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## Book Reviews

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**PEOPLES OF OLD TESTAMENT TIMES.** Edited by D. J. Wiseman. Clarendon Press, OUP, 1973. 402 pp. £5.50.

This is the latest in a series of volumes sponsored by the Society for Old Testament Study. Past volumes have included *The OT and Modern Study*, *Documents from OT Times* and *Archaeology and OT Study*. All have followed much the same plan: they are collections of essays by different writers all relating to a particular aspect of Old Testament study.

*Peoples of Old Testament Times* deals with most of the peoples mentioned in the Old Testament. H. Cazelles writes on 'Hebrews', A. R. Millard on 'Canaanites', K. A. Kitchen on 'Philistines', R. J. Williams on 'Egyptians', M. Liverani on 'Amorites', A. Malamat on 'Arameans', H. W. F. Saggs on 'Assyrians', W. G. Lambert on 'Babylonians and Chaldaeans', H. A. Hoffner on 'Hittites and Hurrians', J. R. Bartlett on 'Moabites and Edomites', D. R. Ap-Thomas on 'Phoenicians', A. K. Irvine on 'Arabs and Ethiopians', and G. Widengren on 'Persians'.

What a galaxy! Here we have experts writing about their own special field of interest. This will make the book a handy work of reference for anyone concerned with Old Testament history. The essays are so arranged as to deal with that history so far as possible in chronological order.

Each writer has about 30 pages in which to lay out the evidence from ancient sources for the existence and history of the people that he writes about, and then to discuss its relationship to and influence upon Israel. In particular they deal with particular problems of this interrelationship and attempt to remove various misconceptions often held by Old Testament scholars. Thus Professor Saggs points out that the theory that the Babylonian god Marduk underwent death and resurrection rests on the misinterpretation of a single text. Apart from this there is no evidence for this idea (p. 164).

Professor Liverani points out that Joshua 13 preserves accurate information about the borders of Amorite territory in the 14th-13th centuries BC (pp. 123f.). Professor Lambert suggests that the similarities between Babylonian and Hebrew law are to be explained by their common derivation from Amorite legal practices (p. 193). Professor Hoffner argues that the Hittites of the Old Testament are quite distinct ethnically from those who

lived in Asia Minor (p. 214), and that there is a parallel to the scapegoat ritual of Leviticus 16 to be found in Hittite sources (p. 218).

These are some of the observations that most interested me. The other essays are also full of useful material, which will no doubt excite other readers.

An editor of a symposium such as this has an unenviable task in trying to secure reasonable uniformity of presentation within each essay and unity between them. Professor Wiseman has therefore achieved a remarkable feat, for there were few occasions when I felt disappointed. Simply because the Philistines were a smaller and less significant people than the Egyptians, Mr. Kitchen was able to deal with his topic much more fully than Professor Williams with his. My interest in the Hurrians was roused by Professor Cazelles' suggestion that Abraham was a Hurrian military aristocrat; but Professor Hoffner only indirectly comments on this possibility in his article. Inconsistencies such as these are inevitable in a symposium, and their rarity is therefore the more amazing.

G. J. WENHAM

**HISTORY OF ISRAEL.** *D. F. Hinson.* SPCK, 1973. 222 pp. £1.25.

This history of Israel forms one of a series of study guides sponsored by the Theological Education Fund especially for students overseas whose first language is not English. The author knows his readers well having taught in a theological college in Zambia.

He covers the whole of biblical history from creation to the fall of Jerusalem in AD 70. His viewpoint is very similar to that of John Bright, but the account is of course more compressed and the literary style less complex. He spends some time justifying the study of biblical history and drawing parallels between their situation and ours.

Each section of the book closes with 'study suggestions'. These consist of a number of questions on the content of the previous chapter and ideas for short essays to be written with the aid of a concordance or Bible dictionary. In this way the reader is really made to 'mark, learn and inwardly digest' what he has just been reading about.

This book might well be of value in schools in this country where scripture is studied for O-level. More advanced pupils and students would probably find the simple English tedious, though they might find the questions stimulating. I was disappointed that the numerous photographs in the book have been reproduced so poorly, but otherwise this is a first-class piece of work for the readers it is aimed at.

G. J. WENHAM

**DEUTERONOMY: CAMBRIDGE BIBLE COMMENTARY.** *A. Phillips.* CUP, 1973. 237 pp. £3.80 (£1.50 paperback).

This commentary, based on the text of the New English Bible, is intended for use in schools and colleges.

Deuteronomy has in recent years been the focus of much scholarly study and debate, but, presumably for the sake of clarity, Dr. Phillips has chosen to present only one possible view of Deuteronomy's origins, that of M. Noth. According to this theory Deuteronomy represents the first volume of the deuteronomic history, which consists of Deuteronomy to 2 Kings, and it reached its present form between 560 and 540 BC in the period of the Babylonian exile. Phillips also makes use of more recent studies which have noted the parallels between Deuteronomy and ancient international treaties.

His exegesis of the theological sections of Deuteronomy is governed by these two presuppositions.

His interpretation of individual laws in Deuteronomy is somewhat idiosyncratic, closely following the ideas he expounded in his earlier book *Ancient Israel's Criminal Law*. This commentary on Deuteronomy was obviously written too soon after the earlier work to take reviewers' comments into account. Nor had Phillips time to take note of my article in *Vetus Testamentum* 1972, which showed that the traditional interpretation of Deuteronomy 22:13ff. cannot be right, but that the case deals with adultery by an engaged girl.

The commentary closes with a short section on the contemporary relevance of Deuteronomy. Its 'greatest importance lies in the persistent warning to Israel that when she enjoys the affluence of Canaan she should not forget God'.

G. J. WENHAM

PSALMS 1-72: TYNDALE OLD TESTAMENT COMMENTARIES. *Derek Kidner*. Inter-Varsity Press, 1973. 257 pp. £1.45 (£1.10 paperback).

A cynic has remarked that in recent years, commentaries on the Psalms have aimed not to tell us what the Psalms are about, but to justify the particular theory of their cultic origin held by the commentator. Mr. Kidner, in an introduction which is noteworthy for its clarity and common sense, rejects an extreme cultic approach to the Psalms. He also rightly discounts the view that the Psalms helped to actualise the past and make it present in the cult. He prefers instead to speak of the commemoration of past events. However, eyebrows will be raised in some circles by Mr. Kidner's suggestion that we take seriously the Psalm headings which describe the character of some Psalms and which link others to episodes in David's career. The importance of these headings has been so minimised in recent years that the NEB omitted them altogether. Mr. Kidner points out that they are part of the text of the Psalms in the Hebrew Bible, and argues that there is no less reason for taking them seriously than for accepting some of the cultic theories of the origins of the Psalms.

The reviewer has some sympathy for taking the titles seriously, though not for Mr. Kidner's reasons. What is more important than the attitude to the titles as such is the effect that this approach has on the commentary as a whole, and here it must be said that the results are good. Mr. Kidner's view that many of the Psalms arose out of personal experience and were only later adapted for worship, enables him to produce a commentary that achieves a good balance between an individual and congregational understanding of the Psalms. He also successfully combines a reverent approach to the subject matter with a careful use of the latest scholarship in unravelling textual and linguistic difficulties.

The introduction includes sections on Hebrew poetry, the messianic understanding of the Psalms, and the problem for Christians of the imprecatory Psalms. This is a most welcome volume, and one hopes that Mr. Kidner is also to produce the companion volume on Psalms 73-150.

J. W. ROGERSON

JEREMIAH 1-25: CAMBRIDGE BIBLE COMMENTARY. *E. W. Nicholson*. CUP, 1973. 221 pp. £3.20 (£1.50 paper).

Within the limitations of this series Dr. Nicholson has provided a clear and

reliable guide to the first half of Jeremiah. In a brief introduction he gives an outline of Jeremiah's life and times, a discussion of the literary strata of the book (in which he follows the line of argument in his earlier *Preaching to the Exiles*, viz. that the prose "sermons" are in the main the work of Deuteronomists of the exilic period), and a brief review of the leading themes in the religious teaching of the book.

Dr. Nicholson writes with enviable lucidity, and the reader with no technical background will be able to follow the comments with ease. Inevitably considerations of space preclude mention and discussion of too many points of view. The reviewer was (pleasantly) surprised that Dr. Nicholson did not think it necessary to discuss the view that Jeremiah's ministry did not begin till the reign of Jehoiakim. He was disappointed though that de Vaux's explanation of 7:22 was not mentioned, and felt that important things were left unsaid on 20:7 and 21:5, while the comment on 23:18 might usefully have been expanded with cross-references to 1 Kings 22 and Isaiah 6. But this is probably only to say that no two commentators would produce identical commentaries!

The main criticism of this book must be its price, and in this respect the wisdom of the editorial policy in printing the text of the New English Bible in full section by section must be seriously questioned, as it occupies a substantial proportion of the book. This policy could price the series out of the market for which it is intended.

A. GELSTON

**THE WISDOM OF SOLOMON.** *Ernest G. Clarke.* Cambridge Bible Commentary. CUP, 1973. 136 pp. £2.20 (£1.10 paperback).

Commentaries on the books of the Apocrypha are sufficiently rare to make the appearance of this addition to the Cambridge Bible Series a noteworthy event. Professor Clarke has written a clear and readable commentary; he indicates the areas of dispute but does not hesitate to make plain his own very reasonable position. He sees a genuine inner unity in the book; notes the Semitic flavour of the language, despite the wide Greek vocabulary; recognises the influence of Greek philosophical ideas and assumes one Alexandrian Jew to be the author. By endeavouring to strike a balance between Hebrew and Greek thought the author aimed to recommend the Jewish way of life to his Hellenistic neighbours, and to encourage his fellow Jews to remain true to their heritage. To take one example, Professor Clarke sees in the doctrine of man a shift from Hebrew teaching in that the personality resides in the soul rather than the body, and yet a rejection of the Greek idea of the pre-existence of the soul. Only God, not the soul, is immortal.

Professor Clarke regrets that the NEB, unlike the Jerusalem Bible, has rendered the Greek poetry into prose, thus obscuring the parallelism and causing part of the literary style to be lost. The comments, which alternate with sections of the text, are brief but adequate. A concluding page points out the relevance of the book for the challenge to faith presented by today's secularisation of culture. The publication of this useful commentary should help to make the Book of Wisdom better known. JOYCE G. BALDWIN

**THE ODES OF SOLOMON.** *Edited with translation and notes by J. H. Charlesworth.* Clarendon Press, Oxford. 167 pp. £6.00.

There are 42 Odes of Solomon, although No. 2 has been lost completely, and the end of No. 1 and the beginning of No. 3 are not extant. In modern

times, they have been discovered from 1812 onwards, and the most recent textual discovery was in 1955-1956. The content of the Odes varies a good deal. In some, the odist expresses his praise of God; in others, Christ appears to speak in the first person. Sometimes the subject matter is noble in sentiment, and at other times it borders on the mystical-erotic. The christology is clearly docetic, but not obviously gnostic.

Such is the nature of the Odes that speculation about their community of origin has ranged from Qumran to disciples of John the Baptist. Dr. Charlesworth regards them as Christian and as 'one of the most important early Christian documents'. However, his aim is less to substantiate this thesis than to provide a modern critical text and translation of the Odes, so as to provide a basis for future work. His notes also give references to parallels in the apocryphal literature. Detailed evaluation of Dr. Charlesworth's readings and translations would require much space in a technical publication. Here, it can be said that scholars working in the inter-testamental or patristic fields will be grateful for this readily available and beautifully produced critical edition, although poor binding of the review copy has allowed four pages to fall out. There is an admirably full bibliography.

J. W. ROGERSON

**APOCALYPTIC.** *Leon Morris.* Inter-Varsity Press, 1973. 105 pp. £0.80.

This is a slightly revised and enlarged edition of a book first published in America in 1972. It is 'not meant to be a profound or original contribution to a difficult subject', but is a brief and balanced introduction to a literature whose importance for interpreting the New Testament is being increasingly recognised (and, perhaps, in some quarters exaggerated). Dr. Morris' judgment is that 'we must accept apocalyptic as part of the background of the New Testament message. . . . But we cannot hold that apocalyptic contains the key to the whole' (pp. 100f.). Short chapters discuss the origins of apocalyptic and its relation to Law and to Wisdom literature. By far the largest section (34 pages) describes the characteristics of apocalyptic, both literary and theological. A brief survey of relevant Biblical passages leads to the suggestion that in both Testaments though there is 'apocalyptic' there are no 'apocalypses' (the real differences between e.g. Daniel or Revelation and genuine apocalypses being as significant as the obvious affinities). Quite properly many questions are raised only to remain unanswered: but perhaps a discussion of the difference between apocalyptic and eschatology could usefully have been included (on pages 18 and 82 the reader is admonished to distinguish between them). This is a helpful introduction (with a dramatic Dürer illustration on the cover for good value!), but does it suffer from the difficulty of many similarly directed works: is there enough here, even by way of introduction, to satisfy the serious student of theology: is it, on the other hand, at all on the wave-length of the interested layman?

ARTHUR MOORE

**RELIGION IN ANCIENT HISTORY.** *S. G. F. Brandon.* George Allen & Unwin, 1974. 412 pp. £6.00.

A book of this nature is particularly difficult to evaluate on account of the broadness of its sweep and the range of religious beliefs with which it purports to deal. From 'The Origin of Religion in Theory and Archaeology' (Chapter

I), we move on chronologically to concepts of Time current during the first and second millennia BC, and the geographical focus shifts from Egypt to India (curiously by-passing the Indus Valley Civilisation which isn't mentioned until Chapter VI). Man's moral consciousness begins to dawn in Chapter VII, and it is tacitly assumed that Egyptian moral concepts merge almost imperceptibly into the religion of the Hebrews. The reader is mercifully spared from the further projection of Judaeo-Christian morality onto Eastern patterns of social prescriptive behaviour, but only just! (p. 118). In due course the author moves on to Job, Zarathustra, Herod, Jesus, Josephus and St. Paul, and ends with an attempt to outline the Christian philosophy of history (Chapter XXV).

In fairness it must be pointed out that the book is basically a selection of articles written by Professor Brandon over a number of years. It is therefore not surprising to find a certain amount of duplication and chronological arbitrariness. But even some of the articles themselves betray a degree of superficiality which is difficult to accept. Two examples, taken from the only two areas in the history of religions in which this reviewer claims any competence, are the section devoted to the Upanishads and Bhagavad Gita in Chapter VI, and the later chapters dealing with Christianity.

In the second of two chapters dealing with the concept of the soul, Brandon states:

Sankara . . . formulated the system of the Vedanta, which has become the classic expression of the Indian philosophy of life . . . while the impersonal Brahman remains the principle of reality, it is taught that the phenomenal world is created and ruled by a personal deity Isvara, who rewards and punishes men according to their deserts (p. 93).

Even allowing for the gratuitous assumption that 'Indian' automatically equals 'northern Hindu' rather than 'Muslim, Christian, or S. Indian Hindu' and that the unsystematic diacritical marks are accidental (e.g. the long 'a' on Sankara, and the absence of a period on Isvara), the degree of oversimplification is too considerable to justify any reference to post-Upanishadic schools of exegesis in such a short section. Similarly, at the bottom of the same page it is misleading to mention deliverance from the pain and suffering of samsara through personal devotion while totally ignoring the other two roads to freedom advocated by the Gita, and the powerful influence of Buddhism on both the Gita and Sankara (who was dubbed a crypto-Buddhist by his opponents).

'The Trial of Jesus' in Chapter XVI appears to assume far too much to commend itself to a competent theological reader. Why, for example, should the early Christians never have recorded the charge of sedition brought against Jesus had it not been publicly known?

On the whole *Religion in Ancient History* attempts to cover too much ground, and consequently gives the impression of taking for granted a number of issues which are still very much a matter of dispute.

DAVID GOSLING

GNOSIS: A SELECTION OF GNOSTIC TEXTS 2 COPTIC AND MANDAIC SOURCES. Edited by Werner Foerster. OUP, 1974. 360 pp. £7.50.

The second volume of this invaluable collection of texts in English translation has followed the first with commendable speed. Martin Krause is responsible for the Coptic material, Kurt Rudolph for the Mandaic sources. Each

section is prefaced by a long introduction. Professor Krause notes that just under half of the Nag Hammadi material (two-fifths in bulk) has now been published. The recent identification of the extract from Plato's *Republic* is a surprise while the inclusion of passages from *The Sentences of Sextus*, a pagan ethical work also used in more orthodox Christian circles is also unexpected. Two points are beginning to emerge from the new discoveries. The distinction between Gnosticisms of non-Christian inspiration and those which draw more heavily on Christian sources (already noted independently by Professor R. M. Grant in the one case and as early as F. C. Burkitt on the other) is amply confirmed by the new finds. Two works of non-Christian inspiration, *The Apocalypse of Adam* and *The Letter to Eugnostos* are included in the present selection. The discovery of more than one version of particular works and the inclusion of passages from one treatise in another indicates that Gnostic literature never attained and perhaps did not greatly value the fixity of more orthodox literature. Literary adaptation was also the channel by which works of non-Christian origin could be absorbed by the more Christian tradition of Gnosticism. Thus the shorter non-Christian version of *The Apocryphon of John* (included in the first volume) is also extant in a longer christianised form while the *Letter to Eugnostus* is largely absorbed into the later *Sophia Jesu Christi*. In addition to the two works of non-Christian inspiration, six works of a more christianised character are included. Two are already widely known and discussed, *The Gospel of Truth* and *The Gospel of Philip* but four are not as yet known outside specialist circles, *The Hypostasis of the Archons*, *The Treatise on the Resurrection*, *The Exegesis of the Soul* and *The Book of Thomas the Athlete*. The last item must be carefully distinguished from *The Gospel of Thomas* regrettably omitted for reasons of space. These works are quite short but are important as illustrations of the way in which the Gnostics applied their general principles to particular theological problems. Their mythologies are presupposed but not obtruded.

By far the larger part of the volume is devoted to the Mandaic sources. A lengthy and brilliant introduction by Professor Rudolph is followed by copious and carefully selected extracts. The Mandaeans of Southern Iraq (some 14,000) still profess a faith of a recognisably Gnostic type. The discovery and publication of their carefully guarded literature by M. Lidbarski and Lady Drower and others is one of the romances of modern scholarship. The publication of a Mandaean dictionary as recently as 1963 has put the study of the sources on a much more secure footing. The early use of the Mandaeans to provide a skeleton key for the solution of intractable New Testament problems has been largely abandoned though there are some interesting links with the Oriental milieu of early Christianity. The connection with classical Gnosticism is more direct and much more important. A similar mythology occurs though it is differently expressed. The extracts translated in this volume are not without their own nobility and beauty.

The volume ends with an important index of themes both for the Gnostic and the Mandaic material. A valuable supplementary bibliography on Mandaism is also included.

H. E. W. TURNER

JESUS AND THE PHARISEES. *John Bowker*. CUP. 192 pp. £4.20.

The problems involved in understanding the mission of Jesus and the situation inside early first-century Judaism are ultimately problems about the sources. Difficulties intrinsic to the use of the gospels explain in large measure why



such divergent (and even distorted) understandings of Jesus can be produced. But difficulties in handling Josephus and rabbinic sources, aided by an imprecise and generalising use of references to Pharisees in the New Testament (for which Matthew may be thought not a little responsible), have produced just such confusion with regard to Judaism in general and Pharisaism in particular.

John Bowker's small but useful book is a healthy and penetrating corrective. A hundred-odd pages are devoted to the presentation in English translation of crucial texts relating to Pharisaism. Fifty pages of Introduction form the substantial original contribution. This introduction, as indeed the whole book, is more concerned with Pharisees than with Jesus, and its argument, reduced to essentials, is as follows. The predecessors of the rabbis were the *hakamim*, who overlapped with but in important respects were distinguishable from the *perushim*. The latter term is used positively by later writers because, as a term, it reflected a dual and approved concern with separateness/holiness and the interpretation of Torah. But it is also used negatively to describe those of whom the *hakamim* did not approve, i.e. extreme rigorists, whose conviction was that observance of the Torah was not only possible but obligatory if the covenant blessings of God to Israel were to be received. The upshot is that an evolution inside the terminology, a flexible and varying response to different political and religious situations, disagreements as well as agreement, have to be taken into account very much indeed and more so than has often been the case. For the texts themselves mirror a constantly changing pattern.

When Bowker turns to the gospels, he finds this transitional situation presented in the references to Pharisees. One group is not the same as another. Any involvement in the ultimate trial of Jesus was probably confined to the extremist *perushim*, though Jesus' theological position cannot have won favour in every respect with the *hakamim*. The trial narrative reads, in Bowker's view, coherently and straightforwardly as a record of how the attempt was made to discover whether an agreed consensus could be found for the interpretation of the 'rebellious elder' category, and whether Jesus fitted such a charge. This suggestion deserves to be considered very carefully, though it is doubtful whether the silence of Mark 14: 60f. would be sufficient to prove 'a contempt of court which made him, in effect, a rebel against it' (p. 50).

When people say 'Jesus', we are used to asking, 'Which Jesus?' John Bowker's book sets out the problems and the evidence in such a way that any reference to 'Pharisees' compels the question, 'Which Pharisees?'. The ensuing complications may be tricky to handle, but at least they alert us to a varied and ever-changing phenomenon which is an essential ingredient in explorations of Christian origins.

DAVID CATCHPOLE

**FIRST CHRISTMAS: THE TRUE AND UNFAMILIAR STORY IN WORDS AND PICTURES.** *Paul L. Maier*. Mowbray, 1973. 125 pp. £1.95.

This well-produced book sets out to introduce the average reader, familiar with the traditional Christmas story, to the wider perspective of contemporary history and custom with which the author, Professor of History at Western Michigan University, is well acquainted. Its twelve chapters delve into the political and astronomical background of the times, as well as local customs which would surround the betrothed couple at the heart of its plot. The

writer makes a wide use of extra-Biblical sources, showing a discerning attitude to those accretions to the story which are purely legendary.

The book is illustrated by modern photographs of various places of interest in the story, and of particular note is the frontispiece in colour showing the whole of the Holy Land as seen from the Apollo 7 astronauts in 1968. Much care has gone into the production of this very readable book.

DAVID H. WHEATON

**FORM CRITICISM RE-EXAMINED.** *Walter A. Maier.* Concordia, 1973. 46 pp. \$1.95.

This booklet, a product of the Missouri Synod of the Lutheran Church, USA, aims primarily to alert the lay members of that church to the dangers of 'form criticism'. It deals almost entirely with the work of Rudolf Bultmann, which is a pity, since it is the more recent work of men like Norman Perrin, building on Bultmann's foundation, which is now the more serious problem to conservative students. Many of the debating points presented are unchanged since Vincent Taylor made them forty years ago, and do not meet the arguments of Bultmann's modern heirs.

Most of the methodological criticisms levelled against Bultmann are sound and necessary, but they are often expressed in a way which betrays a lack of understanding of Bultmann's basic position, which is not calculated to impress the non-conservative. It is hardly responsible, for instance, to say that 'Bultmann assumes an absence of basic integrity on the part of the early Christians' (p. 43), or to attribute to 'the radical critics' the view that 'the church somehow created Jesus Christ' (p. 38).

The argument is conducted primarily on dogmatic grounds. The views of Bultmann 'are destructive of saving faith and must be categorically rejected by the believing people of God' (p. 44). His critical methods are therefore also totally rejected. 'Form criticism' as such is regarded as incompatible with a high view of Scripture. This is unfortunate, for most conservative scholars in fact find it quite possible (indeed positively enlightening) to study the Gospels along form critical lines, without embracing the radical historical scepticism of Bultmann.

We have here, then, some important warnings for the unwary, but also evidence of a dogmatic isolationism which is not going to make it easier for conservative students to exert their much needed influence in current New Testament study.

R. T. FRANCE

**J. B. PHILLIPS COMMENTARIES: LUKE.** *John Drury.* 220 pp. **CORINTHIANS ONE AND TWO.** *E. H. Robertson.* 154 pp. Collins, Fontana, 1973. Each £0.40.

These two commentaries are the first in this new series. Others are to come on John, Matthew and Mark. In the general introduction to the series J. B. Phillips sets out the reasons for the production of the series. The commentaries aim at the twofold task of pointing out the meaning and significance of each particular passage in the text in its historical setting, and of pointing out what the passage means to the disciple of Christ today. These are worthy aims and could describe the intentions of a number of commentaries, but what makes these distinctive is the extent to which scholarly argument and discussion is put aside and space is devoted to the explanation, in consistently

simple and straightforward terms, what the commentator thinks the texts means.

John Drury in dealing with Luke takes a consistent 'redaktions' approach to the text. He believes that Luke used Matthew, and he thinks that the Matthean teaching material has been dragged out of its ecclesiastically Christian setting into the market place by Luke, where it is to commend itself as inspired common sense or 'wisdom'. The changes made to Mark by Luke are no less significant. Luke has a leisurely unfolding, and methodological attention to temporal sequence which are not found in Mark. 'Mark's terrifying Christ becomes sympathetic and behaves more like a good man and less like a tiger.' The comments on the text of Phillips' translation, which is given in full, are written with verve and point. However, it is not possible for any extensive comments to be made since space does not allow it, and sometimes the commentary is more brief than the text.

E. H. Robinson takes a fairly traditional approach to the Corinthian correspondence, at least on critical issues. He thinks that the first letter written by Paul to Corinth survives only in the fragment of 2 Corinthians 6:14-7:1; that 1 Corinthians was written from Ephesus in AD57, that this was followed by an unsuccessful 'painful visit', which was followed in turn by the 'severe letter' (2 Cor. 10:13), again written from Corinth. Finally after good news from Corinth 2 Corinthians 1-9 was written from Macedonia. It is a pity that in this view Mr. Robinson has not been able to take account of the work of Professor C. K. Barrett which has made this particular reconstruction open to serious doubt. It is the more a pity there is no indication in the commentary that there is any other defensible re-construction, which only highlights the difficulty in writing such a brief commentary. The comments are at times extraordinarily brief, and sometimes only just avoid the banal.

BRUCE KAYE

ROMANS: NEW CENTURY BIBLE. *Matthew Black*. Oliphants, 1973. 191 pp. £3.50.

The intention of the New Century Bible series is said by Professor Black to be to provide an up to date account of the state of the question of the exegesis of the text, especially in areas of controversial interpretation. This intention has been amply fulfilled in this commentary. It is noticeable that Romans seems to have drawing power for New Testament scholars in a way that is hard to parallel, and to attempt to give a clear and fair statement of the current position requires not only wide reading but considerable ability in digesting the widely different approaches to Romans that can be found in the literature.

One interest in the literature that is reflected well in this commentary is the interest in the structure and occasion of Romans. Not only is there a deal of literature in published form but there is also an amount of material in unpublished, but available, thesis literature, to which Professor Black has understandably not referred, but which has undoubtedly influenced his judgment on occasion. Professor Black thinks that the letter was written about AD57, and that, while there may be some superficial introductory purpose in the writing of the letter, it is to be regarded as his preaching to those in Rome. In the light of the dangers ahead of him in Jerusalem this letter seems to be written as his final literary and theological testimony to the world.

Professor Black thinks that the 'grand thesis' interpretation of Romans, by which chapters 1-8 were regarded as the most important dogmatic sections of the letter, is not satisfactory and he accepts in large measure the view of M. Feuillet that there are three important sections in the letter, 1-8; 9-11; and 12-15, each of which is part of the design of Romans. He also thinks that the main division in the first section is at 5:11-12, rather than at the beginning or end of chapter 5. It is, however, a question as to how far one can really talk about a division in the sense of a point (a particular verse or two) at which the argument is considered to move from one section to another. May it not be that the transition takes place over the whole of the chapter, or that the argument does not open itself to quite this kind of analysis. Professor Black also thinks that the question and answer style arise from the missionary situation.

The commentary provides what it intends to provide; a magisterial account of the state of the question.

BRUCE KAYE

ROMANS: AN EXPOSITION OF 7:1-8:4. THE LAW: ITS FUNCTIONS AND LIMITS. *D. M. Lloyd-Jones*. Banner of Truth, 1973. 359 pp. £1.95.

This homiletical exposition has all the solidity, clarity, vivacity and pastoral concern which gave Dr. Lloyd-Jones' earlier volumes on Romans such distinction. It presents in non-technical form theological exegesis of the type, and largely the content, of the last-century commentaries by Hodge and Haldane, which Dr. Lloyd-Jones regards (rightly, say I) as still among the best and richest. He diverts interestingly from the usual Reformed view of 7:14-25, arguing that the 'I', unlike that of 7:7-13, is not Paul, either past or present, but 'a hypothetical, imaginary picture . . . of a man who sees the complete hopelessness of salvation by the Law' (p. 261)—a man speaking out of an initial experience of conviction of sin and repentance (a 'law-work') which will later lead to faith; a man, therefore, with whom Paul neither identifies nor wants his readers to identify. But even were 'preparationist' theology demonstrably Paul's (which is not proved, and could be queried), such exegesis would be doubtful. For the 'I' of 7-13 (certainly Paul, as Lloyd-Jones insists) to change without warning into a hypothetical figure who is not Paul seems motiveless, misleading and impossibly harsh; while the suggestion that the switch from aorist to present in verse 14 is 'dramatic' would be plausible only if, as non-Augustinians think, 14-25 were simply a more vivid and full statement of what 7-13 said about Paul and the law. Granted that all views of 14-25 have difficulties, the least difficult still seems to be that which gives to the continuing 'I' and the shift to the present tense their obvious meaning, and which treats 'carnal, sold under sin' as comparable with 'alive' and 'died' in verse 9 in being a dramatic use of theological language to express a man's conscious sense of things—to tell, that is, how it feels—rather than to interpret theologically what that feeling means.

But Dr. Lloyd-Jones is surely right to insist that cultivating feelings of moral and spiritual defeat is not a Christian discipline or virtue, just as he seems right about almost everything else in this passage. It is a very fine exposition indeed.

J. I. PACKER

REVELATION: GOD AND SATAN IN THE APOCALYPSE. *James Kallas*. Augsburg Publishing House, 1973. 128 pp. \$2.75.

Professor Kallas first distinguishes his approach. That Revelation contains

the whole of history from Christ to the End, he rejects entirely; that it speaks of 'timeless truths' and that it depicts the final phase of history, he regards as of secondary significance; if we are to understand the message of Revelation for today the question we must ask is, 'what did the book mean to the people who lived in western Turkey 2,000 years ago?'

After an attractively presented description of the rise of apocalyptic in general and of the historical background to Revelation in particular, Professor Kallas then reviews the contents of the book. Its main message, he insists, is that the churches of Asia Minor were basically arrogant and faithless; they should have interpreted their sufferings to mean *not* that God had abandoned them (a view which, in their self-pity, they were tending to adopt), but rather that he remembered them precisely by afflicting them so as to lead them to repentance (Rev. 3:19).

Many questions arise. For example, is Professor Kallas' explanation (pp. 43ff.) that the pseudonymity and elaborate imagery of apocalyptic are due to the need to 'get the work past the censor', adequate to the situation out of which apocalyptic arose or Revelation was written? (Indeed, if Kallas is right that Revelation is affirming that Rome far from being an agent of rebellious demonic powers is God's minister for good to his church and world, might not a censor be expected gladly to pass this?!) More seriously, is the message of Revelation precisely that which Professor Kallas suggests? And if it is, is it in any way consistent with the message of the New Testament elsewhere? Professor Kallas attempts to grapple with these questions in a final chapter, arguing that Paul and the Synoptists regarded persecution and suffering as the work of the devil in his opposition to God, whereas the Johannine literature viewed Satan as a servant of God and affirmed that God held complete control over history. (Our task, Kallas adds, is to hold in tension both these interpretations.) One is bound to ask if this really does justice to Paul, to the Synoptists, or to John.

Further, if this *is* the message of Revelation ('God punishing his people'), the question how this might be consistent with our idea of God as love is not really to be brushed aside by claiming that this 'can only be asked by those who have misunderstood what love is, and have dissolved religion into a caricature' (p. 124). For Job and for many since, it is not enough to insist that suffering denotes the existence of hidden sins! If our experience and understanding of suffering are seriously related to the death and resurrection of Jesus (in a way, unfortunately, not attempted in Professor Kallas' discussion) perhaps some more light might be shed on this agonising problem and on the message of Revelation.

Nevertheless, this is undoubtedly a sane and helpful introduction to Revelation and could be a useful basis for a parish study group, provoking urgent questions if not always providing adequate answers.

A. L. MOORE

**WHO'S WHO IN JEWISH HISTORY, AFTER THE PERIOD OF THE OLD TESTAMENT.** *Joan Comay.* Weidenfeld & Nicolson, 1974. 448 pp. £5.00.

Widespread interest in Israel and its large tourist trade have encouraged the production of a considerable number of what are popularly called 'coffee-table' books, some of which have been of major value. The chief interest of this volume will obviously be for Jews, especially for those concerned with Israel, for though the main figures in the development of Judaism are recor-

ded, most of the information could be better obtained elsewhere. The novelty of the work lies in its presentation of an outline of Jewish history through longer articles not only on historically important Jews, but also on their friends, e.g. Lord Balfour, and enemies, e.g. Hitler, Eichmann. These articles are tabulated in a chronological table at the beginning, and there is also a valuable thematic index at the end.

Christianity, apart from its antisemites, is represented by articles on Paul, objective but superficial, and Jesus; the latter gives the impression of having been curtailed and so creating an uneven picture.

Of the somewhat more than a thousand names listed probably nearly a fifth, many of them recent figures in American Jewish life, could have been omitted without much loss. The nearly 500 illustrations, sixteen in full colour, range from the historically valuable and interesting to the merely trivial.

H. L. ELLISON

**HISTORY OF PRIMITIVE CHRISTIANITY.** *Hans Conzelmann.* Darton, Longman & Todd, 1973. 190 pp. £1.50.

This is a translation of volume 5 of *Grundrisse zum Neuen Testament*, edited by Gerhard Friedrich, and published in 1969. This *Grundrisse* was published in sections as supplementary volumes to *Das Neue Testament Deutsch*. It is interesting to compare the NTD with the Black series of commentaries in English, and more especially Professor Moule's introductory volume for that series, *The Birth of the New Testament*. For all the extra volumes in the NTD supplements, there is nothing which quite compares with Moule's book, and the NTD volumes are conceived along fairly traditional lines, for all the radical thinking that lies behind individual contributions to the series. The two most substantial volumes in the original series have now been translated. Kümmel's theology of the New Testament according to its principal witnesses, which has just been published by SCM, and this work by Conzelmann, produced in English quite separately from Kümmel's.

This brief book is full of interest, as one would expect from Conzelmann. However it may be more helpful to concentrate on a number of particular things to show up the value of this book. The introductory chapter on History and the Idea of History starts with the bald statement 'The reader of a "history of primitive christianity" must be prepared to get more of a presentation of historical problems that call for study than a flowing historical narrative which can be assimilated with pleasure.' Here one notes first that scepticism which characterises the book in regard to the value of the source for reliable information about the details of the events. There is broad reliability, but it is not firm. One also notes the idea of history that emerges here, and is sustained throughout the book, namely, that of a flowing account. The book does proceed more or less as a flowing account might be expected to proceed, with a few chapters which turn aside to analyse trends and movements more consciously. This introductory chapter includes brief consideration of the difficulties that arise in the study of primitive christianity; the expansion of christianity, the sources giving information about this expansion, the convictions about the end time, the conversion of the world, the place of personalities in this period, the attitude which seems to accept as fact the theory that there once was a time of the apostles. It is because of considerations relating to this last point that prompt Conzelmann to entitle his book the history of primitive christianity (*Urchristentum*)

rather than apostolic, or New Testament. The last problem dealt with in this chapter is that of early catholicism (Frühkatholizismus). Conzelmann formulates the question along these lines, look at where the catholic church is fully formed, and then look for the elements which characterise this church in the documents of earlier periods. Thus he concludes that Luke, according to this way of looking at it, should not be labelled early-catholic in his theology, but traces of early catholicism can be seen in the 'approximately contemporary' 1 Clement. But one wonders what real historical value such designations really have, and how far they really help in the understanding of the way in which primitive christianity emerged and developed.

There are useful chapters on Paul and his communities, the canon and particular persons, indexes, and an unfortunately abbreviated and re-arranged bibliography.

BRUCE KAYE

ERASMUS: DOCUMENTS OF MODERN HISTORY. Edited by Richard L. DeMolen. Edward Arnold, 1973. 189 pp. £3.00.

This English anthology of Erasmus appears as a companion volume to the one on Martin Luther edited by Gordon Rupp and Benjamin Drewery, 1970.

It is comprised mainly of the letters of Erasmus, very little indeed of his writings. Each section has a brief but useful introduction giving the setting and significance of the selections. The lay-out of the selections is historical and biographical and the selections give a fair and clear view of Erasmus' life, ideas and achievements virtually in his own words, though confined largely to his letters.

The translations are all taken from those of the established Erasman scholars—e.g. Allen, Olin, Thompson, Phillips, Huizinga, Froude—and are all very good to read, as good as we lesser mortals shall ever attain in handling an Erasmus.

The book lacks any index of persons, of writings, or of places quoted, a serious defect in a source book of references. There is a biographical register which is useful, though again it is surprisingly patchy (e.g. there is no mention of Luther; nor of Henry VII or Henry VIII; nor of Catherine of Aragon or Anne Boleyn; nor of Hermann von Wied . . .). If there is a re-print such omissions should be made good.

JAMES ATKINSON

THE GERMAN NATION AND MARTIN LUTHER. A. G. Dickens. Edward Arnold, 1973. 254 pp. £3.75.

This book is a wholly fresh approach to the study of the Reformation. Dickens eschews the more traditional approach, the pattern of which is first to concentrate on the nature of Luther's protest, then to move through the Knights' and Peasants' Wars to the reformation of the godly prince, finally to the confessions and church reform. His subject is less Luther and more Germany, hence the title *The German Nation and Martin Luther*.

Dickens marks out and explains the movements in the German nation which enabled Luther to formulate the Reformation, viz. the intellectual, social, economic and technological factors. He does not suggest that Luther is a throw-up of these factors, but rather that without them we could not have had the Reformation at all, as we know it. Dickens does not discount Luther, and he therefore safeguards himself from the obvious criticism of the theologian: in actual fact, the author is at pains to declare the originality and uniqueness of Luther the theologian, and though he himself does not write as

a theologian but as an historian, he is sensitive to, and well able succinctly to summarise, the theological issues at any one time.

Dickens first shows the movements, political, legal, and humanist, which developed a German nationalism, and which, before Luther came on the scene, had turned not only against the Pope but against the German prelates and their ecclesiastical institutions. He carefully sets Luther against this background. He then outlines his relation to humanism, and finally turns to his theological antecedents, from Augustine to his immediate forbears and teachers. After a chapter on printers and polemicists he enters the main thrust of his study, viz. he sees the Reformation as an urban revolution, not always religious, often simply of the common people, yet always closely linked with the secular strivings of dissident townfolk to get some control of their municipal governments. The last chapter is a vital essay on the new historiography of the Reformation as it seeks to get to grips with the social dynamics of the Reformation.

Dickens makes out his case in his usual delightful clear prose, displaying his immense reading of both primary and secondary sources. In places he generalises and uses much of other men's work, but this should not be seen as an adverse criticism: it is at those points he absorbs the work of other men and builds his own structure on it, deploying his own vast erudition and keen original mind. The footnotes show not only where he has been working but throws up avenues of further exploration: they are gold mines. It is a seminal book, and Dickens puts us all into his debt once again.

JAMES ATKINSON

MARTIN BUCER AND THE BOOK OF COMMON PRAYER. E. C. Whitaker. Mayhew-McCrimmon, 1974. 183 pp. £4.50.

This Alcuin Club publication is a new edition of Bucer's *Censura* originally published by Conrad Hubert in 1577, together with an English translation on the facing page. One's first reaction is amazement that such an edition has not appeared before, and thankfulness that now at long last it has. It is well known that Bucer and Peter Martyr were Cranmer's two main foreign advisers, and shortly extensive selections of both will be available in print in English translation (neither knew English and thus wrote in Latin). Canon Whitaker is a distinguished liturgical scholar, well known for his publications on Baptism, but he is no sixteenth century historian and that rather shows through in this volume. For a scholarly edition it is distinctly lacking in apparatus, no attempt to track down the patristic and classical quotes, and a bare five pages of introduction is not good enough. It contains no attempt to relate to recent major Bucer studies from Britain or the continent. It does not trace out the eucharistic ideas of Bucer and scarcely a reference to Martyr though the Bucer text mentions him. There is a rather overconfident assertion about the Oxford manuscript, which Whitaker uses, being a revision corrected by Bucer, while the Cambridge one (both were noted by the late C. Hopf) in Bucer's own appalling handwriting is used for very occasional alternative readings, but Hubert is dismissed as full of errors, yet it is admitted that he must have worked from *another* MS. No attempt is made to look at the Hubert variants, and anyone who knows how Cranmer, Bucer, Martyr, etc. worked and regularly consulted each other, circulating draft MSS to each other with comments, etc. would be rather more cautious about which are final copies. I suppose I should return to my original note of gratitude for



this publication, but I cannot avoid the feeling that it is only half a loaf (and one which will prevent the full loaf for many years alas), and that it would have been a great deal better from an established Reformation specialist.

G. E. DUFFIELD

**PURITANISM IN AMERICA: NEW CULTURE IN A NEW WORLD.** *Larzer Ziff.* OUP, 1974. 338 pp. £3.25.

'Puritanism in New England up to the Great Awakening' might be more precise, but Professor Ziff's sub-title gives a good idea of the theme of his study—the distinctive developments in Puritanism 2,000 miles from its place of origin, where it generated the 'total culture' of the settlers.

He brings out well the constant interaction of church life and doctrine with social, political and economic factors, showing how these irresistibly brought about a way of life that diverged more and more from that in the old country. One important feature was the role of education in ensuring continuity in the absence of an objective church, an aristocracy, and the habits of a long-established community. Other differences related to manifold problems of authority in internal and external affairs including the civic effects of trying to distinguish at all times between saints and sinners.

Key episodes are discussed in detail—the Antinomian controversy, 'King Philip's War' with the Indians, the Salem witch trials—and although the treatment is roughly chronological it is largely topic-centred and may appear somewhat kaleidoscopic to a reader unfamiliar with the main course of New England history. However, in touching on the many disciplines involved (history, politics, sociology, literature, theology) Professor Ziff remains sure-footed and authoritative. Perhaps his best passages are those portraying some of the leading figures in the colony's first hundred years, among them Roger Williams the early apostle of toleration, Sir William Phips 'the first native American example of local boy makes good', and Benjamin Colman, graduate of Harvard, who after adventures in England worthy of Smollett or Fielding, powerfully shaped the temper of life in Boston through the pulpit of Brattle Street Church.

OWEN C. WATKINS

**MYSTICISM AND DISSENT.** *Steven E. Ozment.* Yale University Press. 270 pp. \$10.00.

Students of the sixteenth century know very well how much the radical dissenters were feared and dreaded not only by the secular powers but also by the spiritual authorities, whether Roman Catholic or Protestant. These dissenters are sometimes classified as the precursors of modern protesters, both on the social as well as the spiritual fronts, but Ozment shows convincingly how they actually tapped the springs of medieval mysticism, and that from this liberating, self-authenticating experience found an authority beyond scripture, beyond tradition, even beyond the new theologies of Luther, Zwingli and Calvin, an authority meet for secular or spiritual matters. Through the depths of mystical anthropology to the profundities of man's union with God they claimed to find a direct communication with that Power and Authority to whom Scripture and tradition, pope, council or theologian alike, must necessarily yield. By a skilful use both of Scripture and tradition they promoted the view that the individual heart and conscience, not traditional institutional structures or historical writings, was the immediate locus of this Power and Authority:

After an examination of medieval mystical theology as a dissent ideology, Ozment turns to an examination of the *Theologia Deutsch* to establish the principle of the sovereignty of individual experience and insight in religious matters. He then examines the turbulent and tragic careers of the six most famous dissenters: Thomas Müntzer the first modern revolutionary, yet mystic theologian at heart, seeing authority not among the learned (learned though he was) but in the individual's own holy temple; Hans Hut, the link between Müntzer and the Anabaptist movement, with his plea for 'participatory Christianity' and the 'gospel of all creatures' seen in God's ordering of creation; Hans Denck with his concern to dehistoricise and deinstitutionalise truth culminating in an attack on the Lutheran theology; Sebastian Franck with his almost scholastic attack on Calvinist theology and practice, his 'highly persuasive dissent' and his appeal to commonsense judgment and not to the experts; Valentin Weigel's deceptive ministry to spread his radicalism by means of the establishment.

These dissenters believed and taught that final authority lay in principle with the individual, the invisible, the ethical ideal, the perfect community. When the dissenters made values and goals of mystical theology their own, they virtually severed the link between truth and institution (secular and spiritual alike). A transition from traditional to experiential authority was made. The question left is whether such dissent can ever redeem the church or reform society. It did not in the sixteenth century.

This book is an excellent study superbly written and appropriately printed and produced. The author knows all his sources, has mastered the secondary material, and is unerring in his judgments. His footnotes are worth the money. It was a joy to work through his freshly written and weightily documented thesis. This book will stand for many long years. It is a shaft of brilliant slant light across the sixteenth century.

JAMES ATKINSON

**WORKS OF RICHARD SIBBES.** Edited with *Memoir* by Alexander B. Grosart. The Banner of Truth Trust, 1973. cxlii + 445 pp. £1.95.

From the time of his appointment as the Trinity lecturer at Cambridge in 1610 until his death twenty-five years later, Sibbes was one of the most popular and influential of the great Puritan preachers. He went on to become Master of St. Catherine's Hall and Lecturer at Gray's Inn with one of the most influential audiences in the country. Hugh Peters and John Cotton were among his converts and he was a close friend of John Preston. In recent years Dr. Geoffrey Nuttall has expressed his conviction that Sibbes's preaching was largely influential in directing the Puritans' attention to the doctrine of the Holy Spirit. Yet Sibbes himself published very little and when his complete works were edited by Alexander Grosart in the 1860s only the first of the seven volumes contained writings that were issued in his lifetime.

It is this first volume of the 1862 edition which is reprinted here, and very welcome it is, since it makes available for the first time for many years ten powerful sermons and the two best of his treatises: *The Bruised Reed and Smoking Flax* and *The Soul's Conflict with Itself*. To anyone unacquainted with the seventeenth-century Puritans *The Bruised Reed*, with its introductory sermons *A Description of Christ*, could be recommended as one of the best things to start with; it offers practical consolation to doubting Christians in

the context of the whole gospel, and in language that is both lucid and eloquent. It also has the advantage of being short—just 100 pages in this edition. A copy of this work, sold at his father's door by a pedlar, helped to awaken the young Richard Baxter to the mystery of redemption and his debt to Christ. And read with undivided attention it can hardly fail even today to have a memorable effect. OWEN WATKINS

**THE EXPERIENCE MEETING.** *William Williams, translated by Mrs. M. Lloyd-Jones.* Evangelical Press, 1973. 62 pp. £0.40.

Most of us will know William Williams for his hymn 'Guide Me O Thou Great Jehovah' rather than for his many Welsh hymns and the influence he exerted during the Evangelical Awakening of the Principality in the Eighteenth Century. This book was written by Williams as a means of outlining problems which might arise within the context of the fellowship meeting, an institution developing as a result of the Awakening and which served as a context for group confession, exhortation and mutual encouragement in the Christian life. These meetings were often supervised by local laymen since the ministers could not cope with the large number of such groups or 'societies' which emerged in countless villages and towns as complements to the normal preaching services of the churches.

The dialogue form of the book represents a conversation between a man rich in experience of spiritual problems and a less endowed local leader. While the form of conversation will be regarded by many as archaic the perception of human nature displayed cannot but be acknowledged as accurate and instructive. The advice given is relevant today in the context of groups meeting for 'sharing' spiritual experience particularly in the way a strong leader is advised to restrain certain types of talk and to encourage others for the mutual good of all. DOUGLAS J. DAVIES

**DAVID FRIEDRICH STRAUSS AND HIS THEOLOGY.** *Horton Harris.* CUP, 1973. 301 pp. with illustrations. £5.20.

David Friedrich Strauss was the bad conscience of nineteenth-century theology. His life presented its turmoils in microcosm. Theologians before him had seriously questioned the historical foundations of Christianity and the restatements of the philosophers had virtually turned it inside out. But they had managed to retain their positions and even win the gratitude of certain parts of the church. Strauss went that bit too far in combining theology and philosophy in such a way that—if his views were true—it was patent to all that Christianity was finished.

The famous *Life of Jesus* (1835-1836) broke with the rationalistic attempts to find plausible natural explanations for the supernatural in Christianity. But neither had it in any use for Schleiermacher's portrait of Jesus as a man possessing the highest consciousness of God who was thus able to mediate it to others. For Strauss myth was the key to understanding the New Testament. The early church came to see Jesus in the light of Old Testament prophecy and expectation. What was originally prophecy thus became unconsciously the mythological garb of Jesus. It is now virtually impossible to separate Jesus from the myth. But if this undermines Christianity as we know it, Strauss suggested at the end of his work that it could be salvaged through the idealism of Hegel and his disciples, Marheineke and Rosenkranz. God is not to be seen as the personal, transcendent creator, but as the infinite

Spirit which manifests itself in the infinite forms of the natural world and the human spirit. God and man are thus present in humanity at large which is the true Christ.

The ensuing storm ensured that Strauss's name became a household word. At the same time it put paid to his academic career. After the various replicas and editions of the *Life* Strauss turned to other forms of writing. He became a leading literary figure of the day. But there was always an air of unfulfilled promise and pathos about him. In the evening of his life he turned once more to theology, producing a second *Life of Jesus* (1864), shorter but now divested of all traces of Hegel. *The Old and the New Faith* (1872) combined scepticism about Christianity with an evolutionary faith.

Dr. Harris represents a poignant tale and tells it well. Even before the first *Life* Strauss nursed grave doubts as a curate. They remained undetected because he used the language of orthodoxy and nobody understood him. Before that Strauss was placed joint-first for a prize in the Catholic faculty at Tübingen (the prize itself being settled by lot and given to a Catholic student). The subject was 'The Resurrection of the Dead' and, as Strauss remarked later in a letter, this was the turning point in his thinking. He 'proved the resurrection of the dead with full conviction, both exegetically and from a natural-philosophical point of view'. But when he had written the last full stop it was clear to him 'that there was nothing in the whole idea of the resurrection'. When Strauss was dying he lived long enough to see Nietzsche's scornful attack on him as the representative of traditional classical education in Germany. It might have been thought that Nietzsche would have found him an ally, but Strauss could console himself with the thought that the attack was at least partly motivated by literary jealousy. But there was little else that Strauss could console himself with. His marriage had turned out to be a tragic mistake. He had a certain literary reputation. He had an acute mind, but in the long run it all seems so empty. Strauss could ask incisive questions; but even in politics he lacked a cause to fight for.

The present study is neither a biography nor a theological critique of Strauss. It is rather a historical account of Strauss's theology (especially the first *Life*) set in the context of Strauss's career and other writings. As such it goes far beyond anything previously available in English, including Zeller's biography of exactly a hundred years ago. It makes good use of the more recent bigger biographies and letters which it sometimes quotes at considerable length. At certain points Dr. Harris might have probed deeper. He might have examined in more detail Strauss's brief and long thought lost doctoral thesis on the universal reconciliation of all things. His account of the contents of the two lives is not exhaustive, and more could be said on his critique of Schleiermacher's lectures on the life of Jesus. The two final chapters which read like appendices and take up the question of the origin of the mythological interpretation and Strauss's influence on theology are more concerned to ask historical questions than theological ones: i.e. who influenced Strauss and whom did he in turn influence? rather than, How far is Strauss right or wrong and why? Nevertheless, this is a fascinating study which breaks new ground for English readers. If you grapple with Strauss, you come away with either a stronger faith or a weaker one; but you are never quite the same again.

COLIN BROWN

FASTI ECCLESIAE ANGLICANAE 1541-1857 VOL. III: (CANTERBURY, ROCHESTER, AND WINCHESTER). *J. Le Neve, T. D. Hardy; revised by J. M. Horn.* Athlone Press, 1974. 115 pp. £4.00.

Le Neve's *Fasti*—dated lists, of holders of episcopal and capitular office in England and Wales since the Middle Ages—have been valued works of reference from their original compilation in the early eighteenth century. Until fairly recently it was necessary to consult them in a three-volume mid-nineteenth century revision by T. D. Hardy. Both authors were content to supply lists of names and dates without references. Le Neve, a notable antiquarian, made only a restricted use of manuscript sources. Sir Thomas Hardy, who became head of the Public Record Office as Deputy-Keeper (a fact to which the book makes no reference), strengthened somewhat the foundation of primary authority. But various important classes of ecclesiastical records, such as the archbishops' registers at Lambeth, remained, for the majority of dignitaries, unexplored and unexploited. Moreover, parts of the lists were confused and misleading. There was clearly need for a new edition, of more precise scholarship, and thus accurate and authoritative. This has been undertaken by the Institute of Historical Research, without however extending the record in general beyond the year 1857. Fifteen slim volumes have already appeared.

The book under review thus stands in a well-established series. The high standard of scholarly research which it maintains meticulously, with its excellent format, makes it a pleasure to peruse. Over Le Neve and Hardy's combined efforts it affords the great improvement that full references to sources of information relating to taking up and laying down preferment are supplied (all other biographical *data* being virtually excluded), while former mistakes are corrected. Misprints and minor errors appear to have been almost entirely eliminated, in spite of an unusually complicated text. It is a very small and rather ungrateful criticism to say that such facts as the exact date of death of Dr. David Durell, Principal of Hertford College, Oxford, and Prebendary of Canterbury, could have been ascertained without much additional labour. The detail is full of interest for the historian. For example it is noticeable how many stalls during Elizabethan and Jacobean times were presented to by individuals to whom the Sovereign or another patron had granted the next turn. We see that as late as 1756 this practice (familiar until the nineteenth century in the case of parochial benefices) was countenanced and indeed acted on by Archbishop Herring. Evangelical readers will be drawn to the pages which tell the tale of the dean, archdeacons, and canons of Winchester during the long reign of Dr. Charles Sumner as bishop of that diocese: able, convinced evangelicals to a man. It is regrettable that the index does not include all personal and place names. But Miss Horn is to be congratulated on having taken great pains to make this record, distinguished both in itself and in its quality, a definitive register which is likely to stand all test of time.

J. S. REYNOLDS

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN VOLUME XXVI: AFTERMATHS JANUARY 1872 TO DECEMBER 1873. *Edited by Charles Stephen Dessain and Thomas Gornall, SJ.* Clarendon Press, OUP, 1974. 437 pp. £12.00.

Again we have reason to be grateful to the publishers for continuing this magnificent work, in which the editing and production are of the excellent

standard we have come to expect. Here is Volume XXVI—but at a prohibitive price.

In the years 1872 and 1873 there was no drama in Newman's life to compare with the Vatican Council and its 'inexpedient' declaration of Papal Infallibility, but there is certainly no lack of interest in this volume. Newman was busily engaged on republishing his works in a uniform edition: at one point he had three in the press. He continued to be involved in the Birmingham Oratory School, particularly with improvements to the buildings which in August 1872 were 'stopping for bricks'. The lack of any higher education facilities for Catholics still exercised him, but he abhorred the proposed link-up with London University. His friends were dying: in April 1873 he said he was like 'a tree stripped of its greenness and strength', . . . 'too sad to go anywhere'.

There is a wonderful description in a footnote of Newman's address after Henry Wilberforce's funeral. His ejection from St. Paul's by a verger is a delightful tit-bit.

ROGER JOB

C. H. SPURGEON: AUTOBIOGRAPHY VOL 2: THE FULL HARVEST. Banner of Truth, 1974. 520 pp. £2.10.

When Spurgeon died at the age of fifty-seven early in 1892 his widow and his secretary put together an immense work of four volumes which contained autobiographical chapters. As Spurgeon had not completed his own story they strung together a hotch-potch of his letters, of memories by others, newspaper reports, sermons etc. The present publishers condensed the first two volumes in 1962 (*The Early Years*) and now provide the same treatment for the very much longer period covered by the final volumes.

This second half begins with the building of the Metropolitan Tabernacle. Spurgeon is still absurdly young—in his early twenties—yet already one of the great preachers of his age. The reader gets a rather haphazard (and inevitably incomplete and one sided) view of the man, his Tabernacle and the range of institutions which grew up round this Prince of Preachers. He is seen at home and in the college he founded, where his wit and sense of fun endeared him to the students. Tabernacle sermons were nearly always preached to several thousands and then printed and read around the world. His energy was prodigious and despite typically Victorian escapes to the south of France he burned himself out as surely as did Whitefield, who died at almost the same age.

The publishers wisely do not provide copious notes. They leave the man alone. They might, perhaps, have made easier reading by pruning commas; and the 'Down grade' controversy needs explanation. But Spurgeon (very much a Baptist) emerges as a profound Bible teacher with an unerring instinct for basic beliefs and an unwavering trust in Jesus Christ the Lord.

JOHN POLLOCK

BRITISH PROTESTANT MISSIONS. *A. J. Temu*. Longmans, 1973. 184 pp. n.p.

Originally a doctoral thesis at a Canadian University, this study covers the early period of British Protestant missionary activity in Kenya up to the year 1929. Its author is a Tanzanian, a lecturer in the Department of History in the University of Dar es Salaam, and its purpose to help to reinterpret the role of the missions to the new African nations. To my knowledge it is the

first contribution in this field by an East African and therefore significant to the student of missions and East African church history.

The first four chapters deal predominantly with the interaction between the early missionaries and the Arab/African world on the Kenya coast in the late nineteenth century while the second half focuses upon the missionaries as they come up against the tribal society and cultural traditions of the up country tribes, notably the Kikuyu. In both sections the tensions that arise from irreconcilable world views are well portrayed—in the former over slavery in an Arab culture which depended upon it, and in the latter over attitudes to work and initiation rites. The book confronts one squarely with the inevitable weaknesses of godly men. Their zeal is time and again overshadowed by their Victorian arrogance, their inability to delegate, their identification with the colonial government and the 'settler mentality'. In short, for all their devoted labours, their inability to penetrate an African's mind, to sit where he sits. It makes quite clear from an African point of view how the Mau Mau uprising in the 50's could be as much directed against the missions as against the government.

The book is excellently annotated and, for the most part, scrupulously objective. There are numerous small misprints and one really bad printer's muddle on page 98. At times the syntax is difficult. But your reviewer has found a mine of useful information in this book and looks forward enthusiastically to the sequel covering the post 1929 era hinted at by Dr. Temu in his introduction. The picture badly needs to be completed.

CLIVE BODDINGTON

**THREE OF CHINA'S MIGHTY MEN.** *Leslie Lyall.* OMF Books, 1973. 142 pp. £0.55.

When the facts emerge fully, Christianity's survival in Communist China will probably form one of the great sagas of church history. Meanwhile Leslie Lyall, a former missionary in China who has written several highly regarded books on the subject, brings together the stories of three Chinese leaders who were contemporaries and friends, though each very different. All suffered much.

David Yang, a product of the China Inland Mission's rural work, is in some ways the least interesting of the three to read about. Watchman Nee is the best known in the West, for his widely translated devotional books and for founding the Little Flock, a separatist church which caused much disruption yet led great numbers to faith and zeal. In some respects a heretic in that he taught that soul and spirit were in conflict, and despised intellect, he was a man of intense devotion and great gifts of leadership, if not always of wisdom. He was sentenced to twenty-one years in 1953 and died in captivity in 1972. His faith stayed firm. His Little Flock carry on underground.

Wang Ming-dao of Peking, 'the man of iron', still alive in a labour camp, is in Mr. Lyall's estimation the 'chief of the three mighties'. Not a separatist or prone to strange doctrines, his revivals aided thousands. Communist pressure eventually forced him to confess to anti-revolutionary crimes. He was released, went out of his mind at the horror of himself as a Peter or Judas. When sanity returned he retracted his confession, to the fury of the rulers of China and the comfort of the faithful.

These men show up our easygoing faith.

JOHN POLLOCK

THE FLYING ANGEL STORY. *Micheal Jacob*. Mowbrays, 1973. 129 pp. £0.80.

Every parson has heard of Missions to Seamen, not all know much about it. Mr. Jacob, who made his name on a book about pop religion and is now the Mission's press officer, has produced a lively account of its origin, history and spirit. The book is short enough for the church bookstall, yet full and clear.

The Mission began, like so many, from a 19th century Evangelical's alertness to a particular need: in this instance a parson called Ashley, on holiday on the Bristol Channel coast in 1835. From his visits to a wind-bound fleet arose the whole idea of a ministry to merchant seamen throughout the world. Mr. Jacobs passes fairly rapidly yet graphically across the Mission's story in peace and war, and gives half the book to descriptions of activities today, taking Falmouth, Cape Town and Hong Kong.

For many years the 'Flying Angel' Mission has reflected the comprehensiveness of Anglican outlook, rather than a particular churchmanship or form of evangelism. Mr. Jacob faces frankly whether the Mission is little more than a welfare organisation, and shows that in their different ways the chaplains indeed have at heart the seamen's welfare in all aspects, spiritual, intellectual and material.

JOHN POLLOCK

BUILDING UP THE WASTE PLACES: THE REVIVAL OF MONASTIC LIFE ON MEDIEVAL LINES IN THE POST-REFORMATION CHURCH OF ENGLAND. *Peter F. Anson*. Faith Press, 1973. 275 large pages. £4.95.

It is a triple pleasure to review this book. I recently spent a stimulating hour with the author, an expert on modern monasticism, *episcopi vagantes*, Church furnishings, and boats, and an able artist as the illustrations here show. Secondly I also have come under the spell of Capel-y-ffin and Caldey Island, which became the chief centres for the Anglican Benedictine Monasteries of Father Ignatius and Abbot Aelred respectively, the two chief characters in this book.

Ignatius has had three biographies, and Aelred a single one by Peter Anson himself, probably his most mature friend. This book brings these two flamboyant characters together, both unsuitably supreme individualists, determined to reintroduce Benedictine monasticism in the Church of England, but with themselves as arbiters of what was correct and what was wrong. They could never have worked together, as Aelred at least saw.

Their failure stemmed not only from their individualism, but from their incessant need for money. Ignatius spent weeks away from his community, which consequently kept disintegrating, conducting pure Billy Graham gospel missions. Gifts from his meetings went to finance the monastery, with all its frills of hyper-Anglocatholicism maddening the bishops and John Kensit. Aelred, on the other hand, spent too readily, and put his trust in God for mortgages, loans, and gifts for the exotic buildings on Caldey. More than Ignatius, he aimed at the inner development of his community, coupled with a fascination for health through nature. Incidentally both had some psychic gifts. One must not forget the other figure who slips in and out of these pages, the less exciting Fr. Hopkins with his quasi-Benedictine Order of St. Paul, eventually centred at Alton Abbey, and having a practical concern for the welfare of seamen.



And the results? From Ignatius a secular guest house and an annual pilgrimage to his grave. From Aelred, who went over to Rome, and later did a magnificent work in Vancouver, we have the Anglican Nashdom Abbey (with its first abbot the learned Bro. Denys from the Caldey community) and Prinknash and Caldey Abbey, both flourishing Roman houses. This book is written attractively enough for anyone who enjoys the Victorian scene, but is powerfully documented for all serious students of revived monasticism.

J. STAFFORD WRIGHT

**THEOLOGICAL INVESTIGATIONS: VOL. IX: WRITINGS OF 1965-1967; I. K. Rahner, translated by Graham Harrison. Darton, Longman & Todd. 268 pp. £4.00.**

Although the most recent of these papers is six years old, together they give insight into the continuing debate in the Roman Catholic Church, and also raise questions for others. There are three sections: (1) The Shape of Contemporary and Future Theology; (2) The Doctrine of God and Christology; (3) Theological Anthropology. There is a fresh approach here in Rahner's existential ontology that has been influenced somewhat by Jaspers and Heidegger, but in terms of Roman Catholic doctrine in the light of Vatican II. This emerges in his emphasis upon an 'anthropocentric view' in theology, not in terms of autonomous individual, but rather that 'whenever one is confronted with an object of dogma, one inquires as to the conditions necessary for it to be known by the theological subject'. Rahner would find encouragement in this from the demands of Christology, though no doubt, also from a confidence in the *analogia entis* as fundamentally the condition of *analogia fidei*. Rahner has some frank comments on Roman theologians, whose dogmatic work consists mainly in comparing conciliar statements—what he calls 'dogmatic positivism'. He boldly takes up a letter of Cardinal Ottoviani of July 1967 embodying curial warnings about current trends, and replies with his own warning: 'Whether we wish it or not, we are subject to the necessity of finding a way between, on the one hand, a "monolithism", to which everything was clear . . . in a papal declaration of some kind . . . and on the other hand, the tangled chaos in which theologians and laymen feel that in matters of faith they can think and say anything and everything they wish.'

But in this emphasis, he is convinced that he is only affirming what Vatican II is calling for, and in response to this he has a first paper, 'The Second Vatican Council's Challenge to Theology' in which he roughs out a complete scheme for further theological enquiry of a very wide range. He rejects any one philosophy, in this pluralist period, as being able to aid theological work, and indeed rather looks to the sciences as providing understanding of existence, within which the individual theologian has to take the risk of declaring his own understanding of the faith; a risk which may well involve error, and change, but which in any case lies behind the fact of the history of doctrine. Nevertheless, Rahner maintains that theology in its historical context engages in a dialogue that is thoroughly critical of the 'spirit of the age'. But such is the complexity of the task, that he holds that it is unwise to expect any one authority to teach, since no one authority can possibly enter into the variety of terms in which different theological tasks are done; indeed he questions whether Rome has the competence to understand and to judge in some matters. All this may be pointing to a methodology in which

past dogmatic pronouncements, held to be *de fide* (e.g. the Council of Trent) may be shown as ways of proper understanding of the faith at that time, but not to be held as the way the statement of the faith must be made now, or in the future. If this is really a Vatican II departure, the process could go quite a way.

The second part of the book deals with questions that are very general, such as the problem of speaking about God at all; and how in beginning our dogmatics with the doctrine of God, there is at once involved the doctrine of the knowledge of God. And this to be done, not in terms of some metaphysical scheme, but 'in such a way as to include the experience of salvation-history'. One can see here a genuine encounter with Barth. He takes up the thorny issue of the mediatorship of the Virgin Mary and the saints in Roman doctrine and practice, and seeks to interpret this in terms of Christ's mediatorship, helped by probing fundamental existential experience in terms of inter-relatedness. As God's self-communication to man for his salvation through Christ is not simply individualistic, but intensifies that inter-relatedness that is both fundamental to humanness and also a spiritual involvement with one another e.g. intercession, through Christ, this provides the context in which the Roman Catholic love and veneration of the saints is set, 'this saving intercommunication of everyone with everyone else'. Rahner acknowledges that this essay is tentative, and we would agree.

The final section includes an important consideration of death in the understanding of man, in which Rahner shows the extent to which he has reflected upon modern existential philosophy, and would have its aim at promoting dialogue between Christians and secular humanists, particularly European Marxists. He has two unfinished papers on 'The Experiment with Man' and 'The Problem of Genetic Manipulation' which provide material for further theological and moral thought for a wide public. The whole volume is a most stimulating collection of papers on themes of wide-ranging interest as well as in the more specific issues that arise in inter-church dialogue with Roman Catholics.

G. J. C. MARCHANT

RITSCHL AND LUTHER. *David W. Lotz*. Abingdon, 1974. 215 pp. \$10.50.

The compulsive desire of nearly every German Protestant theologian to study Luther and to use him for systematic or dogmatic purposes is hard for Anglo-Saxons to appreciate. But it is a fact to be reckoned with. This particular book examines the use of Luther's teaching by Albrecht Ritschl (1882-1889), and, in view of the recent growth of interest in Ritschl's thought, it is a timely study. Lotz rightly disassociates himself from the Barthian interpretation of Ritschl (in *Protestant Theology in the Nineteenth Century*) and shows that Ritschl consciously adopted Luther's theology as a norm for his own endeavours. This done, Lotz analyses Ritschl's theological system from the viewpoint of his involvement with Reformation theology, especially that of the early Luther. He then proceeds to expound the major features of Ritschl's interpretation of Luther. Obviously this is primarily a book for serious students of Ritschl and of the history of Protestant theology. In that it breaks new ground in Ritschlian studies it is to be welcomed even though, in the future, some of its conclusions will be challenged. A valuable appendix is provided in which is a translation of Ritschl's Address on the occasion of the 400th anniversary of the birth of Luther in 1883.

PETER TOON

MYTHS, MODELS AND PARADIGMS. *Ian G. Barbour*. SCM Press, 1974. 198 pp. £3.00.

Professor Barbour, a philosopher and a gifted writer, has a particular interest in the philosophy of science and its implications for religious and theological discourse. The first theme of the book, the diverse functions of language, is well known and need not detain us. What is of particular interest is his discussion of models and paradigms in science and their use in religious language. For the non-scientist the chapters on the way scientists use models (symbolic representations of selected aspects of the behaviour of complex systems for particular purposes) and paradigms (traditions transmitted through historical exemplars—e.g. the work of Newton) are illuminating. The critique of the earlier and later position of Thomas Kuhn (author of *The Structure of Scientific Revolutions*, 1962) is particularly helpful. In the application of models and paradigms to religious discourse the reader will find Barbour's examination of the position of the late Bishop Ramsey, with regard to the nature and status of analogical models in religion, very useful. One need not accept either Barbour's own position of 'critical realism' or the implications he deduces from it in order to benefit from this book. Those who are interested in the serious communication of the *kerygma* and *didache* in our modern world will certainly gain from a serious study of this book.

PETER TOON

WOLFHART PENNENBERG. *Allan D. Galloway*. Allen & Unwin, 1973. 143 pp. £3.25 hardback, £1.50 paperback.

This is the first major discussion in English of Pannenberg's theology as a whole. The earlier book of essays edited by James Robinson deals only with certain aspects of his thought. Hence, in view of Pannenberg's outstanding stature and importance, the appearance of this volume constitutes a notable publishing event. It may be said at once that Professor Galloway does full justice to this great thinker, providing an introduction to his main ideas which is clear, readable, and accurate.

The author begins with Pannenberg's view of man and with his bold acceptance of some of the challenges of atheism. He discusses, for example, the two principles of man's openness to his environment, his vulnerability and encounter with the future, and his centredness upon himself, which may be expressed in defensiveness or self-assertion. He shows how Pannenberg takes up some of the questions of Hegel, Feuerbach, and Marx, but transforms their philosophies in such a way as to suggest that time and history point to God. Professor Galloway next examines Pannenberg's view of revelation. He traces his radical differences from Bultmann, and especially his rejection of Bultmann's unfortunate disjunction between fact and interpretation. The interpretation, Pannenberg argues, is part of the event. There follows an excellent chapter on faith and history, in which Professor Galloway explains two difficult points. One is Pannenberg's view of certainty, which rightly allows us to dispense with the curious Bultmannian notion that it is somehow more valuable for faith when an event has no demonstrable or objective 'historical' foundation. Faith, for Pannenberg, is not independent of knowledge; although this does not exclude the role of trust. The other difficult point which is admirably clarified is how Pannenberg can see God's acts in history on the one hand in terms of the radically novel, and on the other hand in terms of expected fulfilments. As creator and

as God of the future, God does new things. Yet as one who is also the faithful God and the God of promise, God acts in ways which stand in continuity with the past.

Professor Galloway continues with clear discussions of the positive role of apocalyptic in Pannenberg's thought; the historicity and theological meaning of the resurrection, the universality of theology; and the person of Jesus Christ, who is both God and man. He thoroughly succeeds in providing a good introduction for those who as yet are still unfamiliar with Pannenberg's thought. But also those who have already come to grips with Pannenberg will still find worthwhile clarification and evaluation. Although one would have liked more detail on such points as Pannenberg's hermeneutics and his relation to Hegel, the author has made good use of space in this relatively short book. (Readers may like to note that a larger book on Pannenberg is due to be published shortly, by E. Frank Tupper.)

ANTHONY C. THISELTON

THE FREEDOM OF GOD: A STUDY OF ELECTION AND PULPIT. *James Daane*. Eerdmans. 208 pp. \$5.95.

The Professor of Pastoral Theology at Fuller Theological Seminary Pasadena, has written this book because the doctrine of Election is so rarely proclaimed even from Reformed pulpits. The sub-title therefore whets the appetite. In fact the main theme of the book is a critical examination of the implications of the orthodox definition of election. Professor Daane maintains that election as defined by scholastic decretal theology with its single decree 'for our finite minds is unthinkable'. Moreover, he contends that it excludes the freedom of God and 'requires that God's relationship to the world be wholly impersonal and uninvolved'. By definition God has become the prisoner of the decree and no wonder election is not preached.

In order to establish both the freedom of God and to preserve the doctrine of election, Daane analyses the 'Single Decree' and its relation to History, Eschatology and God's Repentance. To reach his own contribution he looks with fresh insight into the election of Israel, Jesus Christ and The Church, ending the book with two chapters entitled 'The Freedom of God and the Logic of Election' and 'Election and Preaching'.

This is a provoking book which looks afresh at a difficult subject. However, your reviewer was often aware that Daane's view of orthodox decretal theology was more of a caricature than a true picture: e.g. 'Decretal theology flattens the time line, rendering every event equally significant . . . God wills everything in the same manner, everything is equally meaningful.' Most Reformed theologians would not agree! Daane seems to make the God of Decretal Theology the God of Deism, the decree being the spring that sets all in motion and at the same time imprisons God.

His own answer is that 'The truth and meaning of election and the divine decree lie in Jesus Christ, for Christ in Biblical thought is God's election and God's decree'. Daane sums it up in contrasting terms, 'The Scholastic decree contains and accounts for everything, including sin. The decree of God's purpose in Christ does not account for sin, but savingly triumphs over it.'

We are in deep waters in this book; sometimes they are speculative waters concerning the mind of God, the rationality of God, and the essence of the Divine Being. My appetite was whetted but not satisfied.

JOHN GWYN-THOMAS

HOPE AND THE FUTURE OF MAN. *Edited by Ewert H. Cousins.* The Teilhard Centre and the Garnstone Press, 1973. 148 pp. £2.40 hard-back; £0.85 paperback.

At least three distinct schools of modern theology share a special interest in futurist eschatology. Firstly, theologians who write in the tradition of Teilhard de Chardin try to develop his ideas about the progress of the world towards the Omega-point of the evolutionary process. Secondly, writers who seek to apply the insights of process philosophy to theological thought bring with them a dynamic forward-looking theological perspective, in which God is seen as the living God of the future as well as of the past. Thirdly, theologies of hope tend to combine a study of Biblical eschatology with a concern for questions about social justice, about revolution or liberation, and the establishment of God's kingdom on earth. This volume of seven main essays and seven varied 'responses' brings together the standpoints of these three schools of thought on the subject of the future of man and of the world. E. H. Cousins provides a short introduction describing the nature of the discussion. John Cobb, Schubert Ogden, and D. D. Williams represent process thought; Philip Hefner, Donald P. Gray, and Christopher Mooney represent a Teilhardian perspective; whilst Jürgen Moltmann and Johannes Metz, and, somewhat more broadly Wolfhart Pannenberg and Carl Braaten, represent theologies of hope.

All three theological traditions, represented in this instance by Cobb, Hefner, and Pannenberg, stress that only the future gives genuine meaning to the present. A Christianity with no doctrine of the future offers no criteria for assessing the significance of the present moment. All three schools of thought agree, further, that the future cannot be defined in merely individualistic terms, for God's future will be a kingdom of love. Each of the writers stresses, in a different way, that man is motivated and activated by that which lies in the future; by the unfinished or the ideal. But there are also disagreements and differences of emphasis. In spite of Teilhard's insistence on the priority of Omega over against the evolutionary process, Pannenberg and Braaten lay more emphasis on the way in which the future may confront, and even run counter to, the present, rather than simply reflecting a development of present trends. Braaten writes, 'The Christian view involves an axiomatic reversal in which the new reality is the starting-point, so that the future of life becomes retroactively operative in our death-orientated present' (pp. 50-51). But Pannenberg adds that even judgment can also be the final consequence of the very behaviour that is under judgment, in the sense that 'divine judgment could be said to consist precisely in leaving men to the desires of their hearts' (p. 62).

From the Teilhardian perspective, love entails a 'world-building' that embraces politics and social organisation. But, characteristically, Moltmann insists on a more radical approach to social questions. As against Teilhard's approach he asserts, 'For the sake of one starving child I reject this idea of evolution and especially its religious theodicy. My co-suffering reason is dissatisfied with a God who doesn't mind making such mistakes. . . . A hope which does not begin in the transformation of the present is for me no genuine future. A hope which is not the hope of the oppressed today is no hope for which I could give a theological account' (pp. 58-59). In a second essay Moltmann adds a warning about man's biomedical future: 'The visions

of a painless, endless . . . life in a germ-free world are abstract if the social, political, and ethical costs of such a world are not taken into account' (p. 95). The more power man gains from science, the greater is his responsibility concerning its use. Life must be enriched, and not merely prolonged. Nevertheless, Schubert Ogden in his 'response' is quick to point out difficulties in Moltmann's standpoint. They have 'sharply different understandings of the nature and destiny of man' (p. 114), and especially of man's relation to the natural world. Moltmann often speaks of nature as 'hostile', as something to be overcome; whereas Ogden has a more positive assessment of 'natural' gifts and cultural achievements.

Those who planned this volume and the conference on which it is based are to be congratulated on providing a valuable collection of essays which all students of the subject will find useful. ANTHONY C. THISELTON

THE END OF OUR EXPLORING. *Monica Furlong*. Hodder, 1973. 192 pp. £2.25.

The title of this latest of Monica Furlong's is explicitly taken from T. S. Eliot, in *Little Gidding*,

. . . the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.

But at the end of the book it is not altogether certain whether that end has been genuinely glimpsed, still less whether it has been reached; whether indeed this is more than a progress report on the author's own journey; or whether, if the end is really meta-historical, this is an essay on the theme 'To travel hopefully is better than to arrive'. The plan of the book is on the theme of life as a journey, which is expounded by reference to a range of sources both wide and varied, illustrating the fact that this theme is dominant in the world's literature and thought. Between an introductory chapter and a final one, giving Monica Furlong's own conclusions for a contemporary 'pilgrim', she surveys four areas of thought and experience which provide material for understanding the journey in our times and in our terms.

First of all there is a sketch of Jung's doctrine of individuation, suggesting the terms of psychological 'salvation'. Closely related to this, in the light of Jung's well-known researches, comes an examination of the world's fables and folk-lore—the Sleeping Beauty, Beowulf, the legend of the Holy Grail, Oedipus, Gilgamesh, Tristan and Iseult, following the fortunes of the hero, and the significance of his moral and physical adventures in the progress of the story. There then follows a chapter on specifically Christian treatment of the theme, notably of course, in *Pilgrim's Progress* by John Bunyan, with an interesting comparison in the writings of George Herbert, more or less Bunyan's contemporary; with a contrasted view of the teaching of *The Cloud of Unknowing* and of St. John of the Cross. The fourth area deals with the 'Seventies' Journey; the experiments and explorations of hippie, drop-out and anarchist seekers in the 'Underground' and in the 'alternative society'. The book is valuable for this chapter alone, in its wide-ranging and sensitive survey of a whole area of life in its thought, outlook and experience, in which drugs, occult, social concern, astrology and magic, esoteric literature and yoga are seen as contributory elements to total movement of human seeking, requiring both sympathetic and critical understanding.

In her final chapter, it is more or less obvious that Jung and the psycho-analytical approach he has pioneered provide for Monica Furlong the guiding principle by which she both has assessed all her other material and goes on to point out 'the coming journey' as she understands it, in 'Christian' terms. The 'Christian' element in this is provided by the theme of crucifixion and resurrection as an internal pattern of psychological experience, with Christ, not as an historical person but as a kind of archetype, in which the New Testament 'story' becomes a dynamic myth, understood in close comparison with many others, to promote an awareness of numinous experience as one gives oneself up to searching in life, by whatever means seem most promising, and with a hope of achieving ecstasy. The exposition here becomes somewhat clotted, with many aspects referred to, but with one fairly clear characteristic coming through. This is a gospel of twentieth century Gnosticism. A warning paragraph occurs on pp. 142-143: 'What lies before formal Christianity in the immediate future? I believe that the biggest battle will come over the person of Christ . . . between those to whom Christ is the great cult figure . . . and those for whom the historical Christ is of limited interest, and the cult-figure even less so, but who find the archetype of Christ meaningful in their attempt to understand their own life. . . .'

This passage, incidentally, illustrates the loaded language Monica Furlong likes to use ('formal', 'cult-figure' etc.) together with pontificating, one-sided judgments, liberally scattered both in the expositions of the argument as well as in the rather self-conscious, prosy, homiletics at the end. But the passage interprets the whole. Together with the literary intellectualism, involving much book-quoting, the claim that pretty well anything is grist to the mill of self-exploration, the trust in psycho-analysis, and the ambition set on ecstasy, 'religion' is for her, basically, the best kind of mythopoeic clue to our own intense subjectivity, and the journey is through its moods, questions, experiences; nothing more nor less than an intellectualist, psychic—even psychedelic—and emotional 'works-righteousness'. No doubt there will be many takers for this call to self-salvation. But the stuffy, 'uncreative', 'formal', church, with which Monica Furlong has long had a fairly intense love-hate relationship, had still better employ itself with its earthy involvement it already has all over the world, and continue to tell not of what we must do to pull ourselves up by our own braces (hang-ups?) but of what has been done and is still for us, by the living God in Jesus Christ, bringing 'life and immortality to light by the Gospel'. Nevertheless, she may be right in her forecast; there lies a big battle ahead—indeed if it has not already had its initial broadsides, and this book will expound very ably the new Colossian 'heresy', needing the renewal of the Pauline theology, beginning with the speech on Mars' Hill.

G. J. C. MARCHANT

AGAINST NATURE AND GOD. *J. Morris*. Mowbrays, 1974. 192 pp. £2.50.

This book is of transatlantic origin by a lady described as 'lecturer, journalist, painter and film producer', and it is subtitled 'The History of Women with Clerical Ordination and the Jurisdiction of Bishops'. It is mainly concerned with a rather wearisome plod through the Middle Ages examining Quasi-Episcopal abbesses in various countries of Europe. It is difficult to know what readership is envisaged, for scholars will want rather more competent and detailed handling, and what ordinary Christian or Women's Lib-ite

really cares about the Middle Ages? The lady authoress thinks she has uncovered a tradition of female service in the church, and that there is no reason why the same tradition should not be resurrected and adapted today. She wants women's ministry included in the multiplication of dioceses which she holds as desirable. The incidental comments on the Bible are distinctly amateurish, and I can't honestly commend this work as any great contribution to scholarship or likely to interest many *Churchman* readers.

G. E. DUFFIELD

**THE SHAPE OF THE CHURCH TO COME.** *Karl Rahner.* SPCK, 1974. 136 pp. £2.25.

This is a translation by Edward Quinn of *Strukturwandel der Kirche als Aufgabe und Chance* (1972). Now aged seventy, Rahner is known as a prolific Jesuit author whose theological views have become less conservative as he has advanced in years. The origin of this book is directly related to Rahner's convictions and misgivings concerning the discussions in the Synod of German Roman Catholic bishops in 1971. Thus the topics are restricted to those questions which seemed to him to be most urgent for the German Roman Catholic Church. He analyses the current structure of the church in our complex world and comes firmly to the opinion that the church is changing and will change. In the future it will be 'a little flock', a flock which he insists must not enter into a ghetto-like existence but remain outward-looking and evangelistic. Ministers of local congregations will often be men (or perhaps women) chosen by the congregation and ordained by the Bishop. The papacy and hierarchy will remain but in a much less autocratic form; also there will still be priests ordained to serve anywhere in the church. Rahner looks for church union and sees the possibility of the Pope remaining as a nominal head of the united church. The Roman Church of the future (at least in Germany) will he hopes be an open church, an ecumenical church, a church 'from the roots' (with local congregations of committed Christians being primary), a democratised church and a socio-critical church (concerned with the whole of life). Obviously this book is not a reference book; it is a stimulating book to be read once or twice and then passed on to someone else. It confirms me in the opinion that evangelical Anglicans should not shirk the duty of serious discussions and dialogue with Roman Catholics.

PETER TOON

**BUILT AS A CITY: GOD AND THE URBAN WORLD TODAY.** *David Sheppard.* Hodder & Stoughton, 1974. 380 pp. £3.25.

This massive and really most impressive piece of work is the fruit of a good long stint of devoted work in South London. It is certainly a book which is totally different from any sort or kind of old-fashioned manual of pastoralia; yet it is essential reading for ordinands and clergy who are about to embark on an urban ministry.

The book gives a graphic account of life amongst all sorts and conditions of men along that riverside and beyond, which makes up the vast urban sprawl of South London.

I can well remember the Elephant and Castle and the Walworth Road and the Old Kent Road forty years ago, when you would see the cheery Cockneys milling around under the glaring light of a naphtha flare on a Saturday night,



and in a densely packed mass of people in East Street, Walworth, and it took an hour to go several hundred yards through the street, on a Sunday morning.

Cyril Garbett highlighted, in his books and in his speeches in the House of Lords, their terrible housing conditions, and now the Bishop of Woolwich depicts a far more drastic alienation from any contact with Christian influences of deprived men and women who have been left behind in the race for success in an affluent society. Their plight is, in many ways, far more tragic than that of the Cockneys of forty years ago.

The author does emphasise the fact that he is describing deprived people who have been left behind in the struggle in one of the largest cities in the world. London is a lonely place, and often an evil place. Much of what David Sheppard depicts would be true of any very large city in the world, but the conditions in London's riverside are not typical of life in most English towns.

David Sheppard is never strident—he gives a very long and sustained account of things—he shows us a shocking situation in its starkness, but without over-dramatising it. This is a *cri-de-coeur* for wise and sustained action on the part of the Church, but it is not a cry of despair, in the style of a good many pictures of post-Christian England.

The book shows us every aspect of life among the people of south London, and it is amazing that the Bishop should have been able to experience such very varied slices of life, and to write about the whole subject in the midst of an absorbing and very full life. He is a deeply sympathetic person who longs for an improvement in the conditions and prospects of those whose lives have become fixated within such inner city areas. He does not indulge in leftist propaganda, but his sympathies are with all the forces which he hopes will make social democracy effective. He sees the Church faced with a desperately difficult task in areas of such deep alienation. David Sheppard is a man of faith, and does not give way to gloomy notions, and with heroic persistence he entered, at every level, as a priest and bishop into the lives of the people. His resourcefulness and Christian initiative leave no time for the kind of pessimism which paralyses so many today—yet he remains a realist and does not underestimate the extent of the task.

Inevitably, this work will be compared with that of Bishop Wickham and of Gregor Seifer; the one focussed on Sheffield, and the other on the mission to the Workers in France. David Sheppard's book covers a much wider reach of the whole spectrum of life and society in the urban world of today. It has, however, a section (pp. 220-250) which concentrates on 'Responses on Industrial Life'. This section is written with a sure touch, and a very sound understanding of all the current issues which arise today in England where Industrial Mission is being considered and effected. The author has a very deep concern about all the social issues which face him in deprived areas. He looks at all these issues with a genuinely Christian discernment, and does not allow himself to fall into the trap of substituting the current version of the social gospel for the Christian faith.

The book is long and comprehensive—it is not always quick or easy reading (and none the worse for that). The student or the busy parish priest will not wish, or be able, to read it through at a sitting—he will need to buy it. It will then be readily available to him, and will, for a long time to come be valued as a work of reference and, in addition, as an example of

what can be done by a Bishop in the mist of a multiplicity of calls upon his time. Here is cause for hope and thankfulness. GORDON HOPKINS

**THE BILLY GRAHAM RELIGION.** *J. E. Barnhart.* Mowbrays, 1974. 255 pp. £2.75.

Mr. Barnhart has fastened on to some of Billy Graham's weaknesses with such clarity that they can scarcely be ignored. He properly insists on the ambiguity (by no means confined to Billy Graham) with which a preacher can handle a word like 'Christian'—emphasising at one moment the commitment of the man who trusts in Christ for salvation and at the next moment the merit of a 'Christian' civilisation—the United States, for example.

Mr. Barnhart highlights Billy Graham's ready—indeed, his almost sublime—attachment to male dominance and his equally ready acceptance of western values when it comes to describing true happiness. The warmest admirer of the evangelist must acknowledge that there is something in these identifiable shortcomings.

But other charges levelled by Mr. Barnhart the reader may find himself treating with more reserve. It is scarcely reprehensible that a preacher should set out to entertain as well as enlighten his audience; it can hardly be held against a preacher (whether he started out as a brush salesman or not) that he has the urgency and insistency of a man working for commission. He can hardly dismiss a man's theology because he will not grasp the Calvinist nettle as it has been grasped by some theologians in past centuries.

Mr. Barnhart took up an important subject and the reader approaches his book expecting thorough, penetrating and well documented analysis. The documentation is certainly there, but for the rest, the book is disappointing—nothing like as telling as *Evangelism Inc.* by George Target.

JOHN C. KING

**PEOPLE UNDER PRESSURE.** *John Poulton.* Lutterworth Press, 1974. 128 pp. £0.40.

John Poulton's projected trilogy, which derives from his work with the Archbishops' Council on Evangelism, has the most laudable of aims. He wants to take contemporary society seriously, to root the church's evangelism securely within real life and, or so we are promised, to look carefully at the verbalised content of the gospel in volume 3, which is still to come.

Laudable and logical. But puzzling. Puzzling to find that this volume—the book about society—has been published after volume—1 *A Today Sort of Evangelism*—and not, as might have seemed more sensible, in the reverse order. Moreover, parts of volume 2 seem to be remarkably similar to sections in volume 1. This is perhaps most evidently true with regard to the piece about television and it does leave one feeling that one has unwittingly started on a second circuit of the BBC Television Centre at White City.

Those criticisms aside, this is both a readable and a necessary book. It is, therefore, no complaint to say that it is a lightweight book about a series of heavyweight subjects for that would be to condemn most of the more easily digestible religious paperbacks for being what they need to be, namely, popular introductions about theology or whatever for a general audience of average Christians.

Poulton sketches in contemporary attitudes admirably—alienation, affluence, the 'Doom' prophecies, pop, permissiveness, the media—and sets

the agenda for the church's evangelism. He writes with insight and sympathy about these things and avoids the clichés of both the Delighters and the Deplorers. It's certainly worth forty pence of anyone's money.

MICHAEL SAWARD

**A HANDBOOK OF PARISH WORK.** *Michael Hocking.* Mowbrays, 1974. 150 pp. £1.25.

An experienced incumbent offers us here a practical guide to running the modern parish. It is a book which evidences a refreshing commitment to the parochial ministry and confidently covers the multifarious responsibilities and opportunities which face the typical parish priest.

The weakness of the book, however, lies in its easy assumption that the young clergyman really does just need to know *how* to do it. In spite of posing the two crucial questions, 'What are we for? What are we trying to do?' the author bypasses these theological issues in order to grapple with the tactical questions of ministry in the church as it is. This shortcoming shows up at a number of significant points. For instance, men are encouraged to offer themselves for the ministry as 'the most worthwhile of all jobs'. Baptism and wedding opportunities are welcomed for their 'contact with people perhaps leading to full Christian commitment'. The after-service coffee session is blandly related to the ancient Christian *agape*. These kind of assumptions are more likely to irritate the thoughtful young clergy than to help them.

Having said this, there is undoubted value in many of the helpful tips and brief digests of essential information which are offered. There is advice on a wide range of topics from sermon preparation to the upkeep of the church plant, from filing schemes to clergy pensions, from the incumbent's wife to monumental brasses. In brief, this short handbook is comprehensive. So far as the practicalities of ministry are concerned, it will certainly prove useful.

IAN D. BUNTING

**TWO WAYS OF CARING: A BIBLICAL DESIGN FOR BALANCED MINISTRY.** *William E. Hulme.* Augsburg, 1973. 107 pp. \$2.95.

A problem frequently faced today by the minister and his congregation is how to balance the call of God to exercise a loving pastoral concern and, at the same time, to engage in a struggle to put some of the world's wrongs to right. In this book William Hulme, professor of pastoral care at Luther Seminary in S. Paul, Minnesota, enters into the current debate. His thesis is that the churches of America—he could well have included those of the United Kingdom—have concentrated on the priestly ministry, aiming to help individuals to spiritual health in the hope that they in turn will have a beneficial effect upon Society. Whilst the author in no way denies the importance of this ministry, he longs to balance the priestly emphasis with what he sees as a prophetic concern for man's environment. He is concerned therefore for the poor, not simply because they have needs but because poverty lays them open to exploitation and oppression and because poverty creates a barrier across which it is not always easy to recognise that there are gifts as well as needs. He calls for a proper Christian stewardship of power wherever that power may lie, to bring about inter-dependency between groups within our society and greater mutual respect. He sees that this will involve the development and organisation of 'people power'. It will immerse

Christians as individuals and as groups in the political and economic structures. It will demand prophetic courage.

This is a pertinent little work which combines historical insight, good theology and practical application.

IAN D. BUNTING

*JOURNEY FOR A SOUL: A BOOK OF PRAYERS AND MEDITATIONS.* George Appleton. Fontana, 1974. 247 pp. £0.40.

The voyage charted by George Appleton while Archbishop in Jerusalem starts from self-understanding and identity, moves through experience, relationship and values, to God, Christ, the church, spirituality and life's climax in death. Progress is by short paragraphs of comment on each stage, followed by a few insights from Scripture, then from other sources, and finally some prayers on the theme. Many insights and prayers are unsigned, presumably the author's. An occasional piece in square brackets offers specific meditation exercises.

The quoted material ranges wide; traditional masters and mystics rub shoulders with moderns, aligned Christians and non-Christians, orientals and westerners. The gallery includes Hammarskjöld and Abu Bekr, Carter and Meister Eckhart, Mother Julian of Norwich and the Buddha. De Chardin rates 11 quotations, Temple 12, the Book of Common Prayer 8, and Tagore 5. Quotations are identified by authors, seldom by the works in which they appear. There is an author index but no Scripture or subject index.

Teilard de Chardin is a predictable influence; there is deep sympathy with other religions; the material is firm on revelation—Jesus, his divinity and living, risen presence are emphasised. The adequacy of the section on the Cross (pp. 178ff.) is doubtful as a complete statement. A universalist 'streak' runs revealingly across the page at times.

Taking to heart the suggestions in the Introduction, to take time, not to treat this as a substitute for one's own reflexions, to let the mind wander, and to move from prayer to silent loving; and fitting it into one's own theological framework, this is a really helpful and stretching book for personal devotional life. The temptation to select should be resisted and the full journey followed.

PETER R. AKEHURST

*MYSTICISM: ITS MEANING AND MESSAGE.* Georgia Harkness. Oliphants, 1974. 192 pp. £2.25.

This is an admirable book not least because it recalls us to some of the lost treasures of our spiritual inheritance, otherwise buried in inaccessible tomes or lost in portentous anthologies. We are given brief but penetrating comment on the early and medieval period (Augustine, Bernard, Francis), on the 'fertile fourteenth century' (Eckhart, Tauler, *Theologia Germanica*), on the Counter Reformation (Ignatius, Teresa, John of the Cross), on the Protestants (Luther, Boehme, Andrewes, Fox, Law) and on some twentieth century mystics (Laubach, Kagawa, de Chardin, Hammarskjöld). And the last chapter is a helpful analysis of some contemporary movements variously designated 'mystical' with which we are only too familiar—the occult, drugs, Vedanta and Yoga. Georgia Harkness has an enviable familiarity with this field and the book everywhere demonstrates her skill as an interpreter and a teacher. I have only one quarrel with it—and that is its title. *Mysticism* is a notoriously slippery word, as she herself admits, and the distinction between

mysticism and other forms of religious experience is not consistently maintained. She quotes with approval Rufus Jones' famous definition—'the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine Presence'. But her understanding of the more general word 'piety' is not substantially different—'piety . . . means a deep Christian dedication which extends to the whole of life, a life made luminous and strong from the daily indwelling presence of the Holy Spirit'. I believe we still have to take seriously Heiler's familiar distinction between mysticism and prophetic religion and I am not sure that Dr. Harkness has done so. Is Luther among the mystics? But who am I to cavil! I have laboured long in this field without being able to produce anything as well-ordered or as nourishing as this. STUART LIVERPOOL

ENCOUNTER WITH GOD. *Morton Kelsey*. Hodder, 1974. 281 pp. £1.75.

I can hardly improve on the author's own words to describe his aim. 'This book consists of two quite different parts. In the first part we look critically at the development of modern Western thought. As the story unfolds it becomes increasingly clear that the widespread idea that man is confined to experiences of the world of space and time can no longer be defended. . . . In the second part of the book . . . we step into the shoes of the believing Christian and look at some of the basic ideas and practices of traditional, orthodox Christianity. We see how much meaning these ideas possess within the world view which we have presented.' Many authors have attempted the one or the other, few have attempted them both within the covers of a single book—and that is one of its virtues. We suffer unnecessary personal dejections in our attempt to commend the Christian faith because we do not take seriously enough that the world view, which Western man unconsciously embraces, simply does not allow for genuine religious experience of any kind. Within the philosophical tradition that stems from Aristotle there is, for all Aquinas' superlative attempt to come to terms with it, no room for a 'spiritual' world, no room for God, no room for grace—and no room for hope. It is a chastening thought that our thrusting business men and despondent parsons, our militant anarchists and our new town vandals, our addicts and our dispirited masses, are all alike the product of a world view which has abolished the reality of anything that we cannot see or feel or measure. Yet Morton Kelsey's wide experience as a parish priest and counsellor leaves him in no doubt of the reality of those influences which play upon us all from outside this prison-house. His book is a plea that we take our experiences of God seriously and he offers practical suggestions on how we may draw sanity and wholeness from Him who is the only source of both. 'The man,' he says, 'who is perfectly adjusted to this world and completely comfortable in his grey flannel suit can rarely be touched by God.' Thank God not many of us are perfectly adjusted or completely comfortable—and that could be our salvation. STUART LIVERPOOL