright

SCM Press 1982 114pp. £3.50

ISBN 0 334 02240 1

A repeated criticism of much recent writing on pastoral care is that it is simply secular psychology with a faint Christian flavour. Such a criticism would not be possible of this book, since there is a serious attempt to integrate psychological insights from various schools with a deep Christian theology. The theology which is reflected is weighted in the immanentist direction and this makes the marriage between psychology and theology an easier one, but those of us whose theology is more transcendent should not miss the very real achievement. The second achievement is to do all this in a readable manner that is truly accessible to the lay person. This book will be a valuable resource to a wide variety of lay people and it will refresh their caring ministry. It could also be used as a group study aid. Two more limited uses of the book also spring to mind: Christians in secular caring professions will be helped by it to see the relevance of their faith to their work, and it could also give some initial clues about the relevance of psychology to those training for ordination.

Despite the refreshing lightness of touch, the picture of pastoral care that is painted does tend, at times, to the ambulance model. The final chapter is one attempt to redress the balance, but even here it is admitted that 'Inevitably most of our caring is to do with the negative side of life'. My other worry about the book, and about most books on pastoral care, is that there is an implicit denial of the prophetic aspects of ministry, brought about by too close a focus on the needs of the individual. There are one or two mentions of the political aspects of pastoral care, but that is all. Everything cannot of course be covered in such short space, but I am left wondering whether the picture painted is not

a politically quietist one.

At all points the book is earthed, and this is achieved by including real life stories and by poems. It is this that will make it easy to read for the non-specialist. One chapter, however, 'The Three Ages of Man', does tend to the anecdotal and to the vague. In my view it is the weakest part of the book.

St John's College, Durham

MICHAEL WILLIAMS

**LITURGY RESHAPED** edited **Kenneth Stevenson**  
SPCK 1982 181pp. £8.50

ISBN 0 281 03865 1

**A HISTORY OF ANGLICAN LITURGY** (second edition)  
**G. J. Cuming**

first published in 1969

Macmillan 1982 377pp. £20.00

ISBN 0 333 30661 9

The first of these volumes (although, at first sight, not much prominence is given to the fact) is a *Festschrift* for the author of the second. *Festschriften* have become so common that their currency is now somewhat debased, and they tend to make room for items which do the scholar to whom the volume is dedicated no great honour. It would be pleasant to be able to say that this volume is an exception, since Geoffrey Cuming is a historian who deserves honour, but it would hardly be frank to do so. It contains various readable though not very original contributions, and the most useful items are probably the bibliography of Geoffrey Cuming's publications and the essay by Balthasar Fischer on the 'Reform of Symbols in Roman Catholic Worship' (since Vatican II).

Cuming's *A History of Anglican Liturgy* seems not to have been reviewed in *The Churchman* when it first appeared in 1969, but it has since become a standard work. For careful historical scholarship and up-to-date information it was bound to outclass its older rivals of *The Tutorial Prayer Book* and Proctor and Frere, even though it has its occasional lapses, and its references cannot always be trusted. Chapter seven incorporates an important earlier essay of Cuming's, in which he demonstrated that the most influential of the 1662 revisers of the Prayer Book were not the Laudian bishops Cosin and Wren, as had previously been thought, but moderates like Sanderson. This is significant for the correct interpretation of the 1662 book, and shows that its apparent strong Protestantism is not merely superficial; as is also shown by Cuming's other major work, his edition of the *Durham Book* (1961), a printed copy of the 1604 Prayer Book in which the successive proposals and decisions of the 1662 revising company were written in by hand.

It is sad that the author displays so little sympathy with the theology which he has shown to be basic to the English Prayer Book. The commendatory account that he gives of late medieval eucharistic theology at the beginning of his book (p. 3f.), and the vague but disparaging assessment of Cranmer's views as Zwinglian (pp. 57, 81), really prepare the ground for the additions that Cuming makes in his second edition, hailing the appearance of the alternative services and their counterparts abroad, and readily bidding farewell to the *Book of Common Prayer* (esp. p. 230). The history of Anglican liturgy is a



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history of theology as much as a history of devotion—it is a history of devotion informed by theology, and by a theology which (at least in its classical expressions) is quite distinct from that of the Middle Ages, but not Zwinglian in any negative sense. What this means, sadly, is that Cuming's book will never be a fully adequate replacement of its earlier counterparts, and that though, in virtue of its historical information, it is the standard work today, it cannot be allowed to remain such. A more discerning and sympathetic account will in due course have to succeed it.

Latimer House, Oxford

ROGER BECKWITH

## NEW PARISH PRAYERS

compiled and edited **Frank Colquhoun**

Hodder & Stoughton 1982 270pp. £6.95

ISBN 0 340 27237 6

This compilation completes Canon Colquhoun's trilogy—*Parish Prayers* (1967, with 1,798 prayers), *Contemporary Parish Prayers* (1975, with 684) and now *New Parish Prayers* with 584—produced in the familiar format, easy to open, ribbon marker, source and subject indices, and four blank pages at the end. So how new is 'New'?

The preface calls it a sequel. New material had been gathered since 1975 and other prayers written for this collection—over a hundred by the editor. He draws helpfully on the Episcopal Church of the USA (forty-five entries). Recurring names are Botting, Curnings, Dudley-Smith, Poulton and Pritchard. Jane Austen is a surprise. Archbishop Runcie and Cardinal Hume have one each, both in the section on 'Human Need and Suffering'.

The arrangement marks a noticeable change in emphasis from the 1967 book. After 'The Church Year' come sections covering the world, nation, society, human need and family life, before church-based prayers. A section on 'Pastoral Prayers' has a separate editorial note, and the book ends with 'Devotional Prayers'. The general form is the collect prayer, with a few more discursive prayers but little use of the litany form. It helps the church's praying at Morning and Evening Prayer rather than the intercessions within the *ASB* eucharist.

The language fits the *ASB* fairly, but some convoluted phraseology and flowery passages stick out. In 136, I found it hard to cope with 'the real footprints of your ascension'. Many are 'may' prayers (this reviewer's allergy), while 'make them to know' (517) and 'make the cloud to lift' (518) jar. A revision of the *BCP* Easter collect (126) retains the address but develops the petition on quite new lines.

The range of subjects is refreshing. The book will serve listeners, viewers and followers of the news well. It is alive to the political pressures of society; petitions often start with penitence or praise; we don't too often ask God to underwrite our interests and we do express awareness of possible change and renewal. The index entry 'Committal, Prayers of' refers to personal commitment, not the graveside, and 'Various Graces' are not about food but spiritual gifts and endowments! The word 'union(s)' is not indexed, though union matters are mentioned in some prayers about industry. Canon Colquhoun has served the praying church well. Such realistic praying in the congregation could

prompt different praying in private—and perhaps different living or voting.

Abbotsbury, Dorset

PETER R. AKEHURST

**MUSIC AS PREACHING: Bach, Passions and Music in Worship** Latimer Studies 13 **Robin A. Leaver**  
 Latimer House 1982 42pp. £1.25

There is much debate today on the place of music in worship, between those who see it mainly as a means of creating atmosphere in the congregation and those who think of it as offering a work of art to God. This booklet draws attention to another aspect of music—that which preaches a message—which evangelicals, of all people, ought not to neglect. It makes a contribution to the debate which is fascinating for those familiar with the music of J. S. Bach, and especially his two great *Passions*—a condition which I imagine is not met by most evangelical churches remote from centres of learning. This will, I fear, tend to restrict its readership.

The author's thesis is that the two *Passions* were written for a parish church congregation, to be sung at the Good Friday Vespers. Each was composed in two parts, which framed the sermon, which was the central element of the service. They themselves were intended to involve the congregation in the cross as gospel, rather than merely to present to them the cross as event. He makes it clear that Bach, while no pietist, was deeply concerned that God's voice should be heard though his Word. Analysis of the structure of the *Passions* reveals their kernel themes: in the *St John*, freedom through the cross as expressed in the chorale *Durch dein Gefängnis*; and, in the *St Matthew*, the centurion's confession 'Truly this was the Son of God', set to 'perhaps the two most impressive bars of music that can be found in Bach's whole output'—a quotation from Steinitz which many would endorse.

Mr Leaver concludes by discussing the possible use of Bach's church music in worship today. He makes clear that, if we do not share Bach's faith, we cannot love his music; not truly or lastingly. But if we do share his faith, we would gain by using the music more; not with large forces, or antique texts, but with a small orchestra, and if necessary with modernized—but not bowdlerized—words. To do so might well raise the standard of the music which we have grown all too accustomed to using, 'of which much is mediocre in quality and some appalling'. Certainly an emphasis on music as proclamation of the gospel, and a return to some of the eighteenth-century masters of this art, would seem to be timely. But there are difficulties. Bach's vocal writing can be uncongenial to those steeped in Victorian romanticism. The compass of the voices can present problems. Basically, the main obstacle is likely to be the sheer work involved, and possibly the education of a musically illiterate congregation. A personal experience may highlight the problem. A church leader who has probably sung in a DIY *Messiah* many times, and who would be ashamed not to recognize a Beethoven symphony, was urging upon me that a congregation could be 'put in a worshipful frame of mind' by repeating the words 'Holy, Holy, Holy' some four or five times to very trivial music. My reply was that if there were to be repetitions, I would be far more moved to worship by such as are found in the Sanctus from the Bach B minor Mass. The comparison was meaningless, for he

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had no idea what work I was talking about.

Mr Leaver's booklet is thorough and scholarly, and his pleadings are contemporary and to be heeded. I hope all concerned with music in our church worship today will read it, and take its message to heart. But we have a long way to go.

Kendal, Cumbria

H. MARTYN CUNDY

### **HYMNS FOR TODAY'S CHURCH** edited **Michael Baughen**

Hodder & Stoughton 1982 Music edition £6.95; words only £2.95

A boldly adventurous book, this, the fruit of long and arduous labour, and magnificently produced—but alas, for all that, a big disappointment as a hymnal designed to meet contemporary needs. Not for a moment do I doubt the sincerity of those who compiled it (many of whom are friends for whom I have a deep personal regard), but I am compelled to question their judgement.

Their work is open to criticism on two grounds. In the first place, the contents show a strange lack of balance between the older standard hymns of the past and modern ones written in the present century. More than a third of the nearly 600 hymns in the book belong to the latter category. What is more, well over a hundred of the new hymns are written by four members of the editorial team: M. Saward, C. Idle, M. Perry and J. Seddon. This seems all wrong, especially as we are faced with the ludicrous position that three of those writers are each allocated more hymns than Wesley, and many more than Watts! I do not deny that among the contributions of these modern worthies there are a dozen or two hymns well up to the modern standard, but the majority are nothing more than mediocre. Again, while they have flooded the book with their own compositions, they have shown scant regard for the work of other contemporary writers except Timothy Dudley-Smith, who as a poet stands in a class by himself. Why are there only four hymns by Fred Pratt Green, three by Fred Kaan, and just one by Albert Bayly? These are all accredited hymn-writers who deserve much better representation. And then there are the standard classical hymns which have been *omitted* from the book, such as 'Teach me, my God and King', 'Sun of my soul', 'God moves in a mysterious way', 'Lead, kindly light' and 'Nearer my God to thee'. Perhaps the editors found such hymns too difficult to rewrite in modern idiom.

This brings me to the second ground of criticism: the attempt made to revise and amend the older hymns so as to remove archaisms such as 'thee' and 'thou' and the verb endings '-est' and '-eth'. This has meant a quite radical rewriting of whole lines, and sometimes whole stanzas, of well-known hymns. Indeed, very few hymns have escaped some 'invisible mending', as the editors choose to call it; and when this is accompanied by the wholesale abolition of what is deemed to be 'emotive' language, the result is that the poetry of the older hymns is changed into prosy platitudes. This is not improvement, as the editors claim, but impoverishment. It is what Mrs Alexander, the Irish hymn writer, called 'literary sacrilege' when referring to attempts to tamper with her hymns. Hymns are poetry, not prose, and to remove from them all poetical expressions and picture language, as is blatantly done in this book, is to show a sad lack of poetical sensitivity.

In a short review there is no space to provide detailed examples, though they abound. Take a look at what has been done with such great hymns as 'All people that on earth do dwell', 'Let us with a gladsome mind', 'Rock of ages', 'All hail the power of Jesus' name', and 'Now thank we all our God'; if you have any poetry in your soul, you will be dismayed. Perhaps the most glaring example is the rewriting of Bunyan's 'Who would true valour see'. Believe it or not, with only one exception, every single line has been altered and the result is quite terrible.

As a hymn-lover I wish I could enthuse over this book, especially as its compilers are dedicated evangelicals; but it raises in my mind so many questions, doubts and fears. For example, it would be a vast pity if those who use it were to judge the literary qualities of the older hymn-writers by these versions of their work. And then there is the ecumenical aspect of the matter. Hymns, especially the great standard hymns of the church, are something which unite all Christians and which they all have in common. But if the traditional texts are altered, as is done here, then the claim that 'We all sing the same hymns' will no longer be valid, for our hymns will not be the same. What a tragedy!

Bexhill-on-Sea, Sussex

FRANK COLOUHOON

### **STUDY OF GERMAN HYMNS IN CURRENT ENGLISH HYMNALS** J. S. Andrews

European University Studies, Series 1: German Language and Literature, Vol. 614

Peter Lang, Switzerland & West Germany 1982 391pp. SF 69.00

ISBN 3 261 05068 3

This is an important study of the most frequently used German hymns in translation in current English hymn books. Thirty-six contemporary hymn books were studied. They range from the Roman Catholic *Westminster Hymnal* and *Celebration Hymnal* to *The Songbook of the Salvation Army* and *Keswick Praise*, via *Hymns Ancient and Modern* (both Standard & Revised), *English Hymnal* and the major denominational collections and supplements. These were investigated, and the German hymns appearing in them were isolated. The study itself is based on the thirty-four hymns which appear, in one or more translations, in at least ten of these English collections of hymns. The hymns and the translations are analyzed in the chronological order of the German originals. An extensive appendix contains the German texts of the basic hymns, together with English translations, which are annotated to detail the variants in current hymn books. For most of the German texts, Bunsen's 1833 collection is employed. This is an informed choice, since many nineteenth-century English translators used Bunsen's versions when translating German hymns into English. However, it is surprising that in this connection—and elsewhere—there is no reference to P. Dietz, *Die Restauration des evangelischen Kirchenliedes*, Marburg, 1903, which contains a detailed analysis of Bunsen's amended versions of older German hymnody.

But this is not to detract from this valuable and long overdue study. As the author himself states: 'Although considerable research had been done on the reception of [German] hymns into England, no one had previously investigated in detail the German hymns current here today' (p.170). The resulting picture

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is that German hymnody available in English hymn books originates from more than a century ago. Andrews observes: 'Since Spitta's death in 1859 no German hymn-writer has gained enough currency in England to justify inclusion in my analysis' (p.145). According to the author's statistical criteria that is correct, and yet more needs to be said about contemporary German hymnody which is showing signs of passing into English use. Some small part of the enormous output of modern German hymnody—witness K. C. Thust's monumental study, *Das Kirchen-Lied der Gegenwart*, Göttingen, 1976—has appeared in *Cantate Domino* (1974) [which is only mentioned in passing] and *Youth Praise* (1966), neither of which was included among the thirty-six hymn books used for this study. Similarly, although the author admits that a serious defect in his survey is 'its consideration only of words and not of music' (p.172), some comment about the growing interest in Bach's choral music, especially his 'chorales', together with Mendelssohn's influence in England, in the nineteenth century could have been included to help explain the interest our Victorian forefathers had in German hymnody. In the brief accounts of the authors, rather too much reliance is placed on Julian's *Dictionary of Hymnology*, which is showing signs of its age. More recent studies are referred to, but one would have expected references to such standard sources as, for example, the volumes of the *Handbuch zum Evangelischen Kirchengesangbuch*. The survey could have benefited from the use of such source material, and a more rounded picture could have perhaps been given. Nevertheless, notwithstanding its somewhat narrow scope, it is a valuable contribution to our knowledge and, hopefully, our appreciation of this rich tradition of hymnody. John Andrews has a clear grasp of the language of the originals and of the achievement of the translators, as well as an appreciation why these hymns have secured a permanent place in our hymn books: 'pre-eminently the typical German hymn was not theistic so much as Christocentric' (p.185).

Latimer House, Oxford

ROBIN A. LEAVER

## In Brief

**KNOW THE TRUTH** A Handbook of Christian Belief

**Bruce Milne**

IVP 1982 288pp. £3.95

ISBN 0 85110 707 9

Readers of *Churchman* will not need the advice given by J. I. Packer in his foreword to this book that 'theology (that is, an overall grasp of Bible teaching) enriches Bible study enormously', but they may know many who could benefit from taking the point. Encourage these friends and acquaintances to acquire this systematic and digestible presentation of doctrine.

**HABAKKUK & JOEL** God is Sovereign in History**Martin Goldsmith**

144pp. £1.75

ISBN 0 551 01022 3

**2 CORINTHIANS** A Spiritual Health Warning to the Church**Michael Baughen**

126pp. £1.50

ISBN 0 551 01021 5

Both published by Marshall Morgan &amp; Scott 1982

The process of informing Bible study by theology is illustrated in these two contributions to 'The Bible Today Series'. Martin Goldsmith gives a first-class demonstration of expounding these two minor prophets within a total biblical framework. Michael Baughen's contribution really ought to be studied by every church 'family'. He shows clearly how 'spiritual fire' and doctrinal truth are interwoven.

**EZEKIEL** John Wevers

233pp. £4.95

ISBN 0 551 00988 8

**1 PETER** Ernest Best

188pp. £3.95

ISBN 0 551 00989 6

**JAMES, JUDE, 2 PETER** E. M. Sidebottom

130pp. £3.95

ISBN 0 551 01002 9

All published by Eerdmans, USA and Marshall Morgan & Scott, UK 1982 in 'The New Century Bible Commentary'

This commentary, based on the RSV, is in process of being published in paperback for the first time, with some of the volumes revised or replaced.

**WHATEVER HAPPENED TO THE HUMAN RACE?****Francis A. Schaeffer and C. Everett Koop**

Marshall Morgan &amp; Scott 1982 153pp. £1.95

ISBN 0 551 00870 9

If you missed this important book when the hardback edition was first published in the UK in 1981, there is now the opportunity to acquire the paperback at modest cost. The authors handle the issues of abortion, infanticide and euthanasia in the light of man's primary place in God's creation.

**THE CHRISTIAN'S GREAT INTEREST** William Guthrie

Banner of Truth Trust 1982 207pp. £1.45

ISBN 0 85151 354 9

Guthrie (1620–69) would not be popular today. He was concerned that the Christian's chief interest in life should be Christ. He wrote only one book, 'in homely and plain style, lest... I should be above the reach of the rude and ignorant... I have, likewise, studied brevity in everything... knowing that the persons to whom I address myself herein, have neither much money to spend upon books, nor much time to spare in reading.'

**STUDIES IN THE SCRIPTURES 1946** A. W. Pink

Banner of Truth Trust 1982 207pp. £1.45

ISBN 0 85151 346 8

The title is that of a magazine which Pink published and edited for many years.

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Though apparently little known, it found its way to all sorts of places. A lot of the material has since appeared in books which are still read in many parts of the world. This is the first of two volumes of the magazine which are being reprinted. This one contains 'The Life and Times of Joshua', 'The Prayers of the Apostles', and 'Reconciliation' among others.

### **THE SONG OF SOLOMON James Durham**

Banner of Truth Trust 1982 460pp. £5.95

ISBN 0 85151 352 2

Durham's commentary was first published 315 years ago. In common with John Owen and others, he saw the Song as an allegory of the relationship between Christ and his church. For most of us today, it is essentially a love poem. The wheel will no doubt turn again—so if you want to be well informed next time round, you may wish to acquire a copy of this reprint!

LANCE BIDEWELL

### **WHO NEEDS THE CHURCH?**

The 1982 Barclay Lectures **Gerald Priestland**

The Saint Andrew Press 1983 66pp. £1.95

ISBN 0 7152 0553 6

These lectures form a critique of a certain section of current 'religious' thinking and Gerald Priestland writes as an astute, informed observer. But what a pity that he finds it necessary to make such a statement as 'I think he [the Holy Spirit] is busy... instigating all kinds of subversive activities, from way-out theology... to... do-it-yourself baptisms'.

HAZEL BIDEWELL

### **THE TREASURY OF ENGLISH CHURCH MUSIC 1545–1650**

edited **Peter le Huray**

CUP 1982 hardcover £21.00

paperback £7.95

ISBN 0 521 24889 2

ISBN 0 521 28405 8

A corrected reprint of the collection published in 1965 by the Blandford Press; forty pieces representative of the finest work of the period, with an introduction and biographical notes. The pieces range in difficulty from Merbecke's unison setting of the Nunc Dimittis to Byrd's six-part 'Sing joyfully'. They are newly edited, beautifully laid out, and for the most part evenly barred, with dots across the main beats replaced by tied notes in modern fashion, which is helpful to the conductor, but more doubtfully so to the part-reader.

Kendal, Cumbria

H. MARTYN CUNDY

## Correction

In the review of *Worship in the Church of England*, by D. E. W. Harrison and M. C. Sansom (SPCK 1982), which appeared in *Churchman*, 96, 1982, p.270, there is an unfortunate misprint in the second paragraph, for which we apologize. The first two sentences of the paragraph should have read:

In many ways the new co-author seems to have been well chosen. Someone was needed who shared the outlook of his predecessor and could write with appreciation of both the *ASB* and the Prayer Book, not with appreciation of one and contempt of the other.

We have also been asked to explain that, though the book was published in 1982, it was written in 1980, which is why no reference is made to the Liturgical Commission's *Commentary* on the *ASB*.

## Other Books Received

**Kingsway** E. England, *The Spirit of Renewal*, 1982, £1.75

**Lion Publishing** E. Gibbs, comp., *Holy Land Travel Diary*, 1983, £1.95

**Marshall Morgan & Scott** R. Nightingale, *Freed for Life*, 1982, £1.75; D. Winter, *Living through Loss*, 1982, £1.25; A. England, ed., *We Believe in Healing*, 1982, £1.75; J. Graham, *The Giant Awakes*, 1982, £1.75

**Saint Andrew Press** G. A. F. Knight, *The Daily Study Bible: Psalms*, Vol. 1, 1982, £2.95

**SCM Press** R. Faricy, *Wind and Sea Obey Him*, 1982, £2.50

**Triangle/SPCK** M. Maddocks, *The Christian Adventure*, 1983, £1.50



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