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# Book Reviews

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**A GUIDE TO RELIGIONS: TEF STUDY GUIDE 12.** *David A. Brown.* SPCK, 1975. 271 pp. n.p.

This Study Guide will be widely welcomed. It is one of a series sponsored and subsidised by the Theological Education Fund and specially intended for students for whom English is a second language. It seems a little strange that a book intended for Christian theological students should include a chapter on Christianity, but this widens the usefulness of the book to other students, both Christian and non-Christian. There is increasing demand for knowledge about other religions of the world as men of faith everywhere face the challenges of science and technology, pluralism and atheism. Bishop David Brown, who has had the assistance of nationals in areas where some of the religions described in this book are practised, has succeeded in providing factual accounts without any attempt to evaluate or criticise. Forty pages are allotted to Islam, which is his own special interest, but only twenty-seven are allowed for Hinduism. Other religions looked at are Judaism, Shintoism, Confucianism, Taoism, Shamanism in Korea, religions of the Dinka in the Sudan, the Ga in Ghana and the Maori of New Zealand.

Obviously a book of this kind cannot be more than an introduction and, as such, this volume is to be welcomed. But there are several statements which need to be questioned. For instance, just what is meant by 'even Christians practise caste in many places'? Like the other books in this series a number of photographs illustrate some of the practices described in the text and prompt questions for Christian readers about their own beliefs and practices. Study suggestions and Bible passages are included in each chapter. There is a chapter on the Christian attitude to other religions where the distinctive beliefs of Christians are clearly stated. That God intervened in history in the person of Christ in a unique and decisive way makes it necessary for Christians to affirm that their religion is different from any other.

A. S. NEECH

**THE NATURE OF BELIEF: ISSUES IN RELIGIOUS STUDIES.** *Elizabeth Maclaren.* Sheldon Press, 1976. 118 pp. £1.60.

To write an elementary introduction to the philosophical problems inherent in religious belief is a Herculean task, not simply because abstruse ideas have to be made clear in layman's language, but more so because there is no

general agreement either about what is to count as religious belief or about what the relevant philosophical issues are. There are broadly two alternative courses: either to be deliberately selective, hoping to illuminate the whole range of problems by analysing a few in some detail but knowing that to some the choice will seem arbitrary and maybe biased; or to survey the whole field in as broad and detached a way as possible. Elizabeth Maclaren has chosen the latter. She starts a great many hares, but they bolt in so many directions that it is hard to know where to start the hunt. This perhaps is not so much the author's fault as an inherent weakness in the conception of the series, or indeed in the whole notion of 'religious studies' as an academic subject, certainly at lower than degree level. However, many of the hares share a common pedigree: by Existentialism out of Logical Positivism. The book tends to take these metaphysical stances for granted, without helping the reader to see them for what they are or to realise that others are possible. Indeed one might argue that one reason for rejecting the fashionable dichotomy between objective facts and subjective values is that religious experience cannot be fitted within it.

FRANKLYN DULLEY

IAN RAMSEY: *TO SPEAK RESPONSIBLY OF GOD.* *Jerry H. Gill.* Allen and Unwin, 1976. 166 pp. £5.25.

Professor Gill, who recently edited *Christian Empiricism*, a collection of Ian Ramsey's articles, has followed it with a full-length study of Ramsey as a philosopher of religion. Ramsey never succeeded in enclosing the full range of his thought within the covers of a single book, and his longer works, especially *Religious Language*, beg questions that are only answered in papers in relatively inaccessible journals. Thanks to Gill's labours, we can now more easily appreciate the stature of his subject.

Gill's method is first to put Ramsey in his context, with chapters on twentieth-century empiricism which make clear both its challenge to religion and the main strategies that have been used to meet it. These are followed by three chapters in which he systematically expounds Ramsey's ideas on religious experience, religious language and the means by which religious disclosures can be put to the test. Gill lets Ramsey speak for himself by a judicious blend of quotation and summary, and he uses the same technique, less successfully, in the last chapter to let Ramsey answer his critics. Though his aim is exposition rather than assessment, two important points emerge. The first is Ramsey's concern to avoid subjectivism, even if his use of the term 'disclosure' sometimes conceals it. The second is the importance of the parallel that Ramsey drew between the peculiar logic of 'I'-sentences and that of God-talk. To rebut his critics effectively, this parallel needs elucidating in a way that Ramsey never lived to do.

FRANKLYN DULLEY

THE LEAP OF REASON. *Don Cupitt.* Sheldon Press, 1976. 145 pp. £4.50.

It is refreshing to find a Christian writer who can be both sane and sanguine about cultural pluralism. The first two-thirds of this book are a development of the theme that, so far from being a disaster for religion, our contemporary recognition that all knowledge and values are relative to some particular world-view, so that no objective yardstick of comparison exists, is in fact a more promising starting point than the absolutes of traditional theology. To recognise relativism is to transcend it. What religion does is 'to propose that

we orient our whole lives about the reality of the transcendent, and (it) claims supreme importance in human life for the endeavour to do this' (pp. 66-67). Cupitt does not treat this as simply an intellectual thesis. His monograph is in fact full of valuable insights for those seeking to find a genuine spirituality in an age when the conventional foundations of piety have been undermined.

The rest of the book comprises three articles, originally lectures, reprinted from *Theology*, to spell out the implications of the first part. Regrettably, two of them do little more than restate its argument in brief. The other, on 'The Finality of Christ', deals all too briefly with a crucial subject, for Cupitt knowingly treads the edge of the abyss of syncretism. His is a *logos*-Christology. 'There can be no superseding of the central themes to which Christ bears witness, nor any nobler way than his of bearing witness to them—the way of death' (p. 131).

FRANKLYN DULLEY

AN INTRODUCTION TO THE PHILOSOPHY OF BERNARD LONERGAN. *Hugo A. Meynell*. Macmillan, 1976. 201 pp. £10.00.

Since Hume and Kant it has been customary among philosophers to attribute the intelligible order that we find in the universe to the structure and workings of the human mind. Bernard Lonergan is a post-Kantian in that he thoroughly understands the problem of knowledge in its present shape, but his roots go back to Aristotle and Aquinas in seeing an ordered structure in reality. Lonergan's starting point is the same as the empiricists: empirical knowledge. But the outcome is very different. 'Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood, but also you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding.' For understanding is not the same as seeing. Understanding involves grasping the intelligible structure of being. All this is not simply a revamped scholasticism. It is a major endeavour to understand the structure of knowledge which in turn leads to an understanding of the structure of being. And it does this in relation to the empirical sciences and history as well as to metaphysics and theology.

Bernard Lonergan is probably the most neglected front-rank philosopher of the twentieth century. There is perhaps a double reason for this. On the one hand, he is a Roman Catholic who is not afraid to relate his philosophy to his faith. On the other hand, his approach cuts right across the prevailing fashions of analytic philosophy and existentialism. There is perhaps also a third reason which might be less weighty in the absence of the first two. Lonergan's writings lack the surface gloss of some of the authors who have simpler solutions to proffer. In the present work we have the first basic introduction by a British scholar of standing. Dr. Meynell, who is a Senior Lecturer in the Departments of Philosophy and Theology in the University of Leeds, has provided an excellent introductory survey which combines brevity, lucidity and adequate documentation with critical reflection. He concentrates on the main questions raised by Lonergan's *Insight*: the nature of knowledge, scientific insight, the method of metaphysics, interpretation, practical reasoning, and God and philosophy. Whereas Lonergan himself can be diffuse, Meynell is always succinct. He has put us in a much better position to appraise one of the genuinely creative thinkers in the philosophical theology of our time.

COLIN BROWN

YESTERDAY, TODAY AND TOMORROW: TIME AND HISTORY IN THE OLD TESTAMENT. *S. J. DeVries*. SPCK, 1976. 389 pp. £6.50.

The meaning of Biblical 'time' has been a topic of continuing interest in critical and theological studies. Here Simon DeVries seeks to add more weight to the debate with an exhaustive and comprehensive study of the significance of 'day' in the Old Testament. It must be said at the outset that this is a book for the scholar; the non-specialist is invited to consult chapters 1 and 5, but will find there only a small portion of the whole. The book should be of most benefit to those theologians and systematians who make observations about 'the biblical view', but on a narrow base, and with scant regard for a thorough-going exegetical discipline.

The exercise is essentially a consideration of the past, present, and future references of 'day' by means of methodical and detailed investigation of each Old Testament occurrence and its context. Good use is made of form-critical categories in the process, and overall results are organised clearly in tabular form. The author makes extensive use of technical terminology, and many readers will be grateful for the ten-page glossary.

It would be impossible in a short review to indicate the lines of argument developed here, or many of the conclusions reached. Suffice it to point out two of the most striking results DeVries believes he has achieved: in the first place a vindication of comprehensive exegetical techniques over against narrow philological or conceptual approaches, and in the second, a view of time which is both quantitative and qualitative, the former providing a framework of continuity, and the latter revelatory significance. Attempts to see the uniqueness of biblical time in terms of contrasts between cyclical and linear, sacred and secular, inside and outside begin to look thin in the light of this extensive text-based approach.

P. J. BUDD

THE OLD TESTAMENT AND THE WORLD. *W. Zimmerli*. SPCK, 1976. 172 pp. £4.95.

This book consists of a series of eleven lectures given by Professor Zimmerli in 1970. Their content is prompted by Bultmann's contention that the essential significance of the Old Testament is 'failure'. What we are given in fact is an admirably direct and coherent presentation of Old Testament 'worldliness', using such a broad range of themes that the book would very well serve as an introduction to Old Testament theology.

The lectures are intended for the intelligent general reader and, calling for little 'specialist knowledge', are popular in the best sense. What is achieved is not so much a critique of Bultmann—his views are not tackled in detail and the critique is indirect—but a challenge to contemporary Christian spirituality. We find in the Old Testament not a self-contained 'cosmos', but a world always in direct relationship to God. Thus by stressing the content of Old Testament faith as 'this-worldly', and seeing this faith as the context for the Gospel, the book effectively undercuts the 'Christ who rules in a spiritual remoteness' (p. 150) or who is venerated only in church buildings or in theological discussion.

It would be interesting to see the New Testament contribution tackled in a similar fashion. Professor Zimmerli makes some comments on Johannine 'worldliness' but has no space to develop them. Nevertheless the book ought certainly to encourage Evangelical Christians to look again at their

understanding of the Gospel and its worldly dimension.

There is a bad printing error on p. 79 which obscures an important sentence.

P. J. BUDD

**ABRAHAM IN HISTORY AND TRADITION.** *John van Seeters.* Yale UP, 1975. 335 pp. £8.25.

The aim of this important and beautifully-produced book is to date the Abraham tradition, and to trace its literary development. Its conclusions are that the tradition that is normally associated with the Yahwist and dated 10th-9th century BC, did not, in fact, reach its present form until the time of the exile. There were two pre-Yahwistic stages in the growth of the tradition, the first stage related to oral tradition, the second stage a literary activity dependent upon the first stage. The work of the Yahwist at the time of the exile was again literary, depending on the literature produced by the first two stages, and the Priestly and later writings about Abraham drew upon, and supplemented, the existing written tradition. Against the Albright school, the author maintains that far from containing laws and customs that point to the second millennium origin for the Abraham tradition, the tradition shows signs of its time of written composition, i.e. the first millennium.

In the course of the book, many accepted positions in critical Old Testament scholarship are challenged, including aspects of the Documentary Hypothesis, Alt's 'God of the Fathers' method, the use of arguments depending on assertions about 'saga' and oral tradition, Noth's theory of the amphictyony, and the traditio-historical methods of Noth and von Rad. The author's case rests especially upon an examination of the double and triple accounts of Abraham and Isaac passing off their wives as their sisters, and the expulsion of Hagar. With the help of Olrik's 'epic laws', the author designates the earliest (oral) form of these stories, and then seeks to demonstrate that the variants are not variants that have arisen in oral transmission, but are *composition* variants—the result of literary activity in which each later form is produced by an author who had the earlier forms before him.

Many of the criticisms made by van Seeters against accepted views in Old Testament scholarship are, in the reviewer's opinion, well made, and this fact alone will make it perilous for Old Testament experts to overlook this book. Although it is not possible in a short review to enter into detailed dialogue with such a wide-ranging work, several points can be made. Many of the arguments put forward by van Seeters against the Albright school are also to be found, as is acknowledged, in de Vaux's posthumous *Histoire Ancienne d'Israel*. It is instructive, however, to compare the two treatments, because de Vaux, while expressing caution about what can be proved from archaeology, and especially from the study of names, does present material which is not mentioned by van Seeters, which at the very least indicates that it is not unreasonable to place the patriarchs in the second millennium. Some of this material relates to Jacob, and at this point, one must say that it is a pity, though quite understandable, that van Seeters had to concentrate on one major patriarch. Clearly, his arguments will have to be tested out over the whole range of the patriarchal traditions. Going on from this point, although a good deal of what van Seeters says about oral tradition is pertinent, he does not seem to have considered the ancient hymnic parts of the Old Testament as providing a clue to oral processes in ancient Israel. While these say little or nothing about Abraham as such, they are relevant to

questions about the origin of the basic framework of the pentateuchal story, and as such relate to Abraham in the long run. One wonders whether the concentration on one aspect of the pentateuchal tradition has led to a slight distortion of the main issues. However, this book is going to have to be taken very seriously indeed, and those who disagree with its conclusions will be challenged to think out afresh and justify anew their own approach to the patriarchal tradition.

J. W. ROGERSON

**LEVITICUS: THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE.** *J. R. Porter.* CUP, 1976. 232 pp. £5.95/£2.95.

Professor Porter takes a mainstream approach to the origin of Leviticus, as part of the Priestly Work: P's narrative framework appears in chapters 8-10 and 16. The other sections comprise coherent collections of religious law inserted into the framework at appropriate points. The exile was the great period of the crystallisation of these traditions—though their origin often lies as far back as early and pre-Israelite times, and their final form reflects postexilic recensional work, with the permanent yielding of monarchy to hierarchy.

Professor Porter's exegetical comment is helpful, though at points, inevitably, one quibbles. For instance, the assertion that the division between clean and unclean creatures has nothing to do with hygiene or with feelings of repulsion or with what was sacred in non-Israelite cults, but only with what observes or diverges from proper 'order' (83-84), seems to set up an unnecessary either-or. He elsewhere helpfully notes how often there are several levels of understanding in the laws because of their development over hundreds of years, and the recognition of multiple meaning might be extended to here and to the chapters on sexual relationships.

Abandon Bonar and CHM, all ye who enter here, I recall a reviewer warning the reader of Noth on Leviticus. Professor Porter, too, is unconcerned for the relationship of Leviticus to the New Testament or for its contribution to biblical theology. He does, however, manifest a real sympathy for the book in its own right and he has written a commentary which should do more than Noth to render the book intelligible to the intended audience.

It is to be regretted that the editors and publishers of the Commentary (unlike those of the New Century Bible) cannot be persuaded by the exhortations of many reviewers to abandon the inclusion of the NEB text, which is such a prominent feature of this expensive work. JOHN GOLDINGAY

**THE FIRST AND SECOND BOOKS OF THE CHRONICLES: CAMBRIDGE BIBLE COMMENTARY.** *R. J. Coggins.* CUP, 1976. 314 pp. £7.95/£3.50.

**THE BOOKS OF EZRA AND NEHEMIAH: CAMBRIDGE BIBLE COMMENTARY.** *R. J. Coggins.* CUP, 1976. 150 pp. £4.50/£2.25.

The Books of Chronicles are among the least familiar parts of the Old Testament, and have often been used merely to fill gaps in the narratives of Kings. One reason for their neglect is indeed the large overlap with Samuel and Kings, and another the prominence of lists of names and ceremonial details. Despite this, Mr. Coggins pleads that the Chronicler should be studied for his own sake, and he sets out to enable the reader to do so with an understanding of what he is trying to say. Historical problems are not shirked, but (as appropriate in a commentary on this scale) treated succinctly

and often left open in view of the lack of conclusive evidence. Contradictions within the books and with other parts of the Old Testament are noted, and a tendency towards harmonisation is observed in the Chronicler. Comment on passages paralleled in Samuel and Kings is often limited to the variations in Chronicles.

The commentator's standpoint, set out with admirable scholarly caution and enviable lucidity, is as follows. Chronicles and Ezra-Nehemiah are regarded as a single work, probably of composite authorship, and emerging from the personnel of the Jerusalem Temple (perhaps more specifically the Levites) towards the end of the Persian domination (c. 350 BC). The work is primarily theological, and has two central interests—Jerusalem and its Temple, and the continuity of the contemporary community there with the earlier history of the people of God. The tendency to ignore the northern kingdom is seen as incidental to the positive concentration of interest on Jerusalem rather than as evidence of polemic against the Samaritans or their predecessors. The theory that the Nehemiah material was added in a 'second edition' is not viewed with favour. Any large-scale return of exiles in 539 is regarded as idealisation by the Chronicler, while the 'least unsatisfactory' dates for Nehemiah and Ezra are respectively 445 and 398 BC.

It is inevitable that scholars will adopt different standpoints on the many disputed questions, and the limitations of this series prevent the commentator from justifying his conclusions in detail. The reviewer would be inclined to give more weight to the Greek I Esdras, and to be less sceptical about some of the historical details (e.g. the identification of the Eliashib of Nehemiah 12: 10 with the high priest of that name in Nehemiah's time). The commentator may also perhaps be felt to have followed his own conclusions in his important monograph 'Samaritans and Jews' a little too confidently in the discussion on Ezra 4: 1-5. But it is difficult to see how this kind of thing can be avoided in a work on this scale.

A final criticism, which has been made before about commentaries in this series, concerns the editorial policy. The printing in full of the New English Bible text occupies a substantial proportion of the available space, and is not so convenient as is claimed since the reader has frequently to turn a page or two to read the text in conjunction with the comment. Had the commentary on these books been produced alone in a single-volume paperback at about £3.50 the market would surely have been much larger. As it is, the layman who has to finance his own study will probably prefer the Torch Commentary, which gives him a comparable amount of material on all these books in a single volume.

A. GELSTON

**KINGSHIP AND THE PSALMS: STUDIES IN BIBLICAL THEOLOGY II, 32.**  
*John H. Eaton.* SCM Press, 1976. 227 pp. £5.00.

John Eaton here develops the understanding of the king's theological and cultic significance in Israel which appears in his Torch commentary on Psalms. There are three main elements to his treatment. First, he disputes the view that very many of the psalms were written for the use of private individuals in need: Gunkel's 'individual laments'. On the contrary, many of these contain motifs that clearly connect them with the king. It is he who has an especially close covenant relationship with Yahweh, he who prays in need, he who gives thanks for Yahweh's deliverance, and so on. Such psalms as 22, 23, 40, and 63 (with many others) are 'clearly royal'.



Secondly, Eaton finds the cultic background and use of many of these royal psalms (e.g. 22, 23, 51) in an annual festival celebrating both Yahweh's kingship (*à la* Mowinckel) and the human king's position as his vice-gerent, a festival in the course of which the king was dramatically afflicted and then restored (*à la* Johnson). He thus offers an even more thoroughgoing cultic interpretation of the psalms than we are used to from the continent, though without forcing all the royal psalms into a cultic straightjacket: many are connected with situations of military attack (*à la* Birkeland). Thirdly, on the basis of his widening of the category of 'royal psalms', Eaton expounds at length 'the ideal of the king's office in the psalms'. All manner of important theological points appear here: the relationship between divine and human rule, the ethical demands placed on the king, the king's witness to the world, and so on. Something of the richness of the psalms' theology is evident merely from the subheadings of this long chapter.

I found this chapter very suggestive, and the claim for a widening of the category of royal psalms persuasive; I am still not sure about the new year festival, and here Eaton's argument is rather more inferential.

JOHN GOLDINGAY

**SONGS OF THE SERVANT: ISAIAH'S GOOD NEWS.** *Henri Blocher.* Inter-Varsity Press, 1975. 79 pp. £0.80.

It is not surprising that books which originate as Bible readings mediate truth to us in a form we can immediately assimilate. These studies, first given for the General Committee of the International Fellowship of Evangelical Students at Mittersil, Austria, are no exception. Professor Blocher brings from his wealth of study over many years things old and new concerning the Servant theme of Isaiah 40-66, familiar passages which he expounds with great insight.

Having first shown how pervasive this theme was in the preaching of the apostles and in the self-understanding of Jesus the author indicates his method of approach. In doing so he does not overlook scholars with whose main interpretation he disagrees, but sets their insights before the reader and points out their positive contribution. Students take note! His aim is to set these prophecies within their original historical context and then to see how Christ applied them to himself and in turn to his servants.

With the first Song (Isa. 42: 1-9) Professor Blocher links chapter 61: 1-4, under the heading 'Deliverer meek and lowly'. The Servant is 'chosen', and the Lord delights in him; commenting on this the writer gives an excellent exposition of the link between choice and love. Outstanding in the commentary on the second Song is a section on predestination and personal identity (pp. 36-38), and another on covenantal headship (p. 41). Contemporary difficulties over judgment are sympathetically treated in the chapter on Isaiah 50: 4-11; 51: 16, but he brooks no compromise. The author's masterly skill is most obvious in the last Song (52: 13-53: 12), where scholarly comments on the text and structure are blended with a sensitive appreciation of the mystery of this suffering one, who is seen to be prophet, king and sacrificial victim.

In short, buy this book, and read it carefully, notebook and Bible in hand. Not only is this sound exposition, but also a refresher course in biblical theology which will prove an inspiration.

JOYCE BALDWIN

CHRISTIANITY IS JEWISH. *Edith Schaeffer*. Coverdale House Publishers, 1976. 190 pp. £2.95.

In many ways this is a delightfully written and sincere survey of the story of salvation, laying special stress on the unity of the two testaments. This probably accounts for the rather incomprehensible title. Its general approach is that of traditional Fundamentalism, which means that while its presentation is orthodox, its interpretation of Scripture is sometimes due more to tradition than exegesis. There is no indication that its author has any interest in the light thrown by modern scholarship, especially archaeology, on many of the problems of the Bible.

An attempt is made to fit God's revelation into a rigid pattern, which inevitably distorts it. The most obvious example is her bringing the whole sacrificial system under the title of lamb(s), which goes so far as speaking of the bringing of lambs' blood into the Holiest on the Day of Atonement, which is not Scriptural. This may also help to explain a considerable number of inaccuracies where the Bible is concerned. As might be expected AV is quoted throughout; hence the statement that Jonah's prayer in chapter two is in prose. Sentimentality sometimes rears its ugly head and leads to one of the young men in Daniel 3 being described in non-Semitic terms. Prejudice shows itself in undue criticism of those who do not agree with her. It is a pleasant book, but not really one for those who wish to immerse themselves in God's revelation. H. L. ELLISON

JESUS, SON OF GOD: ENCOUNTER AND CONFESSION OF FAITH. *Text by Eugen Weiler, photos by Erich Lessing*. Mowbrays, 1975. 160 pp. £6.50. THE LAND OF JESUS. *Jean Roger, photography by Garo Nalbandian*. Mowbrays, 1975. 120 pp. £4.95. THE TEMPLE OF JERUSALEM WITH THE HISTORY OF THE TEMPLE MOUNT. *Joan Comay*. Weidenfeld and Nicholson, 1975. 279 pp. £6.00.

*Jesus, Son of God* is an outstanding presentation of Jesus in words and pictures, intended to stimulate faith in Christian and non-Christian alike. Eugen Weiler's text gives a sensitive and readable account of Jesus' ministry and teaching, drawing discreetly on insights of modern scholarship. Although his main aim is simply to report and describe, so that the story of Jesus can make its own impact, there is an occasional brief 'application' of the message—not obtrusive, but enough to prod the reader's thought. For example, Jesus' washing of the disciples' feet becomes a sign that 'we must bestow special care on those human beings who cannot cope with life in a mass society' (p. 100). I especially enjoyed the exposition of the meaning of the Holy Spirit (pp. 125-128).

The only place where a Catholic bias seemed to obtrude was in the account of Peter's Confession (Matt. 16). Despite the title of the book—whose significance one might expect to be spelt out at this point—the focus of attention is on the 'giving of the keys' to Peter.

Interspersed with the text are eighty pages of impressively beautiful photographs. There are natural scenes—Lake Galilee, a wheatfield waving in the breeze, the wilderness of Judea; archaeological sites—the Pools of Siloam and Bethesda; and a host of paintings, icons, mosaics and sculptures which reflect the impact of Jesus on seventeen centuries of Christian history.

A final section on 'The Language of the Pictures' includes discussion of

various ways in which Jesus has been depicted by artists—e.g., as a youthful god, like Apollo (in a Roman sculpture of about AD 400); and as ‘teacher’, ‘friend of men’, ‘Lord of earth and heaven’ in fully-developed Byzantine art. It is a magnificent book. I hope that the people for whom it is intended do not find the price too daunting.

More obviously saleable is Fr. Roger’s guidebook to *The Land of Jesus*—useful reading for visitors to Israel. Twenty pages of text describe the main places associated with Jesus’ life. There follow forty coloured and 84 black and white photos, with detailed comment and biblical references. Most of the photos are excellent, though the standard of reproduction is not so high as in *Jesus, Son of God*. There are views of towns and landscapes, close-ups of Palestinian fruits, an olive-press, a model of Herod’s temple, a Palm Sunday procession. But for my liking there are too many views of churches.

I noted a few minor blemishes. On p. 15 modern Tabgha (on the western shore of Lake Galilee) is apparently equated with biblical Bethsaida (where the 5,000 were fed), even though the text immediately following says Jesus fed the 5,000 ‘not far from the northern shores of this lake’—a much more likely site for the miracle. It would have been helpful if the author had suggested reasons for preferring either the Church of the Holy Sepulchre or the Garden Tomb as the likely site of Jesus’ burial, rather than describing them as though both were authentic sites. And does Fr. Roger really mean to give the impression that the Cenacle on Mount Zion was the actual place of the Last Supper?

*The Temple of Jerusalem* is another impressive volume. As well as summarising what is known of the temples of Solomon and Herod, Joan Comay describes the destruction of Jerusalem in AD 70, and then tells the story of Jerusalem under Romans, Moslems and Crusaders. There follows a detailed chapter on the Western Wall, and a blow by blow account of the Israelis’ capture of the Temple Mount in 1967.

There are sixteen full-page colour photos and 100 black and white illustrations. These include plans of Solomon’s and Herod’s temples (as far as the details can be known), artists’ impressions of the temple and its rituals, and several beautiful illustrations from medieval manuscripts. And there are some historic photos from modern times, including one of worshippers at the Western Wall in 1900.

STEPHEN TRAVIS

**THE JOHANNINE CIRCLE: ITS PLACE IN JUDAISM, AMONG THE DISCIPLES OF JESUS AND IN EARLY CHRISTIANITY—A STUDY IN THE ORIGIN OF THE GOSPEL OF JOHN.** Oscar Cullmann. SCM, 1976. 124 pp. £3.50.

Serious students of the New Testament will welcome this English translation of Professor Cullmann’s individual and thought-provoking monograph on the origin of John’s Gospel. On the basis of both internal and external evidence, Cullmann suggests that this document (put together in Transjordan by the beloved disciple—who was not, apparently, the apostle John—and his redactors) came to birth in a circle within the primitive church which preserved its traditions about Jesus in a rather different form from that enshrined in the synoptic witness to the preaching of Peter and the Twelve. In this Johannine tradition Cullmann sees a crystallisation of various types of ‘marginal’ Judaism, associated (for example) with the Hellenist movement in Jerusalem Christianity and the early Samaritan mission. While emphasising its distinctive theological character, he nevertheless argues strongly that

John's material stands alongside the synoptic tradition in providing an authentic reflection of the historical person and teaching of Jesus.

Current trends in Johannine scholarship certainly support Cullmann's stress on both the historical reliability and the essential 'Jewishness' of the tradition behind the Fourth Gospel. Less certainty, however, may be felt about the close connection posited here between Jesus, specifically heterodox Judaism and the Johannine circle. Is John, in any case, as theologically unrelated to the synoptic Gospels as Cullmann supposes? If so, how convincing is his thesis that both streams in the evangelical tradition originate from Jesus himself?

Despite these reservations, we gladly recognise the important contribution made in this study to the ongoing debate about the Fourth Gospel—marked as the book is by an obvious familiarity with a wide range of literature on John, and an infectious sympathy for things Johannine.

S. S. SMALLEY

FRANCIS OF ASSISI. *Walter Nigg (translated by William Neil), photographs by Toni Schneiders.* Mowbrays, 1975. 142 pp. £6.50.

This book must speak for itself: 'We cannot get close to [St. Francis] through scholarship, criticisms, or science; . . . it is thus completely out of the question to write about him in a cold, dispassionate manner . . . St. Francis cannot be grasped by the exercise of pure reason, because he is beyond any kind of intellectualism. . . . To describe a saint "as he really was" is a modern demand which, looked at closely, amounts to the same thing as adopting the point of view of a secular biographer, whereby the special character of hagiography disappears.' Thus it is not surprising that the author's view of St. Francis is: 'It is almost unimaginable that there should ever have existed on earth anyone who so closely resembled Christ.' There is no index and no guide to other reading.

If the text (43 pages) is simplistic (incidentally, it would have been valuable to have had the opinion of the eminent translator on his text), what of the 71 special photographs, on which the book is clearly intended to sell? Technically, they are superb, 72 pages of high gloss photography. They fall into two groups—those which reproduce in restrained colouring late medieval or Renaissance representations of scenes from the saint's life, and modern photographs of places associated with the story. The first of these groups is splendid, full of exuberant life; the latter photographs are totally dead—splendid colouring but no life. It must have taken Toni Schneiders a long time to make sure that the lanes in Assisi or the square in front of San Rufino and even Rome were as bare of people as they are in his photographs. Perhaps it was done on purpose—the past lives, the present is dead. But it makes a highly unsatisfactory contrast. Most of the photographs have an extract from some of the many medieval lives of the saint as an extended caption—a useful device. Only once is any attempt made to connect the photographs with the text (p. 27—but for illustration 39 read 37).

So we are left with the problem, who is this book intended for? To say, maiden aunts and godmothers to give to their respective protégés may be a little unfair; but I cannot see who else will learn much from the text or from some of the photographs. But as a collection of reproductions of frescoes and paintings by Gozzoli, Giotto, Cimabue, Berlinghieri and other artists known and unknown, it can hardly be bettered.

ALAN ROGERS

JOHN CALVIN. *T. H. L. Parker.* J. M. Dent, 1975. 190 pp. £5.95.

We have been looking forward to this book from Tom Parker, and it has appeared solid and sound as expected. He breaks no new ground of the kind Tom Torrance has broken in his studies, yet the book is an interesting, lively, reliable and workmanlike treatment of the life of John Calvin, and to some extent, of his theology.

Parker begins his book with an analysis of the political and religious state of the world into which Calvin was born, and quickly moves into a fairly detailed study of Calvin's early career in Paris as a student in the faculty of Arts, and in Orleans and Bourges as a student of Law. Parker gives us the benefit of his own detailed researches here.

There follows a discerning discussion and an analysis of the Institutes (to use the name by which the book is generally known). Parker rightly points out the significance of Calvin's preface which was addressed to Francis I. It provides a succinct summary in answer to all objections to evangelical theology which the Catholics were making, and were to continue to make. Calvin's was no plea that evangelical theology should be tolerated, but rather (as Luther had argued before Eck in Leipzig 1519 and all his life) that the Evangelicals were the true heirs both of the Scriptures and the Patristic tradition, and that what men had grown accustomed to call Catholicism was in fact a cluster of medieval innovations, many of which were corrupting and idolatrous. It has taken Roman Catholicism about 450 years to concede this. The *Institutio* was addressed to men suffering from the pastoral and theological failure of the Church and it was a recall to Christ and the Bible. It argues rightly that the sum of theology is the knowledge of God and of ourselves: God cannot be known outside his relationship to man, nor man outside his relationship to God.

There follows a detailed account of Calvin's dramatic impact in Geneva—of his rejection and exile, and of his return. It was here in Geneva he fulfilled his great ministry, and some detail is given of how he worked and what he effected. Parker has some discerning things to say in this section which needed saying, particularly of the tender love, the pastoral devotion and the self-sacrificing service this man freely gave to achieving a disciplined and godly society. And further, of his unconquerable faith and his theology of hope in his consuming care for the church and his committed concern for society, in the face of bitter opposition both at a theological as well as a political and sociological level. But, above all, the gigantic theological stature of the man in pulpit and lecture room, as correspondent and writer. He towered over Europe.

When one reflects on the playing down of theology in the recent doctrinal commission in favour of a non-theological commitment to discipleship, of the contemporary preachers who echo the sociological issues of the day, both of which schools will drive religion and theology into irrelevancy, the reader closes Parker's book with a disturbing awareness of what classical and catholic Christianity truly was and is, and what it meant to the life and work of one truly God-centred and God-mastered man. One can be thankful that one other Anglican is aware of this, and says so. But will Anglicans turn to Calvin (or to Luther or Cranmer for that matter), any more than they will turn to their Bible, and will they continue *hominem praedicare* until they leave us a society without God and a church without God? One injection of

Calvin would be an effective preventive against both diseases.

JAMES ATKINSON

THE GENIUS OF PURITANISM. *Peter Lewis*. Carey Publications, no date. 144 pp. £1.50. THE PURITAN HOPE: A STUDY IN REVIVAL AND THE INTERPRETATION OF PROPHECY. *Iain H. Murray*. Banner of Truth Trust, 1975 (First published 1971). 301 pp. £1.00.

Mr. Lewis's book is intended as an introduction to the great figures and concerns of sixteenth- and seventeenth-century Puritanism. Mr. Murray also writes about this period, in respect of the mainstream Puritan position regarding unfulfilled prophecy, the conversion of the Jews, and the long-term future of the church; he then goes on to trace the powerful influence of this teaching in the following two centuries. Both works succeed very well in what they set out to do, and both are equally accessible to the reader with no prior detailed knowledge of the Puritans.

After a brief historical sketch, Mr. Lewis describes the life, career and writings of seventeen leading preachers—in fourteen pages, so the effect is inevitably somewhat kaleidoscopic. The characteristics of their preaching are then surveyed, with generous quotation, followed by a summary of what was expected of the man in the pew. Finally the greater part of the book is devoted to how Puritan pastors dealt with cases of spiritual desertions and depression: a kind of case study exemplifying their skill and subtlety. The amount of detail possible here gives a very good idea of the genius of Puritanism, which in turn will surely encourage some readers to look further into the Puritan writings themselves. Mr. Lewis's own enthusiasm is evident in his remark that 'not a page could be spared' from Joseph Caryl's 2,400 folio pages on the Book of Job.

In *The Puritan Hope* Mr. Murray points out that most studies in this field concentrate on 'the products of men of acrobatic imagination or of half-crazy fanatics', since the teaching on prophecy by orthodox divines was inextricably bound up with their doctrine as a whole. In fact, a mainspring of their preaching was their hope and expectation of a future time of blessing on earth for both Jew and Gentile, resulting in a great flourishing of the church throughout the world. This was to precede our Lord's Second Coming and the end of history, but by how long was quite uncertain.

Mr. Murray argues that these beliefs were the dynamic force inspiring not only the Puritans themselves but also the pioneers of both the Evangelical revival in the 1830's and of the missionary movement sixty years later. The great hope was only dimmed after the resurgence of pre-millennial teaching under the influence of Edward Irving and J. N. Darby: 'The old Puritan teaching allowed both for hope in a mighty spread of the gospel in the earth and for a yearning for Christ's glorious appearing. The new teaching, by reversing the order of these two things, nullified the first hope . . .' and led to 'a refusal to take a long-term view of the prospects of the church in history'. The last two chapters comment vigorously on the significance of this for the church today. Mr Murray writes with fluency and supports his case with formidably wide reading; in calling our attention so ably to this potent but neglected issue, he may himself be contributing to the revival of the great hope in our own day.

OWEN C. WATKINS

**THE SECULARISATION OF THE EUROPEAN MIND IN THE NINETEENTH CENTURY: THE GIFFORD LECTURES 1973-1974.** *Owen Chadwick.* CUP, 1975. 286 pp. £6.50.

For Professor Chadwick secularisation 'is simply a description of something that happened to European society in the last two hundred years'; it is to be understood by the church and not regretted. To show how secularisation emerged in Europe the author devotes the first half of his book to social pressures including new machines, big cities and movement of populations. Liberal ideas, derived from the achievement of religious toleration in the seventeenth century develop in the nineteenth century in J. S. Mill into freedom for minorities, including non-Christian minorities. A long and excellent chapter on Marx demonstrates the large part his theories have contributed to the expansion of the secular. Marx saw religion as the obstacle to a society where there are no social divisions. Professor Chadwick regards Holyoake and the English Secularists 'as a little religious denomination'; but the typical worker read neither Marx nor Holyoake; if he read at all it was Tom Paine. He was 'either an ex-Methodist who got to hate the God of the Old Testament, or the social reformer persuaded that churches were lackeys of tyranny'. Social divisions were made worse by *The Syllabus of Errors* of Pius IX and were a source of anti-clericalism in Catholic countries; Protestantism in Bismarck's Germany accelerated secularisation.

In the second half of the book Professor Chadwick discusses the continuing influence of Voltaire and the part played in the war of ideas by science and history. He claims that 'the historical revolution was not so upsetting as the scientific revolution'. In the latter the pre-eminence of Darwin is considered together with his influence in Europe. In the former there is a fascinating assessment of the influence of three French historians—Michelet, Taine and surprisingly, Renan. The book ends with an account of attempts at being moral without being religious and attempts to understand the role of Providence.

This book is tougher going than *The Victorian Church*; nevertheless it is a book for the general reader with some background in nineteenth-century history and thought. The delightful account of the return to faith of Martin Charlesworth (p. 227) should not be missed. MICHAEL HENNELL

**LIBERALISM AND TRADITION: ASPECTS OF CATHOLIC THOUGHT IN NINETEENTH-CENTURY FRANCE.** *Bernard Reardon.* CUP, 1975. 308 pp. £8.50.

There has long been a need for a careful survey of religious thought in post-revolutionary France. In recent years there has been much debate about the influence of the self-taught theologian-philosopher-politician Lamennais and a tendency to undervalue the importance of his thought and instead to make him a symbol of the conflicts and changing aspirations of modern man. He was certainly that, but it is one of the merits of Dr. Reardon's book that he takes another look at what the thinkers of that tumultuous century actually thought, and refuses to be seduced into giving an account of what others thought they had said. The method he employs is similar to that in his earlier book on religious thought in nineteenth-century Britain, *From Coleridge to Gore*: he follows the century through, giving an account of the principal exponents of each aspect of its thought, with generous quotation

from each author and the minimum of personal comment. Thus he takes us from Joseph de Maistre and the early traditionalists to Lamennais (two good and sensitive chapters here, which relate Lamennais's thought well to the historical and literary background), Bautain, Maine de Biran, Ollé-Laprune, Maret, Gratry, Blondel, and finally Loisy. It is a pity that such a thorough review of Catholic thought in the century is without a bibliography. It would otherwise be an excellent starting point for a more profound study of issues in modern theology. The student should also beware of quoting anything from it without checking: there are innumerable little errors in the French. The index is a disgrace: there are ten errors on the last page alone; the eighteenth-century atheist Sylvain Maréchal is by no means the same person as the nineteenth-century critic Christian Maréchal (p. 304); and Maurice de Guérin was not Madame de Guérin (p. 302). GORDON ROE

GEORGE MULLER: DELIGHTED IN GOD. *Roger Steer*. Hodder and Stoughton, 1975. 351 pp. £4.95.

The name of George Müller has been familiar to me from my earliest years, but rather through the life of Hudson Taylor than directly; so I have been glad to have the opportunity of reading and reviewing this most recent life, by a young writer who is to be congratulated on a generally satisfactory piece of work.

As is well known, George Müller (1805-1898), a Prussian who had come to make his home in England, was one of the most notable among those Christians who believe that Christians ought never to ask for money but to trust directly in the Lord for everything. In the family to which I belong it has been for a great many years a principle never to ask for money either for personal needs or for the Lord's work. If anything seems to be the Lord's will, flop down on your knees and discuss it with him. If the needed money does not come, it is quite possible that you were wrong and that the Lord's will was different from what you supposed. On the basis of this principle Müller built up the immense work of the Bristol orphanages. But it is not to be supposed that this was a lazy or easy option; it meant for him, as it has for others, ceaseless prayer and intense wrestling with the Giver of all good gifts. It is not always easy to distinguish between making needs known, as Müller did through his careful annual reports on the work, and asking for funds. On the whole, however, it can be affirmed that he was true to his principle. There were times of hardship, as well as times of prosperity; but principle was maintained.

Not all parts of the book are equally attractive. It must be admitted that the accounts of the in-fighting among the (Plymouth) Brethren, between the followers of J. N. Darby and those of A. N. Groves, are not very interesting to those who are not members of that community and not very edifying (pp. 143-159). The last part of the book is a little too much like a travel diary. It is, indeed, remarkable that a man in his eighties should travel so much and speak so often. We would have liked to know more of the special emphases in Müller's presentation of the Gospel, and of the reasons for his remarkable success as an evangelistic.

But Mr. Steer does tell us what we need to know. I found myself asking again and again, 'What were these orphans really like?' And here at last it comes (pp. 195-208). We discover that not all those who aided Müller were archangels, and that some among the children, if not positively arch-demons,



were considerably less than cherubs. And how could it be otherwise in a world like this? I found myself asking, 'Will he include Müller's advice to Hudson Taylor?', advice which has always seemed to me very remarkable from one who had never himself been a missionary. Sure enough it comes along:

Mr. Müller spoke on communion with God being work for God; on the need of not acting uncertainly; on mixing freely with the people, and restraining the speaking of English among ourselves (in the presence of Chinese who could not understand); and finally promised to pray for the party (pp. 185-186).

So here is a good book, which I can commend, especially to those of the younger generation, whose minds have been so filled with caricatures of the heroes of the nineteenth-century that it has become difficult for them to apprehend the really heroic stature of those men of God.

STEPHEN NEILL, *Bishop*

**KIMBANGU: AN AFRICAN PROPHET AND HIS CHURCH.** *Marie-Louise Martin, foreword by Bryan R. Wilson.* Basil Blackwell, 1975. 198 pp. £5.50.

By common consent the emergence of the African Independent Churches is one of the most significant movements in the Christian Church of the twentieth-century. The largest of these is the Church of Jesus Christ upon Earth through the Prophet Simon Kimbangu, which claims four million members (I believe this to be a great exaggeration, but I could be wrong), and is one of the three forms of the Christian faith recognised by the Mobutu regime in Zaire.

Marie-Louise Martin is admirably qualified to write on her theme. She is a Doctor of Divinity in her own right. She has had a number of years' experience teaching theology in Lesotho, and she is now engaged in helping the Kimbanguist Church develop its programme for the theological training of its ministers. She has busied herself with extensive research, both into documentary sources and through personal contact with leaders in the movement from its first beginnings. Her book *Kirche ohne Weisse* ('Church without white people') appeared in 1971. I wish to give the warmest possible welcome to this competent translation, shorn, alas, of the illustrations which adorned the German original—surely a place could have been found for the unique photograph of Simon Kimbangu in prison!

The story can be briefly told. Simon Kimbangu was born in 1889 and baptised in the Baptist Church in 1915. In 1921 he accepted, unwillingly, an inner call to take up a prophetic and healing ministry. Intense interest was awakened, and crowds flocked together in sufficient numbers to arouse the suspicions of the Belgian authorities, always anxious about any manifestation of national or anti-white feeling. Kimbangu was arrested, and after a trial which stands out as a scandal even among the many scandalous actions of colonial governments, was condemned to death. Missionaries who on the whole did not approve of Kimbangu and his works were so horrified by this miscarriage of justice that they carried the matter right up to the King of the Belgians, who commuted the sentence to one of life imprisonment. The prophet lived in gaol as a model prisoner for almost thirty years, and died in 1951 without ever having been released.

It might have been expected that the movement would have died out in this long period of repression and in the absence of its head. But Kimbangu

had a faithful wife, who kept alive the flame of faith, and three sons, two of whom received an excellent education in a Roman Catholic school and are perfectly at home in the French language. With the independence of the Congo, Kimbanguism emerged from the shadows and under the leadership of the sons of the prophet has gone from strength to strength.

In this English version of her book Dr. Martin has brought the story up to date, and draws our attention to three stages in the process of institutionalisation, such as any movement charismatic in its original inspiration is likely to undergo in the process of its development: (1) The Kimbanguist Church has been accepted as a member Church by the World Council of Churches. (2) It is in process of developing a regular ministry, for the training of which an elaborate programme has been drawn up. (3) The Lord's Supper, previously unknown, has been solemnly introduced by Joseph Diangienda, the youngest of the sons of the prophet and the spiritual head of the Church. The bread is made specially from a mixture of potatoes, maize and bananas; for wine a mixture of honey and water is used.

The most sympathetic reader of this narrative is bound to ask whether this is a genuinely Christian Church, or a syncretistic movement in which the Christian substance is heavily weighed down by elements drawn from the old African traditions. Has Simon Kimbangu become a kind of African Messiah, displacing Jesus Christ from the central place that he must hold in any Church that is a Church? If questioned, the leaders of the Kimbanguist Church would, I think, unhesitatingly reply, 'Jesus Christ is the only Messiah; Simon Kimbangu is the prophet through whom the Holy Spirit has given to us a faith which is neither Catholic nor Protestant, but simply the Gospel for the African peoples'. I am sure that they would be sincere in such a profession. Nevertheless I have before me as I write extracts from an early catechism, in which Simon Kimbangu is described as 'the sword of government that the Lord has given to the black race; the river of living water for the black race; the open door that the Lord has opened, the door through which they enter heaven'. Such utterances give one pause; it may be that there are differences within a Church the theology of which is in any case inchoate rather than fully developed.

Bryan Wilson in his Foreword rightly remarks that 'Dr. Martin is both historian and theologian, and advocacy is evidently part of her concern' (p. xxix). She does give the best possible account of the Church which she now serves, and her loving self-identification with that Church is evident on every page. The reader will follow her critically; but I hope that the critical spirit will not dampen his sympathy with what, on any showing, is a remarkable manifestation of the spirit of an African people in confrontation with the Gospel of Jesus Christ.

STEPHEN NEILL, *Bishop*

CONFESSIONS IN DIALOGUE: A SURVEY OF BILATERAL CONVERSATIONS AMONG WORLD CONFSSIONAL FAMILIES 1959-1974. *Ed. Nils Ehrenstrom and Gunther Gassmann.* (Third, revised and enlarged edition.) WCC Publications (Geneva). 266 pp. n.p.

The last ten years have seen developments in ecumenical conversations, in which discussions have taken place between representatives of whole confessional 'families' across the world. This survey brings together the resulting material in the form of statements and assessments of positions between consulting confessions, much of which has been hitherto difficult to obtain

and therefore little known. About thirty different confessions are represented here in their discussions one with another, and the figure is higher if one relates the confessions to particular areas of the world as well. Most of these are bilateral, although there are one or two that involve three bodies.

After a brief introduction the conversations on world level first of all and then on regional or national level are described in terms of their setting up, terms of reference, general characteristics and progress, personnel and ensuing reports and literature. There then follow two chapters of general assessment as to their aims and methods. The subject matter covered by them all is set out in a tabulated form which can provide a means of cross-reference, and this is followed by a more detailed survey of how six main theological issues have been considered by the various conversations, together with relevant documentation. The six subjects are (1) Gospel, Scripture, Tradition; (2) Creeds and Confessions; (3) Eucharist and Intercommunion; (4) Ministry; (5) Unity and Union; (6) Worship and Bilateral Dialogue. Two chapters of twenty-six pages offer an over-all critique of the problems thrown up by this form of ecumenical endeavour, together with further reflections upon its possibilities.

The book concludes with a list of some thirteen recommendations, most of which are quite wide-ranging in scope; and there are some useful references to editions of documents and to addresses of agencies. This is undoubtedly a *vade mecum* for all who have to share in ecumenical work; but it has the wider usefulness of making available to the Christian public the kind of theological positions now being taken up between the churches, which cannot but reflect upon the limited awareness of much localised denominationalism. It needs to be used as the important link between the thinking of representatives and the churches they come from, so that the thinking involved in approaches such as these can be shared together, and the situation prevented in which representatives are away out of sight of the majority they represent.

G. J. C. MARCHANT

**THEOLOGICAL INVESTIGATIONS: VOLUME 13.** *Karl Rahner, translated by David Bourke.* Darton, Longman and Todd, 1975. 235 pp. £5.50.

Of the fifteen essays of Rahner in this volume, six have not been published before, while the previous scattering of the others amongst various European periodicals would have made them difficult to obtain. He divides them into what are roughly appropriate sections; the first headed 'Theology as Science', the second headed 'Anthropology' and the third entitled 'Christology'. As in previous volumes, Rahner is seen to be conducting a correcting and theologically liberating campaign within his own church, as related to centralist and institutional controls on the one hand and unenterprising or over-conservative teaching programmes in the seminaries on the other. The fact that most of these were either delivered or published in the 1970's shows that Rahner is still steadily campaigning for a genuine fulfilment of the Vatican II approach, which, on a number of occasions, he has represented as being muffled or pigeon-holed in the years that have followed.

It is hardly surprising that several of the papers repeat a good deal of what has been previously published in these volumes. This applies particularly to four of the six papers in the first section in which the relationship is explored of theology with philosophy, and with the sciences. In the latter,

the discussion is carried on at a rather different level than that which we have been used to in this country, and seems unaware of some of the terms of the debate that have served to clarify the issues and relax the tensions. There is a very interesting chapter on 'The Theology of the Future', which, as it contains the sentence 'The biblical and historical (history of dogma) branches of theology . . . have reached a crisis', is well to be read with a later chapter in the third section—'Remarks on the Importance of the History of Jesus for Catholic Dogmatics'. Here the serious concern to be open to exegesis—perhaps, in fact a little too hospitable to some exegesis!—is related to the ongoing continuity of the faith to be held. In the former of these two essays, there is a wide-ranging assessment of trends, including sections on ecumenical theology and 'political' theology.

The middle, 'Anthropology', section considers a number of individual and social experiences or concerns in a theological assessment. It deals with 'Institution and Freedom', the experience of self and of one's neighbour as that in which there is united the experience of God; here, Rahner returns to his view of unconscious faith, but there is much else beside. Further, there are two essays, one that deals with 'witness' at a rather more rigorous level than most of our writings in this country expound on it, and the other on 'Ideas for a Theology of Death' that echo a number of previously published essays, both on death and on hope, which again is very finely expounded here. In all of these chapters, the profound debt that Rahner owes to existential philosophy is clear, and this important thread within his theology is well exemplified. Less well-placed in this section is a chapter on 'Does Traditional Theology represent Guilt as Innocuous as a Factor in Human Life?' In this, Rahner is dealing with the well-known problem of evil in a universe monistically understood as totally controlled by the providential ordering of God; and in this he quickly disposes of ameliorating expedients brought in like 'divine permission' rather than 'divine willing'. The answer, if it can be so called, is both tentative and elusive; we discuss guilt not in any objective sense, but from within its orbit, yet also from a promise of redemptive grace. Can it therefore be settled in abstract terms, and ought not Christian doctrine be on its guard against pretending to do so?

One final essay needs referring to; it occurs in the first section and was an early writing, a lecture given in 1938, and therefore belongs to the period of Rahner's first and basic work *Geist in Welt* (1938) and *Hörer des Wortes* (1939). It is entitled 'Thomas Aquinas on Truth'. Here is an analysis of epistemological judgment. It is an important article not only for having a place in the documentation of the development of Rahner's thought, but also as it reveals his own ways of relating Thomas' 'existentialism' to that of Heidegger—despite what those, like Mascall, would deny (*He Who Is* (1966), p. viii; cf. *Existence and Analogy*, ch. 3) of its having anything in common. As this does not find a reference in McCool's recently published 'A Rahner Reader', it makes this volume of essays the more useful to the Rahner student, and, of course, of wider interest besides. G. J. C. MARCHANT

THE VIRGIN BIRTH: AN EVALUATION OF SCRIPTURAL EVIDENCE. *Manuel Miguens. OFM.* Christian Classics, Inc., Westminster, Md., 1975. 169 pp. \$7.95. GOD AND MARY: THE WAY, supplement 25. *Edited by E. Yarnold, SJ*, 1975. 95 pp. £1.00.

In the great rethink going on in the Roman Church no point is more sensitive

than the place to be given to Mary. At one end are those who not only regard the scriptures and the dogmas of the Immaculate Conception and the Assumption as strictly infallible, but who accept the conciliar decree of 649 which implies *virginitas-in-partu*—a miraculous mode of birth in which the physical evidences of Mary's virginity were unimpaired. At the other end are those who take a radical view of scripture and give only a symbolic meaning to the Marian dogmas and to the idea of a virginal conception.

*The Virgin Birth* is a reply to R. E. Brown, SS and J. Fitzmyer, SJ, defending the virginal conception. The first section on 'The Silence of the N.T.' is superb. It stands the usual argument from the silence of Mark, John and Paul on its head and shows the importance of the NT treatment of the paternity of Jesus. It argues that the entire NT does not allow the conclusion that Jesus is the son of Joseph or of any legitimate human father. If this is true the Christian either accepts the traditional view or finds himself in the odd position of following and worshipping a bastard. The later section on 'The Historical Problem' is less satisfactory. Dating Matthew and Luke about 80 AD and regarding the dreams and the angels as literary devices inherent in the genre, the author does not succeed in making a convincing connection between Joseph and Mary and the infancy narratives. Failing to take the biblical doctrine of scripture sufficiently seriously, he sets a lower value on his material than does the Lucan prologue.

*God and Mary* consists of papers read to the Ecumenical Society of the Blessed Virgin Mary, at which 'an impressive consensus was achieved'. I found most interesting: 'God and the Feminine' by J. Macquarrie, 'The Grace of Christ in Mary' by E. Yarnold, SJ, 'Born of the Virgin Mary' (in which *virginitas-in-partu* is repudiated) by A. C. Clark, and 'The Relationship between Christ and Mary' by the psychiatrist J. Dominian. It is amazing how the Roman writers slip over from good exegesis to *non sequiturs* derived from the dogmas. Real ecumenical progress demands a much sharper articulation of the Protestant point of view, but perhaps this is hardly to be expected in a society 'founded to promote . . . ecumenical devotion . . . (to?) . . . the Blessed Virgin'.

JOHN WENHAM

JESUS THE CHRIST. H. E. W. Turner. Mowbrays, 1976. 134 pp. £2.95.

Dr. H. E. W. Turner is a scholar whose merits seem to me never to have received quite the recognition that they deserve, perhaps because his style is a little pedestrian, and his conclusions do not usually produce the startling shock of novelty. But his erudition is considerable, he knows how to think, and is able to find words in which to express his thoughts. This small book on Christology in Mowbray's Library of Theology is a thoroughly competent piece of work.

Dr. Turner follows a somewhat conventional pattern. We start with the New Testament witness to Christ, and go on to the classical statement in the Fathers and decisions of councils. Both these chapters are well done. The strength of the book is in chapter four: Christologies from the side of God, and chapter five: Christologies from the side of man, which together make up about half the book.

In chapter four pride of place is given to Karl Barth, whose theology is expounded with knowledge and sympathy. The imperfection of this presentation is found in Barth's tendency to 'exclude any relation of action and

reaction between the Word and the flesh. The one is subject, the other predicate, the one is active, the other passive' (p. 71). So a place is found also for Emil Brunner, and for such British theologians as Charles Gore and Frank Weston, who put forward one form or another of a kenotic theology.

In chapter five a rather full discussion is provided of the work of John Robinson, Norman Pittenger and Hugh Montefiore. Dr. Turner recognises the reverence with which all three approach their subject and also the value of many of their insights, but at one point or another finds their views unsatisfactory. Part of the trouble is the difficulty experienced by modern theologians in making clear exactly what they mean. It is not necessary to hold the scholastic philosophy to realise the value of the scholastic training; perhaps those who wrote their theology in Latin did a better job than we do today. And each of the three seems to fail to recognise the full gravity of the human predicament; each might be exposed to the sledgehammer of the Anselmian *nondum considerasti quanti sit ponderis peccatum*.

After all, the main issue in Christology can be quite simply expressed: Either the Word became flesh, or the Word did not become flesh.

Those who take the first view have to explain the problem of the very modest claims made for himself by Jesus of Nazareth, and the slowness of the disciples in understanding what, on this view, had really happened. Those who take the second view have to explain how it came about that believers within a short time made such extraordinary statements about Jesus, and that the church through nineteen centuries has renewed its life by taking these statements as true.

There is a yet deeper issue. It must never be forgotten that Christology is not a doctrine about Jesus, but a doctrine about God. One view is that God loved us so much that he decided to enter into his universe in a wholly unprecedented way, and to live our life under completely human conditions. The other view is that God loved us, but not enough to take this revolutionary step for our redemption.

The Unitarians are a highly respectable body of people, with formidably high ethical standards. They live by denying that which has traditionally been central in the teaching of the church. Unitarians have never carried out 'missions to the heathen'; to the church it has seemed natural and obligatory to preach this Gospel to all the nations.

It is at this point that the process theology, based on the process philosophy of A. N. Whitehead, manifests, as Lionel Thornton rightly saw (pp. 104-105), its inadequacy. Process theology has come as an immense liberation to those imprisoned in the static, Parmenidean, idea of God, which still finds expression in most of our books of systematic theology. But, though it can prepare the way for the idea of the entry of God into his universe, it can neither predict nor explain the incarnation as the church has understood and received it.

One who holds to the traditional view is indeed faced by a mystery, a shocking mystery. I have heard my old teacher Franklin Angus say, 'I sometimes wonder whether we are mad to believe the things that we say we believe. But I suppose, if he wanted to, he could'. I, for one, am content to continue to be mad.

STEPHEN NEILL, *Bishop*

**THE RESURRECTION OF MAN.** *Michael Perry.* Mowbrays, 1975. 152 pp. £2.95.

There are many problems, philosophical and practical, which a Christian approaches with a basic knowledge of the answer. He has a frame of reference drawn from the Biblical revelation. Thus he has no doubt about survival after death and in particular everlasting life in Jesus Christ. It is, however, perfectly legitimate to examine his certainty in the light of what may be relevant argument and relevant experiences, such as possible communications from the spirit world.

Michael Perry, writing the first book in Mowbray's Theological Library, is a convinced Christian, if not a conservative over e.g. the accuracy of the Resurrection records. He is also well aware of the strength and weakness of the claims of spiritualism. So far as Christ's resurrection goes, he cannot believe that the evidence is satisfied by a subjective realisation that Jesus was somehow still existing. Something more had happened to his body, even though some would quarrel with the precise evidence. Spiritualism is shown to be capable of more than one explanation, though the so-called Cross Correspondences are not easily evaded. Yet such 'proofs' as there are demonstrate no more than the survival of something for a longer or shorter period before possible disintegration.

Perry's discussion of how a personality can be regarded as surviving, and how one can conceive of the after-life, is useful. Ultimately he sees no hope in any view that is not centred in God, although I believe he is too much carried away by sentiment in opting for universalism.

J. STAFFORD WRIGHT

**I BELIEVE IN THE HOLY SPIRIT.** *Michael Green.* Hodder, 1975. 223 pp. £2.25.

The Holy Spirit and Michael Green are a happy combination. In spite of the fact that it would seem well nigh impossible for anyone to write a dull book about the Holy Spirit, certain people contrive somehow to do it. Not so Michael Green. The Green leaves are never in drought, and this one burgeons with freshness and vitality. This is just the kind of book which 'charismatics' have needed for a long time. Its criticisms are fair, its affirmations accurate. I, for one, cannot go along with all of the contents. But there are all the ingredients here for constructive dialogue. If only this had come ten years ago! But we need to make the most of it now we have it.

I am unqualified to comment on Michael Green's examination of the Old Testament. He sees little evidence for the creator Spirit concept, which I once heard Bishop Stephen Neill so ably expounding at a Canterbury Summer School. Nor does he find the personalised Spirit there. But it is when he comes to the New Testament that the author provides us with some treats. No doubt there will be some who will question his small section on 'the Spirit replaces the Apostles', in which episcopacy takes a hard knock. As we would expect from Michael Green, there is an excellent chapter on the Holy Spirit in mission. Here we see combined together the accurate exposition of scripture, the author's valuable insights into church history and the skilful use of modern testimonies. It is a rare combination these days, but most compelling.

But I should particularly like to concentrate on the most obviously con-

troversial aspects of the book. In chapter eight he deals with the contemporary question of the Spirit's Baptism. It is perhaps an unfortunate title, for the Baptism at issue vis-à-vis the charismatic movement is not the Spirit's but Jesus'. But leaving that aside Michael Green deals with all the well-worn texts. He gives excellent summaries of what this baptism *is not*. He rejects the views that it is another description of water baptism; that it is identical with conversion; and that it is the second stage of initiation. One is grateful for his boldness in relating justification and baptism (p. 130). But one again sees a majestic theologian getting sadly shipwrecked on the Acts passages. The significance of Acts 19 is surely *not* the beginning of the story and whether they were true Christians or not, but its end when Paul laid hands on believers *after* baptising them in water. Together with so many others the author makes no comment. Michael Green is adamant about the linguistics of the matter. It is totally false, according to him, to use Spirit baptism terminology to describe any experience subsequent to 'becoming a Christian'. Is this his only quarrel with charismatics? He certainly is at pains to point out that he has no qualms about the experiences of many charismatics and where they are going with it. He quotes some present alternatives (such as 'release of the Spirit') without committing himself to any. But to me the key to his arguments and the point where the two 'sides' could find common agreement is on p. 132, when he talks about the three 'strands' of initiation. Although he does lump together the divine action in one strand—there might be useful discussion as to whether Christian initiation could not be seen as strands and that one strand is believing in Christ and another the empowering of the Spirit. Michael Green believes they 'all belong together', and he allows that there is an order in which they occur, and so there is a time gap between them. When he comes to write about spiritual gifts he is at his very best. It is quite one of the best descriptions to be found anywhere; he is especially good on the gifts of prophecy and speaking in tongues. His arguments for treating 'love' as a gift are not convincing. But otherwise there is little to demur at.

His chapter on the Charismatic Movement is constructively critical, and from my own observations, just and accurate. Altogether a book to cherish.

MICHAEL HARPER

IN THE IMAGE AND LIKENESS OF GOD. *Vladimir Lossky*. Mowbrays, 1975. 232 pp. £2.50.

Vladimir Lossky (1903-1958) was one of the most interesting thinkers of the Russian Christian diaspora. On a basis of Greek patristics and Byzantine theology he produced, in the misleadingly-entitled work *Essai sur la théologie mystique de l'Eglise d'Orient* (1944; Eng. tr. 1957), a brilliant exposition of Orthodox dogmatics. The present book, composed of twelve of his essays, may eventually prove even more influential. It certainly deserves careful study by anyone interested in the Christian East.

Lossky, although agreeably free from technical theological jargon, is not easy reading for the Western Christian who approaches him in ignorance of his intellectual presuppositions, for Lossky accepted as fundamental principles both the teaching of Pseudo-Dionysius on the superiority of apophatic, or negative, theology over positive assertion, and the distinction made by St. Gregory Palamas, the fourteenth-century Archbishop of Thessalonica, between the unmanifested, unknowable Divine Essence, and the Divine Energies, by



which God reveals Himself to the world which He has created. Furthermore Tradition—a concept which is analysed in one of these essays with great perception and delicacy—was for him the ethos of the Orthodox Church, proclaimed not only in creeds and conciliar declarations, but in iconography and the language of the Divine Liturgy. Lossky's method and approach are admirably illustrated by the essay on the Mother of God, 'Panagia', which makes no concessions to the doubts and difficulties of Protestantism.

These considerations should be kept in mind by any reader of *In the Image and Likeness of God* who approaches Lossky for the first time, for they will help to explain what may otherwise be puzzling. It would, however, be misleading to imply that Lossky was a mere epitomiser of the systems of other men. On the contrary, there is a freshness and originality about his thought, which becomes more and more apparent as one reads on. 'People want at all costs to oppose the "God of Abraham, of Isaac and of Jacob" to the "God of the philosophers and scholars", without, however, meeting as Pascal did, the living God of a living Bible' (p. 132). Lossky's God was the living God, and theologising was, for him, part of the Christian life and witness, a devotional activity. Thus it comes about that his judgments frequently transcend his own communion and tradition, to become part of the common Christian heritage. Whether we agree with him or not, Vladimir Lossky is supremely worth reading.

GERALD BONNER

CHURCH, SACRAMENTS AND MINISTRY. *Anthony Hanson*. Mowbrays, 1976. 130 pp. £6.00/£2.95.

The 'Mowbrays Library of Theology' is a series intended to be an honest and straightforward restatement of Christian faith, aware of the ferment of the past twenty-five years (which is not abating yet) particularly from a Church of England point of view. Professor Hanson's book is set out in six chapters with notes and suggestions for further reading; two chapters on the history and 'theology' of the church (surely the 'doctrine' of the church!); two on sacraments, baptism and eucharist; and two on ministry, history and, again, 'theology', of the ministry. There is appropriately a light touch in dealing with Biblical, patristic and Reformation background to the subject matter, and a strong contemporary reference maintained in looking at each of the main areas of consideration in the light of Vatican II and other modern Roman Catholic contributions, to the ecumenical insights generally, especially in India whence the author has himself derived so much of value, and to recent developments in Church of England liturgy and ministry. The reader therefore gets an easy survey of the subject for present-day thinking and discussion, and at the same time, quite a considerable amount of material in a fairly limited compass. This, probably inevitably, frequently involves summary judgments on matters that are very much open to debate.

Thus, on the *parousia*, 'for the expectation of the imminent *parousia* we can and should substitute the communion of saints'. The catholicity of the church is confused with 'Catholic' traditions and ceremonies (as compared with Protestant) in a manner that only obscures, and never deals with the theme doctrinally in ways that have been exemplified in recent ecumenical documents. Again (p. 29) 'Anglicanism is not a confessional body'—the 39 Articles apparently lost over the horizon. Again (p. 32) 'to be out of communion with the Bishops of Rome is not an essential of catholicity either'—one wonders whoever thought it was. Further to be questioned are

the suggestions (p. 36) that the word 'mystery' in the New Testament comes 'fairly close' in meaning to 'sacrament': that the fourth Gospel sees all the events from Last Supper to death and burial taking place on the Day of Preparation, the day before the Passover Day proper: that the 1662 Holy Communion rite only refers to the Holy Spirit in a trinitarian formula after communion—the author presumably having forgotten the Collect for Purity at the beginning with its important implication as to the epiclesis. There are a few areas of generally woolly thinking also, thus (p. 60) when the present admittedly popular dogma as to Jewish 'remembering' is construed as a re-living the past, making it contemporary 'in some sense' (what?), regarding oneself 'as if' still involved, not just looking back; and this to lead Christians not just to remember the past events of the passion of Christ but to 'enter into them' and 'make them their own' now. It is a pity that this obscure phraseology in a popular book should reproduce what is so often typical of the unclear thinking in all this. Can a modern Westerner think like a first century Jew and has he got to, to be a true Christian? Is there no better theologically to affirm what is wanted in the 'memorial', namely, that because Christ is the living Saviour and Lord, who covenants to be present with His people in all the grace and power which are his gift through the once-for-all redemptive work of the cross, he is the object of our worship and faith in Holy Communion; the everlasting benefits of his salvation being set forth for us in the sacrament, which both refers to the grounds of our faith and hope in the Gospel, and the present blessings pledged therein.

Another example of over-ardent appreciation leading to unclear thought occurs in the discussion of the Anglican/RC Statement on the Eucharist (p. 70) where we are encouraged to believe that, now that the statement in it on transubstantiation rejects it as an explanation *how*, we may find it more acceptable, notwithstanding that it continues to assert, as ever, the *that* of a 'mysterious change' whereby the bread and wine *become* Christ's body and blood. It is a pity that this Agreed Statement has not received the same degree of critical examination as is exercised in relation to the other one on the ministry (cf. p. 103). Thus the impression is given of a rather rushed job here. There are all sorts of judgments over which the ordinary reader will have little help to discriminate, even though at the same time he will have a pretty good 'package-tour' of the field. G. J. C. MARCHANT

**CHRISTIAN MISSION IN THE MODERN WORLD.** *John Stott.* Falcon, 1975. 128 pp. £1.25.

It is a rather new John Stott who meets us in this book. I have the feeling that participation in the Uppsala Assembly of 1968 was for him a turning point of experience. It is curious to recall that at that time he had to face a barrage of criticism for having accepted the invitation to be present. But Evangelicals cannot have it both ways. They complain that the Evangelical voice is not heard in ecumenical circles; but how shall it be heard, if Evangelicals are not willing to put themselves at risk and to go where they know that they will have to listen to many things with which they do not agree? At Uppsala Stott found himself confronted by many major issues, and played a rather notable part in securing the modification of some of the more absurd views and phrases put before the Assembly by editorial committees. Since then he has rendered valuable service by checking the enthusiasms of the wilder characters on the Evangelical side, who would be prepared to exacer-

bate polarisation to the point of no return. He recognises that the cause of Christ is better served by patience and the attempt to understand than by an impatience ready to cause divisions which may be much more difficult to heal than they are to create. In this book Stott shows an enviable acquaintance with the ecumenical literature of the last twenty years, right up to liberation theology and the work of Fr. Gutierrez. If he has occasion to oppose, he knows accurately what it is that he is opposing.

The strength of the book is that it is, as might be expected from so renowned an expositor, thoroughly biblical. The World Council has been accused by the Russians of having become so deeply involved in practical and political affairs as to have forgotten the theological task which it was called into being to perform. There is substance in the charge. Much of the confusion in which we find ourselves is due to the growing habit of quoting scriptural verses or phrases out of context, and ascribing to them a meaning which, read in context, they cannot possibly bear. Much of the book is taken up with careful analysis of the biblical material, and of the meanings which words can and cannot bear. Such semantic work can be tedious but it is indispensable. Stott has many wise things to say. In particular he is successful in showing that 'salvation' in the New Testament always, or almost always, refers to a divine initiative and not to anything, however admirable, that men can accomplish for themselves.

There is a welcome emphasis on the social consequences that follow inevitably on any real faith in Jesus Christ. In recent years Evangelicals have been surprisingly timid in this field, in sharp contrast to the courageous, indeed almost temerarious, stand taken by Wilberforce and Shaftesbury and their successors over a century. I have never been able to understand this timidity. But today the current is setting strongly in the other direction. The Chicago Declaration of American Evangelicals was one sign of the change. Stott quotes effectively from the Lausanne Covenant of 1973. So there are signs of *rapprochement* and not only of polarisation. This is all to the good.

At certain points the ungodly may be caused to smile. 'A certain R. N. Cust' (p. 16) is a rather cavalier way of referring to the doughty Indian Civil Servant who jeopardised his career by attending the baptism of Indian soldiers, and at a later date bearded the formidable Cardinal Lavigerie in his den and pleaded with him—in vain—not to send a rival mission to Uganda where the Church Missionary Society was already installed.

Hendrik Kraemer (p. 64) was unfair to J.N. (not R.N.) Farquhar's epoch-making book *The Crown of Hinduism* (1913). Stott follows him, via James A. Scherer, perhaps without having read the book in question. And I think that Stott underestimates (p. 122) the extent to which any conversion from a non-Christian system to Christian faith does involve change. The convert has experienced his past as a totality; it is he who makes the demand that he should be allowed to live out his Christian faith also as a totality.

There are too many misprints. One peculiarly ingenious misprint presents us with a hitherto unknown work of scholarship, Kittel's *Technological Dictionary* of the New Testament. This holds out splendid prospects of new discovery in the world of sacred Scripture.

The section on the Holy Spirit is too short. However appropriate to the theological students who made up much of the audience at the Chavasse lectures, it does not fit easily into the general structure of the book. And even

as short a book as this ought to have an index.

But these are very minor complaints against an excellent book. Stott has some sharp criticisms to make but these are always made coolly and courteously. Not everyone will agree with all that is written here but those who disagree will be challenged to find reasons for their disagreements. This is the true ecumenical spirit. When we are completely honest with one another and can respond in a humble and reverent spirit, we may be nearer than we think to that cordial oneness of spirit which is the will of the Lord whom all Christians love and desire to serve.

STEPHEN NEILL, *Bishop*

**SATAN CAST OUT.** *Frederick S. Leahy.* Banner of Truth Trust, 1976. 181 pp. £0.75.

This is a book that avoids the sensational approach of many modern writers, but at the same time is interestingly written. It succeeds in drawing out the relevant passages in the Bible bearing on Satan and other spirit beings, and, even when one may not agree with some specific interpretation, such as the reference of Revelation 20: 1-3 to the whole church age, one can generally take the pragmatic conclusion of the author. It is a great help to find sections rounded off by numbered summaries of the chief points.

I found two interpretations specially interesting. Why did Satan tempt Jesus when he must have recognised his Deity? Because 'the incarnation presented him with an entirely new situation. . . . Could he destroy His Messianic status?' Satan, of course, is a rebel, and not an omniscient god of evil. The other new idea to me is the interpretation of 'the prince of the power of the air', where the 'air' could represent what we call 'the climate of opinion'.

New Testament cases of possession, and their connection with natural illnesses, are tackled in detail, and the two things are not always an either/or. But I believe the author has reacted too strongly against exorcism today. Admittedly it has become a craze in some quarters, and alleged possession is not the possession of the New Testament. Mr. Leahy is obviously right in countering by proclaiming the victory of Jesus Christ in converting Gospel terms, but there is surely a place for the non-magical use of the Name of Christ in direct rebuke of an interfering spirit.

J. STAFFORD WRIGHT

**RELIGIOUS SUPERSTITION THROUGH THE AGES.** *Don Lewis.* Mowbrays, 1975. 168 pp. £3.75.

Collectors of superstitions and curious customs should certainly add this book to their library. Not only has it a lively style, but, so far as I know, it is unique in the way it relates the subjects to Christian and semi-Christian practice instead of simply recording the various superstitions.

The introduction points out that all superstition is self-protective or life-giving; hence its power down the ages. It is easy to think of obvious examples, but it is surprising to discover how fully it has kept entering into life. Each chapter centres in one background, e.g. Fertility, Love, Home, Worship, Discovery of the Future, Lucky and Unlucky Seasons. No one would pretend that all of these have any part in Christian practice, but a few have been filtered and Christianised, such as the Easter egg for new life; some of

the Christmas celebrations; and even the restricted (unlucky) periods for marriages, e.g. Lent.

But the interest of the book for Christian and non-Christian alike is the interweaving of every kind of idea into the day by day practices of the family down the years. They were not thought of as inconsistent with the Christian faith, but merely as little acts which should be done. The book deals with them gently, and somehow they sound very different from flagrant pieces of superstition today which are virtually substitutes for religious and ethical claims.

J. STAFFORD WRIGHT

**ETHICAL PATTERNS IN EARLY CHRISTIAN THOUGHT.** *Eric Osborn.* CUP, 1976. 252 pp. £8.00.

Two throaty cheers before we begin for Professor Osborn's programme: he intends to make the key ethical motifs of the New Testament and Fathers speak to the moral-philosophical issues of today. And if, when we are finished, the third cheer does not sound any too fulsome, never mind. Our author has shown he has the equipment and interest for this most urgent of tasks; all the more hope that next time he will do it really well.

The key themes are four: righteousness, discipleship, faith, love. In each of them the New Testament strikes a careful balance between perfection and contingency, avoiding distortions at either extreme. These themes are central to the moral thinking of four fathers who are reported in detail, Clement of Alexandria, Basil, Chrysostom and Augustine, and their treatment throws up four questions of major importance for Christian ethics today: the validity of Natural Law, the significance of historical certainty for Christian discipleship, the relation of faith to philosophy, and situation ethics. The discussion of these four questions, which ought to be the weightiest section in the book, is unfortunately squeezed into thirty pages. Does this suggest a measure of insecurity on Osborn's part about the enterprise of discussing ethics philosophically? Although he has read widely in the moral philosophers, one may yet suspect a lack of intuitive sympathy for them; and I am frankly suspicious of the attempt to get a free ride for a revived Platonism on the tails of Miss Iris Murdoch's coat. The handling of the fathers, too, is open to some criticism. Did Osborn really find his four themes in their pages, or has he read them in? Occasionally he seems to lean too heavily on secondary literature. It was not in Augustine's text, for example, that he found the famous Augustinian distinction of prevenient, cooperating, sufficient and efficient grace (p. 167).

The author's own positions are not always clearly expressed. I have struggled without success to understand what he means by 'contingency' in ethical norms, and why it is not incompatible with perfectionism. It would be churlish not to salute the impressive width of reading and interest which lies behind this book, but when gasping for the bread of clarification I confess to feeling ill-satisfied with a bibliographical stone.

O. M. T. O'DONOVAN

**WHATEVER BECAME OF SIN?** *Karl Menninger.* Hodder, 1975. 242 pp. £2.50.

The author's reputation as an American psychiatrist sets one's hopes high that this will be an excellent book. Personal sin, Dr. Menninger argues, is an idea which has been absorbed into the notions of psychological dis-

turbance, crime and the symptoms of stress, or for which 'collective irresponsibility' has provided an escape route. However, there are areas of personal and collective behaviour which can only be accounted for adequately by employing the notion of sin. Further, because sin implies responsibility, and leaves room for repentance and reparation, the notion offers hope in contrast to the depressing results of the mechanistic thought of much psychology and sociology. The book concludes with a plea for a renewed sense of public moral leadership.

All this is timely enough. It is therefore unfortunate that the author's style and approach will do much to spoil it for the English public for whom this edition is apparently intended. It is written in a kind of hectoring journalese, over-weighted with American colloquialisms; the approach shows little theological perception or discrimination: the idea of alienation from God is entirely absent, and the few references to theological thought are vague and not particularly illuminating. The author betrays too much emotion in dealing with some issues, notably the alleged failures of the American penal system, and is over-credulous in his acceptance of the prognostications of the prophets of environmental doom. These weaknesses sadly prevent the book rising to the expectations aroused by its title and the reputation of its author.

RICHARD GRIFFITHS

**THE SOCIAL CONTEXT OF THEOLOGY: A METHODOLOGICAL ENQUIRY.**  
*Robin Gill.* Mowbrays, 1975. 150 pp. £3.75/£6.50.

Gill is one of a growing number of sociologists, equally qualified in theology, who believes that the relationship between the two disciplines is of importance and ought to be developed from its present pitiful state. In this work he investigates just one of many aspects of that relationship. He argues that theologians, because they are first human beings, must take the social context in which they write seriously. Later he illustrates how inadequate theological thinking results from a failure to assess critically one's sociological presuppositions.

The book makes no claims to be an exhaustive work on the social context of modern theology. Rather it is an enquiry into the methodological issues involved if correlations between the disciplines are admitted. It is written in a helpful didactic style and amply, even if tentatively, illustrated with current theological and sociological discussions. He suggests that Harvey Cox would have written very differently about the city if only he had read the work of some urban sociologists. And he shows that J. A. T. Robinson makes enormous and unjustifiable sociological assumptions in his Christological thinking. But he does not want to argue that sociology is in an imperialist position vis-à-vis theology. Rather, both subjects must reject imperialism, if they are to learn from each other, and adopt an 'as if' methodology.

The last part of the book is taken up with a survey of the debate, current in both disciplines, about secularisation. Theologians are shown to have ignored sociological evidence as to the complexity of the phenomena. But the sociologists themselves fare little better as the inadequacy of Berger's theories and Wilson's models are exposed. Helpfully, Gill suggests we need to take the ambiguity of the empirical evidence about secularisation seriously and begin to construct an alternating model of secularisation and desecularisation.

Recognising that the book has a very limited aim and is of a tentative nature, Gill has made out his case well. It does tend to be fairer to sociologists than theologians and does not wholly overcome the charge of sociology imperialism. For the Evangelical theologian it leaves any number of questions about the relative status of the two disciplines unanswered. It is also expensive for its length. But even so it is a vital work and makes a significant contribution to any future courtship between sociology and theology. Within the Sociology of Religion it will provide unavoidable discussion topics.

D. J. TIDBALL

**CHRISTIANS AND SOCIOLOGY: TOWARDS A CHRISTIAN PERSPECTIVE.** David Lyon. IVP, 1975. 93 pp. £0.90.

For years Christians who have studied Sociology have been tormented with difficulties. Some have been led to give up their faith, others their sociology. Most have compartmentalised their thinking. David Lyon experienced these traumas himself and now writes helpfully for those experiencing them today. His very brief survey of what sociology claims and does not claim is instructive in itself for those who do not know anything about the discipline. He demonstrates that all sociology starts with presuppositions, whether they be about society, man or religion. The Christian student is challenged to examine those presuppositions and the theories built on them from a Biblical standpoint. Even further, he is challenged to construct his own sociology from a Biblical perspective. For anyone concerned about the relationship of faith and Christianity this is an excellent and thought-provoking introductory book.

D. J. TIDBALL

**CHRISTIANS, POLITICS AND VIOLENT REVOLUTION.** J. G. Davies. SCM Press, 1976. 215 pp. £2.50. **TOLERATION.** Preston King. Allen and Unwin, 1976. 240 pp. £6.95.

Professor Davies plunges straight into the controversy. 'Social conflict . . . violence . . . revolution. In a sense these are new themes for Christian concern which indicate a shift in theological thinking.' He has moved away from his preoccupation with the congregation as mission and with the use of buildings, into global issues, and, he confesses, as a result of the challenge of the churches of South America—with which he has long had close contacts—many of whose priests take not only a revolutionary but a Marxist line. Bonino's *Christians and Marxists* (Hodder, 1976) is very representative of this ideological-theological development (and that began life as the first London Lectures in Contemporary Christianity at All Souls', Langham Place in 1974!). The controversy in General Synod over WCC grants to organisations argued to be terrorist has sharpened the awareness of issues. If nothing else, this is a timely book: it is also so admirably done; both thorough and honest.

Professor Davies's theme is easy to state broadly. There is no problem on which in principle the church may not speak. Violence and revolution are therefore on the agenda of the church because the world has put them there. Theology has to be done contextually and since the masses 'are demanding a share in power and wealth, even if this involves violent revolution' theological reflection on this is imperative. But not just reflection.

What he first rejects is quietism, the notion of the church as apart from politics and prayerfully concerned with the quality of the life of its members

and with their salvation—a strong Christian tradition and the root of monasticism, and always a refuge in troubled times. Though he has his difficulties with St. Paul and St. Augustine, Davies goes on to argue that Christians are not committed to support of the authorities under all circumstances. The lessons of the prophetic resistance to oppressors in the Old Testament, of our own Cromwellian revolution, of the *Magnificat*, of the primacy of the Christian loyalty to God before the institutions of man are a better guide. A law is not binding if it is an unjust law: one owes no Christian duty to an oppressor state.

Speaking of the plot to assassinate Hitler, he writes that it was the answer of the plotters to the question, 'what does love of my brethren demand here and now? Their decision was to kill, and one may say that this can be justified, in the sense that it was the *right* [he distinguishes "right" from "good"] course and not in the sense that thereby the plotters would be justified'.

It leads him to a justification of violence and revolution. 'Force may minimise misery to the extent that it does it is reasonable to make use of it and so, if not morally mandatory, it is morally in order. Hence in a revolutionary situation the use of force can be the greatest tribute to reason and justice. . . .' Then, 'God is not one who is concerned to preserve things as they are; he is the one who "breaks the rod of the oppressor" (Isa. 9: 4). A revolution indeed may be a sign of the Kingdom, that God is at work putting down the mighty from their seat'. It is true that Davies insists time and again that acts of rebellion must be motivated by love. ('Even a just revolution does not justify a Christian.') It is also true that he is cautious and forbearing over many things: nevertheless it is a classic statement of Christian radicalism of the left and bound to have great influence, not all for good.

What is one to say to it? First, that in some important particulars Davies has been led astray by some neo-Marxist thinking. Early in the book he argues that the conception of 'a human being as an individual is an abstraction. Human beings only exist in their social reality . . .'. Not only does this go plum against his later appeal to individual conscience to reject unjust laws and oppressive rulers, but it can't, as put, be exactly true. To put it, for lack of space, rather simply, individuals can survive the loss of society. Society would not survive the loss of its individuals. It is 'society' which can be viewed as the 'abstraction'. The argument is neo-Marxist and very conveniently loaded—"history", 'the state', 'the party', these are the realities: the individual, who does not really exist, is expendable. And is expended.

Similarly, Davies accepts the concept of 'structural violence' too easily and so compounds the confusion between 'force' and 'violence'. Force can be latent, a mere potency, and unused. Violence only exists in an *act*. To accept the equivalence of the two is to connive at the grisly ideology of terrorists, with whom the quasi-Marxist argument originated. It runs: 'society does violence to me through its structures: I resist it with violence: all who do not support me really support the state violence: they are not non-combatants therefore, and I am entitled to kill them.' That has been the specious argument—"there are no innocents"—of revolutionary terrorists of the Lod massacre and a score of others. It is part of the Provo propaganda drill.

I think I would take issue with Davies over revolution itself. He seems to assume, no doubt with South America in mind, that revolutions are upward,



getting rid of oppressors, freeing the oppressed. Some are. Many are not and have the opposite intention, to put oppressors in power. Davies misses one important revolutionary lesson—violent revolutions once launched assert their own momentum, no one can predict what will come out. The twentieth century experience is that mostly tyrannies come out.

Here is when Preston King helps us in *Toleration* despite his quite awful academic jargon. For he is asking what 'tolerance' and 'toleration' really mean. He is opposed to tolerance in principle because this is the attitude of someone, some society, which could be equally intolerant by turn and turn about. It is *de haut en bas*. But *toleration*, so closely argued, so endlessly dissected, is for him the proper aim of all civilised societies and it means universal suffrage, freedom of speech and conscience, an end to censorship, open government, and so on. It also means that no populace should ever surrender power to any group (even revolutionary group) claiming to speak for it or to govern 'on its behalf' because it knows better: and it should be wary and critical of imprisonment by the media. So here, importantly, is the democratic case, strenuously argued, and in a way neglected by Professor Davies. For the really central questions are *what* sort of society is going to emerge from revolution, and *what* is it going to create, and in a physical sense *do* to its former opponents? The redemption of one class only is not a Christian ideal. Most of the revolutions of this century have been absolutely intolerant and sought the total physical destruction of the classes and groups of which they disapproved. Europe, in particular, to get to heaven, created hell. It is true, as Davies says, that people everywhere 'are demanding a share in power and wealth' and on the unprecedented scale which promotes the revolutionary ethos he so skilfully analyses. And no doubt there are necessary revolutions in the wings. All the same, the world has not yet digested—it has not yet come to understand—the revolutions of this century. What perhaps it most needs is an Antonine period of tranquillity in which to do this before it faces yet another leap into the cauldron. This is one hope which almost certainly will not be fulfilled, hence the importance of Professor Davies's book.

LESLIE PAUL

**CONFLICT AND CHRISTIANITY IN NORTHERN IRELAND: AN ILLUSTRATED DOCUMENTARY.** *Brian Mawhinney and Ronald Wells.* Lion, 1975. 128 pp. £1.75.

As an Ulsterman living in England, I shall be glad to have this book to lend to friends who despairingly ask: 'What's it all really about over there?' It is a book to dispel ignorance and disarm prejudice, by a combination of facts, analysis and comment which justify its claim to be a documentary.

The first chapter is a historical account of the 'Irish Question' during the 800 years (no less) since England first invaded Ireland under Henry II. It thereby uncovers the sheer hoariness of the problem and the complex ingredients that have produced the present 'troubles'. The third is a skilful and sympathetic analysis of the ethnic, social, political and psychological characteristics of both communities, which lives up to the authors' claim not to present a doctrinaire or sectarian viewpoint. In that it shows that the conflict is not simply religious, it will be immensely revealing to those who are baffled by (or sneer at) the spectacle of 'religious' warfare in a civilised society. In between is a fascinating historical account of the American dimension of Irish affairs, including a critique of the views of Edward Ken-

nedly. One of the authors is himself an American. The concluding chapter offers, not a new solution, but a Christian critique of possible proposed solutions.

The book is easy to read, balanced in selection and judgment, and the extensive illustrations are not only attractive, but also constructively serve the informative, documentary purpose. The publishers' suggestion that the book might serve as a school text-book is justified. For such a useful compendium of facts and helpful insight the price is extremely modest.

CHRISTOPHER WRIGHT

**ECONOMIC CRISIS: A CHRISTIAN PERSPECTIVE.** *J. F. Sleeman.* SCM, 1976. 196 pp. £2.50. **THE STATE OF THE NATION: A CHRISTIAN APPROACH TO BRITAIN'S ECONOMIC CRISIS.** *D. L. Edwards.* CIO, 1975. 35 pp. £0.45.

It is good that difficult economic times should stimulate Christian thinking on economic order. Mr. Sleeman is an academic economist who applies Christian principles to the practical problems of his discipline. Canon Edwards limits himself to the current economic situation in Britain.

Mr. Sleeman begins by asking the question 'Can there be a Christian economic or political philosophy?' and replies in the negative. He then proceeds to an analysis of various economic problems—inflation, poverty at home and internationally, growth and the environment, and economic organisation and participation. In each chapter he sets out the problem at some length, and then asks 'What light can be thrown on the problem by Christian understanding?' The economic analysis is clear and well presented. Alternative policy prescriptions are also set out clearly, e.g. the options for income redistribution in the UK. The chapters on poverty in the UK, and on economic organisation and production are particularly good; a model of how an economist should present policy options to his readers. By contrast the Christian comment at the end of each section is rather weak. Given his premise that there is no specifically Christian economic philosophy, Mr. Sleeman can only react in a somewhat ad hoc fashion to the choices that each problem presents. Usually the comments are soundly based and relevant, but the lack of a coherent basis for the commentary leaves one with an uneasy feeling. If only Mr. Sleeman had collected all his brief commentaries together he might have discerned a coherent pattern of comment that was recognisably Christian—perhaps not a full Christian economic 'philosophy', but at least some basic Christian principles with which to evaluate the problems.

Canon Edwards' booklet is much shorter than Mr. Sleeman's book, and is presumably intended for a wider audience. He starts with the 'middle axioms' which link the Gospel to the problems of social and economic order. He identifies four of these: that the earth's resources are to be used reverently, that work should be creative and co-operative, that rewards should be just and that man should be free. But there is only space to sketch out these axioms before proceeding to the problems of the UK. He points to the frustration of rising expectations of material prosperity as the main cause of the inflation, with the rise in world commodity prices, world monetary expansion and the export inefficiency of UK industry as ancillary factors. The analysis is unconvincing because one gets little idea of how the various factors are related and what relative weights must be given to each one.

Nor is one helped to an objective view by the polemical style of writing. The answers to the crisis he suggests are 'the right kind of unity', and 'the right kind of growth'. Divisions arise mainly from class differences (surely too simple a generalisation). Unity will require a reappraisal of the basic institutions in our society that concern the organisation of work and production. The 'right kind of growth' is growth that does not harm the environment, that is justly distributed and which in the first place 'strengthens producers rather than fattening consumers'.

What then can Christians *do* about all this? Both writers urge Christians to go out into the world, using what power they have as citizens to influence events and to change institutions. But the *theological* basis for such involvement is rather hazily sketched in these books. And your reviewer, at least, felt that we need much more careful consideration of the specifically Christian principles involved in evaluating economic problems than either of these books offers.

D. A. HAY

CHRISTIANITY AND EROS. *Philip Sherrard*. SPCK, 1976. 93 pp. £1.95.

'Mysticism' says A. G. Dickens in *The English Reformation*, 'begins with mist and ends in schism'. That might be a harsh judgment on this book but there is a measure of truth in it and not surprisingly the cover picture and the dedicatory verse are both by Blake whom Kathleen Raine admits was seen by many as having strayed into 'incomprehensible mysticism'. Sherrard's theory is seemingly neo-Platonic and could hardly be more at odds with secular, Catholic and Evangelical views of sexuality. He admirably demonstrates the falsity of the Catholic ascetic tradition's deep-rooted fear of human sexuality, wisely dismisses the shallowness of much secular treatment, ignores such Evangelical writing as exists and ends up effectively reducing marital sex to a kind of mystical union which he freely admits is hardly to be found among Christians.

The first half of the book is useful as a critical analysis of main stream Catholic teaching. Marriage is a sacrament, yet the Fathers and Scholastics never came to terms with the sexual drive or the unitive purpose of coitus within the marital bed. A trenchant attack on *Humanae Vitae* follows which Sherrard calls 'something very near hypocrisy'. However he continues, the act of intercourse 'has been charged with a significance' in Christian teaching 'which is totally incommensurate with its nature'. Just to puzzle us, Sherrard then goes on perplexingly to say that 'it is reduced to having no significance apart from the pleasure or relief it gives'. For the church to stress consummation (the genital act) is to reduce herself to 'a kind of brothel of which the priest is the bawd'.

An excursus into various Russian sexo-philosophical theories then follows (in general their views are discarded) and we end up with the statement that 'sexuality without the sense of the sacred reality of the being of the "other" is always adultery' in or out of marriage and the confident assertion that focussing on 'genital intercourse' has done untold damage to marriage. Perhaps this book's desire to give some supernatural significance to sexuality may justify its weird conclusions to some. To me it offered a different, but just as dangerous, cul-de-sac from that spelt out by St. Augustine on the one hand and Hugh Hefner on the other.

MICHAEL SAWARD

THE BURNING MEN. *Stuart Jackman*. Faber and Faber, 1976. 234 pp. £3.95.

'Nice one, Stuart,' as one of Mr. Jackman's characters would say. In other words Mr. Jackman has done it again. Here is Cass Tennel once more interviewing Caiaphas and Pilate, not to mention Saul Troax, the scourge of Jesus Davidson's followers. All through, there is a nice sense of urbane men of affairs being ruffled, jolted and up-ended as they realise that there may be more in this preacher from Nazareth than meets the eye. Pentecost and Stephen's martyrdom are at the centre of this book. As we have come to expect from Mr. Jackman the style is vigorous, convincing and highly readable. Cass Tennel's colleague may have missed a trick when he describes light as travelling at 186 miles per second but I have few other complaints about this book; it is one that can be lent to others with confidence with a view to raising issues of Christian belief in an imaginative way.

JOHN C. KING.

DOWN WITH HEAVEN. *Ian Barclay*. Falcon, 1975. 96 pp. £0.85. ADVANTAGE MR. CHRISTIAN. *Richard Bewes*. Lutterworth, 1975. 128 pp. £0.75. GO FREE! *Robert M. Horn*. IVP, 1976. 128 pp. £0.90. LEARNING AND LIVING THE CHRISTIAN LIFE. *John Blanchard*. Henry E. Walter, 1975. 200 pp. £1.00. WHAT IN THE WORLD IS A CHRISTIAN? *John Blanchard*. Coverdale House, 1975. 143 pp. £0.60. LIVING OUT A REVOLUTION. *Geoff Treasure*. Falcon, 1975. 142 pp. £1.25. CHRISTIAN LIFESTYLE. *Edward Patey*. Mowbrays, 1976. 126 pp. £0.80.

Contrary to general opinion, people still read sermons—and the first half-dozen popular paperbacks listed here provide an interesting cross-section of homiletic method—duly processed to be acceptable in print.

Ian Barclay (an excellent cartoonist he, and I look forward to seeing a collection of his drawings one day) adopts the method chosen by Jewish preachers and followed, some say, by James in his epistle. He recognises that a preacher cannot expect sustained concentration from his hearers and so strings together points like beads with the aim of continually re-engaging wandering attention. Anecdotal, easy on the reader, this little book makes the fruit of the Spirit desirable and meaningful.

Richard Bewes also gives his reader the opportunity of a number of fresh starts and is even more breezy than Ian Barclay. He cheerfully involves his readers in autobiographical incidents and nine-days' wonders in the interest of luring them to consider spiritual principles. Truth expressed through personality is the approach here, and because the personality is vivacious and exuberant the reader cannot fail to read on.

Robert Horn's style is quite different. Instead of a cheerful, relaxed conversation-piece we have a systematic Puritan exposition. The result is an impressive examination of the meaning of justification by faith alone, with quotations from Luther, Newman and others. No breeziness here; instead a deliberate, thorough treatment of a fundamental doctrine for those who are determined to get to grips with it. (The author seems to favour the doctrine of a gathered church, by the way.)

Geoff Treasure incorporates excellent cartoons in his high-stepping interpretation of the Sermon on the Mount. I guess that this will go down

extremely well with young people. Here the sermon is no longer purely verbal and the presentation therefore becomes immediately more tempting to the casual reader. Colloquial, elliptical, engaging, the writer frames eye-catchers like 'Happiness is Jesus shaped' to encourage the reader into the next chapter.

John Blanchard's 'Learning and Living the Christian Life' is a re-hash of Harding Wood's book of the same name; his other book is a roving evangelist's addresses on 'son', 'saint', 'stone', 'steward', etc. Alliterative and anecdotal, the style is perhaps a little dated but still efficient.

Dean Patey's book is not a book of sermons but an examination of the kind of life that should characterise a man or woman in Christ in the closing quarter of the twentieth century. In 126 pages the Dean can hardly be expected to match Richard Baxter's 'Christian Directory', but he sets his reader thinking. The second chapter is headed 'Enjoyment' and the third 'Creativity'; here I should have liked to know more of the Dean's views on the family than he is able to give us in about a page, but the positive, world-affirming nature of his outlook is clear.

In terms of politics the Dean urges his readers to exercise their democratic responsibilities and to be true internationalists. He backs the Programme to Combat Racism and seems to favour civil disobedience. He favours thrift rather than waste and is sceptical about the quest for increased productivity. There are useful questions for discussion at the end of every chapter and—taken in conjunction with David Edwards's 'The State of the Nation'—this book could start some heated and productive exchanges in a parish study group!

JOHN C. KING

IN HIM WAS LIFE. *Caroline Glyn*. Gollancz, 1975. 256 pp. £4.50.  
GOSPEL MEDITATIONS. *Louis Evely*. Mowbrays, 1975. 189 pp. £1.95.

We owe a great debt to our novelists. I remember with what eagerness long ago I read Hall Caine's 'Life of Christ'. Dated and inadequate though it would no doubt seem to me now, it made me feel then that something *happened*. So I heartily commend Caroline Glyn's book to those readers who are wanting their imaginations quickened, not just their minds informed. It consists of a series of stories in the first person by those who shared in the earthly life of Christ. They are just names or figures to us—Elisabeth, wife of Zacharias, Simon the Rabbi, Alphaeus the father of Levi, Jairus the ruler of the synagogue, the man possessed with the legion, a guest at the marriage in Cana. Caroline Glyn gives them a home, a history, a background. 'All the background and theological material has been carefully checked for accuracy.' It is a large claim for the publishers to make but it seems to be justified. The text is accompanied by some splendidly evocative stylised illustrations done by the authoress herself.

But Caroline Glyn is not just a novelist. She is a member of a religious community dedicated to living out the life of Christ by prayer, liturgy and study. The stories are not just an evocation of a past event. They describe the pilgrimage of a soul, at the same time illuminated and dazzled by the mystery of our Lord's person. We cannot bear the light and are grateful to those men and women of first century Palestine who in fleeting ways reflected His glory. It is one of the merits of Caroline Glyn's book that she

revives in our staid and orthodox minds a sense of wonder at this 'something' which happened.

*Gospel Meditations* is less easy to review. It comprises a series of meditations based on the three Synoptic Gospels and is organised in that way. So from St. Matthew—on suffering, on persecution, on detachment, on the last judgment. From St. Mark—Is anyone out there praying?, God's orphans, Mary and us, God's incognito. From St. Luke—on sharing, on prayer, the woes of the rich, Zacchaeus. The difficulty for the reviewer resides in the purpose for which they were designed—'to be meditated bit by bit, day after day, according to the need of the individual and with the time at his disposal'. The time at my disposal is the time between when I receive the book and the time the importunate editor of this journal requires the copy. Even from a cursory reading, however, certain striking utterances emerge, e.g.: 'We become Christians today, just as men did in the time of John the Baptist, by means of an interior witnessing of the Holy Spirit—a witnessing that enables us to recognise the presence, the voice, and the call of the Good Shepherd.' Or this quotation from Father de Foucauld: 'The most effective witness that we can bear to Our Lord is never to be afraid.' Or this: 'It is not important whether our houses are palaces or shacks. Only one thing matters: Are our doors open?' Or this: 'When the world in travail has uttered its final cry and silence comes upon the universe, like the silence of an audience at the solemn moment when the curtain begins to rise, then we will be astonished to see how many men there are still standing erect, their heads high—men worthy of welcoming and celebrating the coming of the Son of Man.'

'The sole end of these meditations is to make the Gospel speak to contemporary man.' To this particular 'contemporary man' this it indubitably does.

STUART EBOR

SACRAMENTAL INITIATION COMPLETE IN BAPTISM. E. C. Whitaker. Grove Books. 32 pp. £0.55.

Is the Holy Spirit given in the water of baptism, in the laying-on of hands (in Anglican terms), or in both? The third account, which is the classical Roman and Anglican position, is a belated attempt to provide a theological basis for a pastorally convenient practice. The second account, known twenty years ago as the Mason-Dix line, holds that even when the rites of baptism and confirmation are reunited, the Spirit is not given until the post-baptismal ceremonies of anointing and laying-on of hands. Canon Whitaker sets out to demolish this view, and with considerable success.

Indeed, as far as the Syrian rite of the first four centuries goes, with complete success. The Syrian church was no obscure, peripheral community that might be expected to indulge in eccentric practices. Antioch during those centuries was the centre of the Eastern Christian world, rivalled only by Alexandria; Jerusalem and Constantinople had only just begun to count. If, then, the most important Eastern church could dispense with any post-baptismal anointing for four centuries, it is obviously impossible to claim that this forms the essential part of the initiation rite, no matter what developments took place in other places and at later times.

In modern times, this means that baptism is sufficient in itself; that no further ceremony is necessary before admission to Holy Communion; and that if confirmation is kept, it must be reinterpreted. Many will approve

these conclusions on pastoral grounds. Canon Whitaker has provided their historical justification.

GEOFFREY CUMING

PASTORAL LITURGY: A SYMPOSIUM. *Edited by Harold Winstone.* Collins, 1975. 288 pp. £3.00.

It is only as pastoral liturgy that the changes in Roman Catholic worship since Vatican II make sense. Here is a symposium, written for the man in the parish, which consistently relates ecclesiastical rites to the needs of people. After the work of J. D. Crichton, I can imagine no better introduction to the state of things today.

Certain themes emerge continually. 'Celebration' may sound a bit hackneyed now, but that does not mean that we do not need to go on pleading for a sense of joy and freedom in our liturgy. The same goes for 'community'. 'Christianity is not simply an intellectual assent to a system of beliefs but a style of life and relationships in a community of shared faith' (p. 161). We still have a long way to go, both in Anglican and Roman Catholic worship, as we work out the implications of ideas like these. One not so obvious implication is that more not less weight is thrown upon clergy as leaders of worship. I found myself thinking of my own experience as an Anglican curate, particularly as the need for sensitivity and careful preparation was stressed. In pursuing the theme of pastoral liturgy, the writers of this symposium make practical suggestions and give sound, commonsense advice.

Anglicans who know little of the new Roman Catholic rites will find here a collection of helpful introductory essays. There is a heartening and sensitive note on 'mixed marriages' from the editor. Other essays discuss the place of art, music and movement in worship. Parish priests of many traditions will find good ideas spattered throughout: too many, in fact, for comfort.

NICHOLAS SAGOVSKY

EVENING PRAYER FOR SUNDAYS: SUNDAY VESPERS FROM THE DIVINE OFFICE. Collins, 1975. 126 pp. £1.40/£0.70. NIGHT PRAYER: COMPLINE FROM THE DIVINE OFFICE. Collins, 1975. 48 pp. £0.80/£0.40.

The two latest Roman Catholic service booklets, published by Collins in handy and durable form, are excerpted from Daily Prayer, the Liturgy of the Hours. *Evening Prayer for Sundays* includes within its covers all that is needed for a parish celebration: psalms, canticles, scripture readings and a small selection of hymns. Of course, a wider selection may be made. *Night Prayer* contains a weekly cycle for Compline, and can be used either communally or individually. It makes a handy bed-side prayer-book. Both are published in this format to encourage the laity to join in the daily prayer of the Church. As the introduction to *Evening Prayer for Sundays* says, 'This prayer is not a private function, and not the property of the clergy and religious who are nevertheless obliged to pray it each day. It belongs to the whole body of the Church and, as far as possible, it should be celebrated with the people taking part'.

NICHOLAS SAGOVSKY

PREACHING ON SPECIAL OCCASIONS. *D. W. Cleverley Ford.* Mowbrays, 1975. 101 pp. £1.95.

The former Director of the College of Preachers in a new book of sermon outlines tackles some of the pastoral opportunities which occur on special

occasions which are potentially moments of life-changing significance for the congregation. Whether it is a Baptism, an Easter Service or a Prize-giving the preacher faces the awesome challenge of enabling the word of God to address those who are present within that particular context.

We find here the ingredients which we have come to expect of the author. The sermons move like broad-flowing rivers from their biblical sources to their practical goal. The best illustrations, chosen from everyday but specific and personal events, easily catch up the hearer and bear him with the stream of the argument. As the sermon ends he will feel that he has been supported and helped to face the rough or the smooth which lies ahead of him. As the author has said elsewhere, sermons are well-suited to this work of reinforcing convictions and confirming intuitions. Most of these sermons do just that; although at least one sermon, to students, has a sharp edge to it. To what extent and in what proportion should sermons comfort, uplift and confront the hearer? Every preacher must ask himself this and struggle in himself and with the scriptures to find the answer. But, to be life-changing, one suspects that more sermons in more situations will have to be more abrasive.

IAN D. BUNTING

**BETWEEN BELIEF AND UNBELIEF.** *Paul Pruyser.* SPCK, 1975. 301 pp. £5.95.

In *Religion: the Future of an Illusion* Freud showed how belief in God could be a product of the unconscious. Professor Pruyser here extends the thesis to cover doubt and disbelief as well, relying heavily on the findings of post-Freudian colleagues, notably Winnicott and Erikson. His discussion makes sympathetic sense of a wide range of religious attitudes and ends with an advocacy of the value of a positive tolerance based on openness to the ultimate mysteriousness of our experience.

For the pastor wanting to understand the intellectual problems of his flock Pruyser has many insights to offer, but as an essay in metapsychology it is less satisfactory. Freud could characterise religious belief as an illusion because he believed on non-psychological grounds that its claims were unsubstantiated. Pruyser does not clearly distinguish the question of rational justification from that of value towards maintaining the psychodynamic balance. Probably, in the religious sphere he would identify the two, but he does not define the limits of his pragmatism or explain how it applies also to psychological theorising. He claims scientific detachment, but his habit of citing magisterial authorities in favour of his views without any hint of the possibility of dissent leaves one wondering whether the book is not itself a rationalisation of its author's personal pilgrimage from fundamentalism to something vaguer than faith in Tillich's God beyond God.

FRANKLYN DULLEY

**CHRISTIAN WORSHIP.** *Edited by B. Howard Mudditt.* Paternoster Press, 1976. Music edition, 745 pp. 716 hymns. £4.80.

Although there have been revisions of earlier collections, such as the third edition of *The Church Hymnary* (1973) and *The Moravian Hymn Book* (1975), over the past ten years or so new hymn book production in this country has been confined to supplementary books, official and unofficial, to be used alongside a standard hymn book. The appearance of *Christian Worship* goes against this trend.



A remarkable feature of this large collection of 716 hymns is that it is virtually the work of one man: B. Howard Mudditt, the founder of Pater-noster Press. At the beginning of his preface Mr. Mudditt boldly states: 'The new life always declares itself in the new song.' It is a laudable statement which is unfortunately disregarded by the editor of this collection! When one examines the contents of his hymn book one finds that it is almost impossible to locate the 'new song'. Of the 380 sources for the tunes, 206 date from the nineteenth century, and although approximately 40 can be dated as twentieth century sources, most of these are found to be arrangements or re-harmonisations of older melodies, descants, or tunes which have become quite familiar through other hymn collections. Among the handful of new tunes are two undistinguished contributions from the editor (Nos. 236 and 282), and one by Caryl Micklem (No. 563).

Similarly, the words are rather dated. Of the 385 authors, translators and sources listed, 239 date from the nineteenth century, and only 19 originate in the present century—and four of these are connected with just one hymn (No. 572). Like all English hymn books since the *Anglican Hymn Book* (1965) it includes T. Dudley-Smith's 'Tell out, my soul' (No. 52), but nothing from modern hymnwriters such as F. Kaan, A. F. Bayly, F. Pratt Green, B. A. Wren, and others, although it does include E. M. Blaiklock's interesting modification of 'Eternal Father, strong to save', making it into a general hymn for travellers (No. 675).

The editor states in his preface that his aim has been to select widely from as many traditions and centuries as possible and especially to 'draw upon the choice heritage of spiritual hymnody . . . of . . . the Brethren movement'. In a large measure he has succeeded in achieving what he set out to do: it is a wide anthology of hymns; but whether he has produced a book which will be used outside Brethren assemblies is extremely doubtful. For all its comprehensiveness, it does not add much that cannot be found in existing hymn books, and although the truths presented in this collection of hymns 'are as valid today as when they were first written', the language and style of so many of the hymns seem to be saying that the Gospel was more relevant yesterday.

*Christian Worship* is a disappointing book and represents a missed opportunity for providing congregations of today with relevant and appropriate vehicles for praise and thanksgiving.

ROBIN A. LEAVER

THE PRAYER OF JESUS. *Thomas Corbishley*. Mowbrays, 1975. 143 pp. £0.75. THE WORD IS THE SEED. *George Appleton*. SPCK, 1975. 84 pp. £1.25. ADVENTURES IN PRAYER. *Catherine Marshall*. Chosen Books, 1975. 96 pp. £2.50. JUST AS I AM. *Jane Graver*. Concordia, 1975. 79 pp. £3.95/£1.95. JESUS AHEAD. *Gerard Besiere*. Burns and Oates, 1975. 129 pp. £1.95.

Published shortly before his death, *The Prayer of Jesus* was Father Thomas Corbishley's last book. It supplies its own ample testimony to the many tributes which have been paid to its author. His stated aim in the book is to 'get behind the utterances of Jesus to his own spirit of prayer' (p. 9). In this adventure he divides the work into three parts. He begins with some pertinent observations about the nature of prayer. It is, he says, unique to each person who prays. But it does have a general character into which each unique experience fits. He then explores those elements of Christ's prayer

life which he would have shared with his contemporaries; those, too, which he shares with all mankind; and those which must be considered uniquely his. Finally he examines the prayers of Jesus recorded in the Gospels. The book's earlier sections are a very successful preparation for a fresh look at those prayers and they conquer fresh ground in the mind accordingly.

Corbishley was a clear thinking, ecumenically minded and deeply spiritual man, and *The Prayer of Jesus* is a winning example of how to combine reverence with a spirit of enquiry. The deity of Christ is never in doubt, nor is his humanity. The strength of the book and its powers of penetration derive from the way in which the author finds, holds and is happy with that fundamentally Christian balance.

Archbishop George Appleton's book *The Word is the Seed*, brings together 54 short prayer-meditations which have words of scripture as their starting point. They are both an encouragement and a guide to meditation. As with Appleton's other prayers there is the note of authenticity. They are from the heart and one can almost construct in the mind the situations in which some of them came to birth or found their inspiration. They frequently reflect the work of pastoral statesmanship undertaken on a basis of pure piety which has clearly been the context of much of his prayer. Always unpretentious, his previously published prayers have gained in power for me with the passage of time. I expect I shall find the same to be true of this latest collection.

Catherine Marshall's book *Adventures in Prayer* is very different from the two mentioned above. 'What I have found strangely lacking in my own times of need are guide-lines to prayer at its most basic: prayer as *asking*,' she writes in her 'prologue'. So she brings together a series of anecdotal essays on the nature of petitionary prayer as experienced by herself and some of her friends in times of personal need. Each chapter ends with a useful, workable prayer in which are embedded many evidences of meditation and contemplation. With its glossy cover, and line and wash illustrations, the book seems to be making a bid for the vast readership of the better women's magazines. It deserves to win it. But it would be a pity if others did not benefit, too.

*Just as I Am* by Jane Graver is a collection of fifty prayers for teenagers. They are chiefly concerned with the problems of relationships and self knowledge, growth and change. There is plenty of wise psychology and the prayers convey good counsel as well as fulfilling their primary purpose of helping youngsters to address God in what is intended to be their own (in this case American) idiom. The illustrations are good and the book would make a useful present for younger teenagers, being more suitable for girls than for boys.

*Jesus Ahead* by Gerard Bessiere, is referred to by the publishers as a book of 'Jesus meditations'. It comes, they say, from the 'new reflective and charismatic movement in French spirituality'. This is a book I greatly enjoyed. More visionary than doctrinal, it helps one to see the sort of impact Jesus would make upon us and our way of looking at things if He were a twentieth century man in the same sense that He was once a first century man.

Bessiere shares with us His vision of the Lord as a winsome, powerful person around whom contemporary knowledge and concerns rearrange themselves into a pattern that makes challenging sense. But he also sees

Him as one who transcends space and time, not only by being with us but also by being ahead of us.

The sixteen chapters are alive with metaphor and image. Bessiere is clearly a poet as well as a prophet and preacher. He thinks Jesus was too. 'If every poet is an artisan of humanity, a musician of man's potentialities, and a forefather and liberator of the future, what can we say of Jesus who concentrated on the "sick" so as to bring forth new beings, a new race of soul, men born a second time' (p. 104).

DICK WILLIAMS

**THE VALLEY OF VISION: A COLLECTION OF PURITAN PRAYERS AND DEVOTIONS.** Edited by Arthur Bennett. Banner of Truth, 1976. 222 pp. £1.50.

These prayers, the Editor states in his Preface, have been 'drawn from the largely forgotten deposit of Puritan spiritual exercises, meditations and aspirations'. He draws on 16th and 17th century sources from New England Presbyterianism and Congregationalism and from English Dissenters. The prayers are grouped under an editorial framework of doctrinal and devotional content and include a week's shared prayers. A poetic form is adopted, involving slight editing which facilitates pauses for meditation but the collection is not intended as a prayer manual. Instead, it is an 'important corpus of inspiring Puritan prayer'. A serious defect is that no indications are given of individual authorship or origin. This considerably limits its value. You can wander here at will in Puritan devotion without having the slightest idea whether you are in by-ways or main stream. The absence of a subject index means that minimal help is given to the stranger in such territory.

To modern ears these are verbose, lengthy monologues with the Almighty. The idiom is highly structured, sequential, didactic praying, making successive preaching points with a wealth of simile and metaphor. Much of it is self-deprecating, melodramatic, cringing praying. The world is a bad place; the church as Body is practically non-existent; worship is individualistic and pietist, as are the sacraments (when referred to) and the needs and devotion of the individual. Though high on the finished work of Christ this frequently comes over as a devotion hag-ridden by fear. All this may be saying no more than that it *is* Puritan devotion or it may be calling in question the selective process and framework used by the editor. In small doses (taken once daily?) there is much to quicken faith; in larger lumps this reviewer can only rate it indigestible if not nauseating. It compares strangely with Milner-White, Michel Quoist and (recently) de Rosa.

PETER R. AKEHURST

**READINGS FOR LENT** from *The Divine Office*. Collins, 1976. 189 pp. £1.95.

By the time this review is being read, no-one will be thinking about Lent books—but I am sure that *Readings For Lent*, taken from *The Divine Office*, will be available for many years. It ought to be.

Two readings are provided for every day in Lent. The first is from Scripture—the Exodus, the giving of the Law, the spying out of the Promised Land, and the new Passover in Jesus (readings from Hebrews). The second reading is from the Fathers (though the Fathers include documents from Vatican II). I am sure that many trained in the Evangelical tradition are, like myself, distinctly ignorant of patristic devotional writing, and here is a

ready-made selection from writers like Tertullian, Athanasius, Augustine and even Aelred. Having recently been part of an abortive 'increase-your-spiritual-reading' campaign after Morning Prayer, I was delighted to be brought to it again!

If I have a criticism to make, it is that the two readings do not always seem to complement one another, but it may be that I missed some subtle connections. Almost invariably, it was stimulating to have the comments of spiritual writers, with a further episode in the drama of Exodus, as food for meditation. This was quite the most worthwhile Lent book I have ever seen.

NICHOLAS SAGOVSKY

**HYMNS FOR CHOIRS ARRANGED FOR MIXED VOICES AND ORGAN.** *David Willcocks.* OUP, 1976. 64 pp. £1.35.

If hymn singing is to encourage and inspire worship on the part of the whole congregation then it needs to be approached with an intelligent flexibility and variety. As David Willcocks states in his preface, 'the repetition several times of the same tune can be a dull experience unless attempts are made to achieve expressive contrast'. He also makes the point that 'many organists and choirmasters provide varied harmonies for the last verses of hymns which necessitate unison singing from their choir as well as the congregation. But it can be even more effective if choir members can participate in the varied harmonies'. David Willcocks has provided such harmonically interesting settings for twenty-nine well-known hymn melodies, to be used for the final verses of hymns. Any competent church choir should be able to cope with them, and many a congregation will thank them if they do!

The settings can be used as they are printed in the book, or, with a little thought and preparation, can be used in a variety of ways. For example, in churches where there is no choir, or where the choir is weak, the choral voice-parts could be played by another player on another manual of the main organ, or on another organ, or by a brass or other instrumental group.

There are fifty associated hymn texts printed with the settings taken from two hymn books: *The English Hymnal* and *Hymns Ancient and Modern Revised*. The different versions from the two hymn books are either printed in parallel columns or the verbal variations between the two are footnoted. This in itself is an interesting hymnological by-product providing a useful comparison of texts. One small criticism is that as the collection is designed to be used principally with either *The English Hymnal* or *Hymns Ancient and Modern Revised*, it would have been helpful to have included the respective numbers from both books.

Used intelligently these settings could do much to enliven the hymn singing of many churches.

ROBIN A. LEAVER

**THE SEVEN STOREY MOUNTAIN.** *Thomas Merton.* Sheldon Press, 1975. 429 pp. £5.50.

Many young people are feeling keenly the lack of a spiritual element in life, and are seeking for a faith. They are suspicious of the church, which they regard as part of the establishment. They are attracted by writers on mysticism, and the life of prayer. One such, Thomas Merton, a Trappist monk, became almost a hero in their eyes, and his works have been found particularly helpful. Now his autobiography in the full and unabridged version has been published. It is a fascinating work, repetitious sometimes,

but always able to capture the attention. It is well written, for Thomas Merton was himself a gifted poet, and tends to see things with the poet's eye. It will appeal to many who feel increasing disgust at the violence and emptiness of much modern life: it was from this that Merton turned away to the silence of the monastery. The background of his life was one of insecurity; his mother died when he was a boy, and his artist father travelled about constantly, and also died early when Thomas was still at school. He describes vividly his school years, his short stay at Cambridge, and his time as a student at Columbia University, which suited him better. He tells us—and like many converts he emphasises it too much—his struggles with the world, the flesh, and the devil, and his only too constant succumbing to their temptations. Finding himself in a kind of hell, he reaches out to faith, feels his vocation to the priesthood, and enters the Trappist monastery of Gethsemani.

This is a moving work which reflects powerfully the feeling of repugnance which many feel today in the face of the turmoil of the modern world, and its lack of spiritual life. One solution is that found by Thomas Merton—the turning away from the world, and the embracing of the monastic life. . . . We can be grateful for such, and their constant prayers must help to uphold those who are in the midst of the struggle. But the Christian vocation for most of us is to live in the world, and to bear our witness for Christ there. One sometimes has the feeling that, in his revulsion against modern civilisation, Merton was insensitive to the intensity of the struggle against evil in which many were heroically involved. For example, at the moment when he made his decision to go to Gethsemani, Britain was being battered by Hitler's bombs, America had entered the war, and the struggle with the monstrous evil of Nazism was at its height. But Merton almost entirely ignores this as though it were of small concern.

Eyebrows will be raised by some remarks about the Church of England which are far from ecumenical, or even charitable, and certainly not true: 'The Church of England,' writes Merton, 'depends for its existence almost entirely on the solidarity and conservatism of the English ruling class. Its strength is not in anything supernatural, but in the strong social and racial instincts which bind the members of this caste together. . . .' One must, I suppose, excuse this, as the excess of zeal of the convert! But the book is full of valuable insights, and helpful sayings. Here is an example: ' . . . It is a kind of quintessence of pride to hate and fear even the kind and legitimate approval of those who love us. I mean to resent it as a humiliating patronage.'

O. R. CLARKE