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Reviews

Religion, order and law: a study in pre-revolutionary England. By David Little. Basil Blackwell, Oxford. Pp. v, 269. £2.50.

This book, probably unintentionally, is virtually a collection of five essays to illustrate a thesis. Each essay forms a chapter and they are, of course, linked together. But, though they relate to each other a common concern to re-state Max Weber's thesis concerning the relations between Calvinism, Puritanism and Capitalism, each chapter makes a contribution to the historiography of the period in its own right.

The first deals with Weber's thesis, the second with John Calvin on church/state relations, the next two with Puritan and Anglican attitudes as exemplified by Thomas Cartwright and William Perkins and John Whitgift and Richard Hooker respectively, and the last with Edward Coke's contribution to the development of the English legal tradition. In each case Dr. Little's probing, questioning mind leads to a three dimensional treatment of each aspect of his theme which will stimulate the thinking of many students of the period.

In his chapter on John Calvin he asserts (and in his treatment of Cartwright and Perkins goes some way toward proving) that Calvin's theology is (p. 33) "a kind of grammar for Puritan rhetoric." Then he shows how Calvin's concern for order and his fear of social chaos leads to the often noted conservative bias in his thought, a bias which explains his unwillingness to commend any revolutionary action to his followers. On the other side, however, Dr. Little points out that his teaching about the replacement of "coercive" power by the new order of the Spirit has, inevitably, revolutionary implications and consequences. Hence he concludes that (p. 79) "the dynamic, living, vital elements in Calvinism . . . spring from, or are reflected in, the inner dynamics of Calvin's pattern of order."

The extensive critical and bibliographical notes with which his book closes are also of considerable interest and value. One deals with the main lines of controversy over Weber's thesis (pp. 226-237) and another, of special interest, perhaps, to the present reviewer and readers of the *Baptist Quarterly*, deals with "Some problems in the interpretation of Puritanism." Both these are areas in which the work of many historians has been marred by pre-packed formulae and the irresponsible attachment of labels.

This is a book which not only re-defines with considerable plausi-

bility some of the points made by Max Weber: it also clarifies the distinction made between Anglican and Puritan which some recent writing has blurred. This is a creative historiographical discussion.

B. R. WHITE.

The Correspondence of John Owen (1616-1683), with an account of his life and work. Edited by Peter Toon. James Clarke & Co. Ltd., Cambridge and London. 1970. XV + 190 pp. £1.50 net; *The Oxford Orations of Dr. John Owen.* Edited by Peter Toon. Translation supervised by John Gluckner. Published by Gospel Communication, Linkinhorne House, Linkinhorne, Callington, Cornwall. 1971. 48 pp. 60p.

Mr. Toon's absorbing interest in Puritanism has already taken him along some of the less trodden paths within that field of studies. Those who are familiar with his earlier books and articles will be glad to know not only that his researches are continuing, but that a steady flow of useful work is continuing to come from his pen. It is now just over four years since the publication of his small but valuable examination of the rise and nature of hyper-Calvinism; more recently he edited a symposium on 17th century Puritan eschatology. Now he has turned his attention to the great 17th century Congregationalist leader and theologian, John Owen, the friend of Oliver Cromwell and Vice-Chancellor of Oxford University.

Despite Owen's prominence and influence, there is, as Mr. Toon notes, a scarcity of information about him, making it difficult to get to know Owen as a man. With characteristic care and determination, Mr. Toon has set out to get as close as possible to John Owen the man, through his correspondence. He deserves our gratitude for making available Owen's extant correspondence, painstakingly gathered from printed and manuscript sources and carefully annotated.

Only one incomplete letter has survived from Owen's early years, but there are some 98 items for the period 1651-1683, including letters to and from Oliver Cromwell and General Monck, correspondence with churches in England, Europe and America, and correspondence on theological, university and personal matters. Items 74 (to the Governor of Massachusetts. 25 March, 1669) and 75 (to Hitchin Independent Church. 18 June, 1669) will be of particular interest to Baptists.

The letters themselves reveal the calibre of the man, as well as the breadth of his activities, interests and friendships. To help us further, the editor has set this correspondence in a "biographical framework." In addition, there are four appendices. One lists Owen's works (86), another the books to which he contributed a "preface." The two remaining ones give the text of Owen's Proposal for Indulgence (1667) and of his will.

The six Orations provide a further glimpse of John Owen, this time as the head of an important university. From 1651 till 1660 he was Dean of Christ Church, Oxford, and from 1652 till 1657 Vice-Chancellor of the University. These speeches, originally in Latin and now available for the first time in English, belong to the period of his Vice-Chancellorship, and show him to have been an administrator of considerable competence, vision and vigour, with a clear understanding of the place of a university in the life of a nation. It was not the easiest time to be a Vice-Chancellor, and Owen had to contend not only with indolence and moral licence on the part of students, but also with the disparagement of the University by its enemies, the radicals' demand for the abolition of universities and the bitter "party-spirit" of English Protestants. The Orations show how he sought to uphold the cause of sound religion and sound scholarship. They are marked by a strong sense of divine providence and by a high regard for Cromwell.

Dr. G. F. Nuttall in a "foreword" to the *Correspondence*, writes, "Owen is clearly a real *person*, and one worth coming to grips with. Mr. Toon's book will help us to do this." Both of these books, indeed will help us to get to know Owen. It is gratifying to learn that Mr. Toon is at present engaged in the preparation of a full biography of John Owen.

ERNEST F. CLIPSHAM.

We understand that Mr. Toon has a number of soiled copies of both books, which are available to members of the Society, at half price.

Alden Almquist: Missionary, Come Back! World Publishing Company. New York. 201 pages. \$5.95.

Alden Almquist writes as the Executive for World Missions of the Evangelical Covenant Church of America. Coming to Congo (Kinshasa) in 1951, he served for ten years as a medical missionary in the Ubangi area. He was a close friend of Dr. Paul Carlson of the same Mission, martyred in 1964 in Kisangani in the hands of Basimba rebels.

His theme is that the cry "Missionary, Go Home," heard a decade or so ago in many parts of the world is changing to that of "Missionary, Come Back." It would perhaps be more accurate to say, he suggests, that since the time of massive missionary evacuation in Africa and elsewhere, the two things have been shouted together but the volume of the former is diminishing today so that the latter is becoming more and more audible. Even though such cries stem sometimes from motives of self-interest ("some wish for the return of the good old days with security, trucks to ride in, hospitals and dispensaries adequately stocked, schools well supplied, traders, work . . ."), there are other, worthier

reasons which should be heeded by the stronger churches of better-developed countries and especially by their mission boards. He reminds us that our call to missionary service comes neither from the inviting churches nor from the churches of the homeland but from the Lord Himself and that He has not yet rescinded His command.

But the missionary going back to the field in the 1970's does so differently from the pioneers who obeyed the call to overseas service in an earlier generation. "Missionaries are (no longer) sent to bring Christ to the nations," asserts the author. "He is already there. The call to missionary witness comes from the Christ who already dwells among them and who is there long before we ever arrive with the Good News of His Coming." We "show to Christ's people, with whom He already dwells, the nature of His divine presence."

Today's missionary goes as a servant of the whole community in his adopted country rather than just to a small group within that area. Too often, suggests the author, we have forgotten the Master's parable of the Kingdom as "leaven which a woman mixed with half a hundred-weight of flour till it was all leavened" (Matthew 13:33, NCB). "Today's missioner has tended to see himself as helping the Holy Spirit to create multiple small breakfast rolls, well raised, nicely circumscribed, browned and buttered, little bodies of Christ, his scattered Church on earth. He has not really believed that his presence was actually leavening the lump."

Almquist sees in the story of Acts 10 (Peter's vision and his acceptance of Cornelius, the Roman) a directive to modern missionaries to "accept the world as we find it." This means accepting modern secularism as a means of propagating the Christian faith. Instead of remaining in separate communities, Christians must learn to be infiltrators into the modern world. He points out that the technological advances of our present day and generation have brought about the "re-emergence of the New Testament Diaspora." Hundreds of thousands of technicians leave the West each year to go overseas in order to serve developing countries with their special skills. What an opportunity, says Almquist, to present the Christian message in areas where often the career missionary is suspect! The book therefore invites us to make the most of unconventional ways of doing missionary work. A "tent-making ministry" where Christians from the West are partners with local church leaders but not a burden on their financial resources, often dwindling now that missionaries from overseas no longer administer church funds, a protestant celibate corps for immediate deployment in areas of turmoil (pastors, doctors, teachers, engineers . . .), kibbutz-like communities for regions where economic conditions are poor, travelling preachers like the Lollards of our own history, prepared to work their way through rural areas where the message is rarely preached today. These are some of the experiments he would like to see tried out. Above all, the newcomer must try to

identify himself with the people to whom he goes; that means, says Almqvist, he must *accept* them *fully*. He is convinced from his own recent experience in fields connected with his Church that "the world will accept the missionary presence, career or short-term professional or self-supporting, provided it comes as a gift of self and not as a bribe."

"Missionary, Come Back!" then, is not a call to return to the work of our missionary forefathers. Times have changed irreversibly. Their courage and faith, their tenacity of purpose and resilience of practice, must be translated into new methods suitable for a changed world.

It was probably easier for an ex-medical missionary to write this book than for folk engaged in pastoral or educational or technical work. His is the one sphere where, up to now, very few qualified nationals are available to replace the overseas worker, especially in the rural areas (trained national doctors gravitate to the big cities). Non-medical missionaries have felt much more deeply than he the sense of frustration at having nothing to do in the traditional set-up of mission-station work when national colleagues (whom they have trained themselves for this very thing) take over the reins of office. It is not surely unreasonable for them to feel that they could be more useful to the Master elsewhere and that the possibility of Christian service in more secular spheres should for them become cogent. Is it perhaps this "privileged" position of his which provokes a "back-hander" at missionaries who feel they must obtain further academical or technical qualifications if they are to stay on and serve the local church in their adopted field? "Must we always move up?" he asks (page 65). "Can't we ever move sideways? Isn't part of the motivation for getting M.A.'s and Ph.D.'s the hidden desire to stay on top, and thus remain exactly in the same position we were in before transfer?" Most of us engaged "on the spot" today have little but admiration for colleagues who have thus tried to prepare themselves for further service, knowing full well that any attempt to remain in office as they were would be construed (and rightly so) as keeping a national out of a job he was qualified to do. No, very often the only way to keep working alongside Congolese colleagues and of being available to help them in the present era has been to obtain diplomas required by government immigration departments. The only alternative: no visa for entry!

But it is one of the merits of this book that the author writes incisively and stimulates reader-response all the way through. It ought to be required reading for members of our B.M.S. committees, especially for Africa sub-committee! They probably have it already at Gloucester Place. Ministerial colleagues at home in Britain would find it invigorating and anyone thinking of coming overseas to serve as a Christian worker should look it through. The price is high for British readers (a kind American missionary colleague lent it to me).

Perhaps the Fraternal Library or other accessible Libraries can be persuaded to purchase it.

JOHN F. CARRINGTON (B.M.S.)

Violence, Non-Violence and Human Rights, E. A. Payne, London, Baptist Union of Great Britain and Ireland, 15 pp. 10p.

This booklet began as an address to the Protestant Dissenting Deputies and has now been published because it was felt, and rightly so, that Dr. Payne's discussion of so important and topical a theme would be appreciated by a wider circle. The subject has thrust itself upon public, and especially Christian, opinion, with peculiar force since the World Council of Churches made those controversial grants in the autumn of 1970. The ensuing discussion revealed something of a ferment of thought among christians; persons whom one took to be permanently committed to pacifism have shown signs that their rejection of violence is by no means so absolute as they themselves would once have claimed. Violence itself is seen as something much more complex than the use of bullets and bombs; it may be exerted by an institution, say, a board of directors or a trade union, which never fires a shot in anger.

Dr. Payne identifies and opens up a number of the basic issues such as the Christian attitude to the use of force and the limits which may be set to the obedience owed to civil authorities. Characteristically he tunes in to history and enables us to listen to some of those who have contributed to thought upon these subjects. This part of the discussion ranges over ancient, medieval and modern sources, with chief attention to the last two centuries, and brings us up to the Universal Declaration of Human Rights adopted by the United Nations in 1948. This was "a historic landmark in human affairs. That its implementation is proving slow and difficult should not blind us to the value of having such a document to which to appeal" (p. 11).

Against that criterion and with the aid of quotations from a wide variety of sources Dr. Payne then looks critically at conditions in Southern Africa, South America and the U.S.A. Finally he gives some account of contemporary discussion of the problem of violence. Here too there is a good deal of quotation and Dr. Payne commonly reveals or hints at his own mind by way of comment or criticism on those to whom he refers. He quotes Ricoeur, for instance, "Non-violence forgets that history is against it," and from the paragraph which follows one is left with an impression that, however reluctantly, Dr. Payne feels that there may be something to be said for this judgment. Certainly the data he produces in this paragraph tends to confirm rather than contradict Ricoeur and, whether so intended or not, would be useful to the apostles of that viewpoint rather than to those who would challenge its acceptability.

Readers of this booklet will be grateful for the familiar range of

learning and for the compassion which animates it. It could well make a most stimulating point of departure for discussion groups. For such reasons, although on this matter my approach is somewhat different from Dr. Payne's, I warmly commend it. With that said I am obliged to raise certain of the problems with which it leaves me. One of these, I am sure, is connected with the inevitable difficulty raised by limitation of space. Take, for example, the handling of Ricoeur's statement quoted above. Presumably, with more room at his disposal, Dr. Payne would want to scrutinize this in the context of the Christian understanding of the Cross, in which context it raises problems which he will doubtless have clarified in his own mind. In a discussion of this size it is easier to start questions than to answer them.

His booklet, however, leaves me less certain that he feels the weight of other questions which perplex many of us and on which we would have welcomed help. For example, he quotes from the Mason report *Violence in Southern Africa* a passage including the sentence: "These failures leave the dispossessed with no alternative to complete subjection except to attempt liberation themselves." One gains the impression that the passage has his approval but that is not the cause of my perplexity. I wish that Dr. Payne had looked in this address at the situation which arises when a "liberation" movement is infiltrated and taken over by revolutionaries who are not simply seeking the overthrow of an oppressive government but who plan on victory to impose a regime whose tyranny may well outmatch and outlast its predecessor's. Such exploitation of "liberation" and "nationalist" movements moves the problem far beyond the simplicity of oppressed *versus* oppressor. Dr. Payne rightly says that "to ascribe all the trouble to ill-intentioned men is too simple." But is it not also too simple thus to dismiss, without further ado, the activities of "the ill-intentioned"?

The anxiety felt at this point is not alleviated by the fact that the oppressed in Dr. Payne's booklet are almost exclusively in the Western world. (The *only* allusion to anything in the vast areas dominated by Communist power is a suggestion in a twelve-word parenthesis in the concluding paragraph that Western Christians are not adequately in touch with the situation of Christians and Jews in the Soviet Union.) The familiar sins of governments of Southern Africa, of the U.S.A., and of South America are well featured. Fair enough. Yet in a pamphlet on violence and human rights there is not a single echo of the rolling tanks in Hungary or Czechoslovakia. It will not do to say that it is no use discussing *those* oppressed people because they are beyond the reach of our help. One of the last pleas to come from Czechoslovakia before the liberalising movement was silenced was, "We know you cannot *do* anything for us but for God's sake don't *forget* Czechoslovakia." I am quite sure that Dr. Payne does not forget it but that is only because I know him, not for anything his booklet says. I mention the point because in its emphasis, in the selectivity of its expressed protest, the booklet seems to be characteristic of a whole

section of influential and articulate Christian leadership. I believe that the incessant and well-justified criticism of *apartheid* and other sins of the Western world must be accompanied by something more than over-generous silences or abbreviated protests concerning the oppressions of other political and social systems if it is not to present a distorted view and to leave severe perplexity in the minds of many.

It is stated explicitly that although published by the Baptist Union this booklet represents the individual views of its author. It should be emphasized that this review also is written in an individual not a representative capacity.

G. W. RUSLING.

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