

Book Reviews

PIONEERS OF THE REFORMATION IN ENGLAND

By *Marcus Loane*. (*Church Book Room Press*.) 185 pp. 15s. 6d.

SONS OF THE COVENANT.

By *Marcus L. Loane*. (*Angus & Robertson*.) 203 pp. 25s.

Bishop Marcus Loane has a gift for biography and his writings on the lives of the Reformers have given pleasure and profit over many years. The first book, well produced, and remarkably cheap as book prices go today, gives us the story of four of the less well-known Reformation figures who sacrificed their lives for their faith. It is dedicated to the Editor of *The Churchman*, Dr. Philip Hughes, and to Dr. Broughton Knox, the Principal of Moore College, Sydney, two "friends and fellow students of the English Reformation". There is a foreword by another outstanding evangelical, the Rev. J. R. W. Stott, who reminds us that though we are often exhorted not to fight again the battles of the past, the very doctrines for which so many of our Reformers died "are gaining the ascendancy in the Church again".

It is good that we should be confronted with the issues afresh and reminded of the uncompromising loyalty of those who were willing to accept a horrible punishment rather than deny the truths which are so lightly valued today. None of these four martyrs reached old age. John Frith died at thirty-three, Robert Barnes and John Bradford at forty-five, and John Rogers at fifty-five. They were all Cambridge graduates and men of learning. Frith was an expert in Greek and Latin; Barnes was credited with a "peculiar genius" in academic ability; Rogers was at home in the use of Latin, skilled in French and German, and with a knowledge of Greek, Hebrew, and Aramaic; and Bradford was able to earn his own living by his knowledge and skill in the Latin tongue. But their learning did not lead them to an ivory tower of academic enjoyment for its own sake. It forged deep conviction and kindled and kept aflame the logical implications of accepted truth. It sent them forth into the heat of the battle ready, at whatever cost, to maintain and defend the truth.

It is difficult in these days of easy compromise and sometimes deliberate and calculated duplicity not to be amazed at the single-minded courage of these men. They could all have escaped their fate had they wished. When Frith was being taken under warrant to Croydon his captors offered him the chance to escape, but he refused. He knew that he must declare his faith. Barnes who had won recognition at the hands of the King might well have survived had he been less provocative in his statements. Rogers, who was a Prebendary of St. Paul's, was the first to preach at Paul's Cross after Queen Mary's accession. It would have been easy to accept the advice to "keep off controversy". Bradford also was a Prebendary of St. Paul's. In prison he assumed real leadership of the Reformers then in prison and "achieved more for his cause in this role than ever he had in his

days of freedom". It is hard for us in these days in England to understand the calculated brutality and brain-washing which were inflicted in the name of God, though even worse horrors have been perpetrated in our own day in other countries under Nazism and Communism. It is comforting and stimulating to know that those four heroes of the Reformation all died Christianly and even happily: Frith "never showed himself once grieved in countenance"; Barnes was "as quiet and patient as though he felt no pain"; Rogers "seemed as if he had been led to a wedding"; and Bradford "endured the flame as if it were no more than a gale of wind in summer". This is a book to be read and pondered.

The second book by Bishop Loane tells the life-story of five other heroes of the faith, in a different setting and of different character, but sharing alike in youth and complete dedication. One is Richard Cameron, a Scottish covenanter who died sword in hand fighting for spiritual freedom. Another is Thomas Boston, pastor and preacher and man of God, one of the "marrow-men" who stood almost alone for the Reformation doctrines in an age of compromise.

The other three are better known. David Brainerd, missionary to the Red Indians, rode four thousand miles a year on horseback to visit his flock, though suffering from an advanced form of T.B. He often had to preach sitting down because he was too weak to stand. He lived to see a remarkable spiritual awakening among the Indians but died at the age of thirty. Robert Murray McCheyne worked in a parish of 3,500 in the poorest part of Dundee. There is a record of all his visits from house to house and of his care for each soul. He built up a congregation of 1,200 by his constant visiting and the manse was thronged day by day with scores who came in search of spiritual help. The secret of his success was, under God, his faithfulness to the Word of God and his tenderness for the souls of men. Jowett said of him, "his severities were terrific because they were so tender". He knew the difference between the voice that scolds and the heart that yearns. He, too, was physically weak and died before he was thirty.

Ion Keith-Falconer was a man of quite different type. Of noble birth, tall, handsome, wealthy, an outstanding athlete, a brilliant scholar of Harrow and Cambridge, he became an expert in Oriental languages. He could have had high office in the University, but he felt the call of God to take the Gospel to the Moslems and did a remarkable work in Arabia where he died of broken health at the age of thirty. Like the heroes of the Reformation these men died young but in their short life they achieved results which make their names immortal in the annals of evangelism. We must be grateful to Bishop Loane for the moving stories of these great men of God. T. G. MOHAN.

THE WORK OF WILLIAM TYNDALE.

Edited by G. E. Duffield. (Sutton Courtenay Press.) 406 pp. 36s.

If it is true that the Bible is its own best interpreter, as St. Chrysostom declared, then William Tyndale, the greatest name in the long roll of those who have laboured to give us the Bible in English, has a special claim to be heeded in his comments upon the Bible and its message. In

other words, Tyndale as theologian deserves the same reverent attention as Tyndale the master-builder of the Authorized Version. Tyndale wrote no long works of theology, but three practical works, the *Obedience of a Christian Man*, the *Practice of Prelates*, and the *Parable of the Wicked Mammon*, from the first two of which extracts are given in this book. In the *Obedience of a Christian Man*, Tyndale worked out his biblical doctrine of authority. This places the Church on earth under the rule of the lay Christian sovereign. The legal implications of this doctrine are to be seen in our British Constitution with its unified system of law. The *Practice of Prelates* contains valuable teaching on the relation of the law and the Gospel. God's covenant relationship with man is central to Tyndale's thought as it is to the Bible's. Writing of Henry VIII's divorce, Tyndale says: "God has promised to keep them that keep His laws. If we care to keep His laws He will care for the keeping of us, for the truth of His promises". In the same work Tyndale gives the key to distinguishing the permanent from the ephemeral aspects of God's Law. He distinguishes between the ceremonial, judicial, and moral precepts, as did Lancelot Andrewes, another great expositor of the Scriptures, and shows that the moral precepts are of permanent validity. After describing the Ten Commandments as the eternal will of God, Tyndale writes: "This is the law of nature whose servants Moses and the prophets were to teach it to the Jews, and whose servant Christ our Saviour was, for our sakes, with his apostles, to teach it us".

But it is in his short prefaces or introductions to the books of the Bible he translated that Tyndale is most valuable. Here we have the pure gold of biblical insight of a saint and martyr who devoted his life to the understanding and translation of the Sacred Scriptures. It is odd that so great a man should have been so neglected by Reformed and evangelical Christians. This is, in fact, the first considerable edition of Tyndale's writings this century in England. We are indebted to Mr. Gervase Duffield, himself a lay member of the Church Assembly, for undertaking this task, and also for the scholarly way in which he has introduced it. Appropriately it is to be the first in a series of the writings of the great sixteenth century Reformers, whose beliefs were tried in the fires of persecution. Today these writings are important for us just because people no longer go in fear of their lives as a result of the religious views they hold and utter. There are professional and other theologians today who are prepared to air their views, whether biblical or not, and can do so with impunity. We need to test their views against Holy Scripture and against the views of men who were prepared to suffer to the uttermost for their convictions, of whom Tyndale was one. We need to return to the simple truths of the Bible, to its message of salvation by faith alone, to the eternal law of God, and to the effective and only sacrifice of our blessed Lord and Saviour Jesus Christ in fulfilling it for us. Were I to have my way I would suggest all theological books and periodicals be left unread by clergy and laity until the message of William Tyndale, set out so clearly in this volume, had been by them as effectively digested as the inspired English in which Tyndale has rendered God's message of salvation in the Authorized Version of the Bible. GEORGE GOYDER.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN,
VOL XIV : PAPAL AGGRESSION ; JULY 1850 TO DECEMBER 1851.

Edited by Charles Stephen Dessain and Vincent Ferrer Blehl.
(Nelson.) 555 pp. 70s.

The period covered by this volume, the fourth to appear, was an important one for the rehabilitation of Roman Catholicism in England, in that the latter part of 1850 saw the setting up of a territorial hierarchy of bishops and dioceses and the outcry against "papal aggression" that accompanied it. Newman, as was to be expected and as the letters confirm, was closely involved in these developments. The appointment, in October, of Wiseman as Cardinal Archbishop of Westminster ("the new-fangled Archbishop of Westminster" as a leading article in *The Times* called him) aroused public hostility. "The whole public is up against him", Newman wrote to George Talbot, "and the press, I believe, without the exception of any paper". "We must not retreat a foot," he says later in the same letter. "The Holy See has decided—but we must be very cautious". Reports that he was to be made bishop of one of the new sees Newman found somewhat alarming, and he sought to forestall such an action. "Of course, *when a thing is done*, I shall bow to it as the act of the Vicar of Christ", he writes on 3 February 1851 to the same correspondent. "But *till then*, I will boldly say, that it would be very inadvisable. My *line* is different—it is to oppose the infidels of the day. They are *just* beginning to attend to me—Everything shows this. My appointment to a see would take me off this opening field." And the plea that follows must have been wrung from the heart of many a good man who has been elevated to the bench and by the same act deposed from the desk: "*My writings would be at an end*, were I a bishop. I might publish a sermon or two, but the work of a *life* would be lost. . . . Make me a bishop, and I am involved in canon law, rubrics, and the working of a diocese, about which I know nothing. It is a very hazardous thing to put a man of 50 on an *entirely new line*."

During these months Archbishop Cullen was in frequent correspondence with Newman concerning the project for the establishment of a Roman Catholic university in Ireland. Newman was characteristically careful and thorough in the advice which he offered, and he put forward the names of men whom he considered would be fit candidates for appointment to professorships in the new university. Later in the year he accepted the invitation to become rector of the university, though it was understood that he would continue with his work in the Birmingham Oratory. It was now that he began to prepare his inaugural lectures "On the Scope and Nature of University Education."

Late in June 1851 he gave the first of a series of weekly public lectures in Birmingham, the immediate purpose of which was to counteract the opposition to Roman Catholicism that had found vent in the charge of "papal aggression". The fifth of these lectures, delivered on 28 July, was to land Newman in serious trouble, for it included a denunciation of Giacinto Achilli, a former Dominican, who was speaking at anti-papist meetings in England under the auspices of the Evangelical Alliance. A year previously Wiseman had published

an account in the *Dublin Review* of this man's immoralities without inciting any noticeable repercussions. Newman, who was convinced of the truth of the allegations, accordingly had little reason to anticipate trouble now. They were in fact true, but Achilli managed to persuade the Evangelical Alliance of his innocence and proceedings were started against Newman on a charge of libel. Many of the letters in the latter part of this volume are concerned with this affair—correspondence with his lawyer, attempts to stir Wiseman to produce the documents in his possession, and the despatch of persons to the Mediterranean lands of Achilli's earlier associations to procure first-hand evidence of the evils of his past. This is something "to be continued in our next", for the trial was not concluded until 1853, with Achilli discredited and betaking himself to America.

Added to all this there are long and closely argued letters to inquirers such as William Gowan Todd, curate of St. James's, Bristol (who in fact seceded to the Church of Rome at the end of 1850), and Francis Wegg-Prosser, M.P., for Herefordshire (who resigned his seat on being received into the Roman Church in 1852), and to critics like the Bishop of Norwich (Samuel Hinds) defending the credibility of extra-biblical miracles, to say nothing of the constant outflow of letters to friends, colleagues, and others. Newman was indeed the rock-centre of the mounting "catholicizing" movement. It is little wonder that he felt the burden of everything during these months: ". . . I am cruelly busy . . . I am quite overpowered with work . . . I am dreadfully oppressed with work. . . ." But is it not pathetic to find one who professes to be a Christian declaring: "I rely on our Blessed Lady and St. Philip to carry me through" (that is, St. Philip Neri, the founder of the Oratorian order)?

Like its predecessors, the volume is impeccably edited and produced.

PHILIP E. HUGHES.

UNITY AT THE LOCAL LEVEL

By Hetley Price and Gordon S. Wakefield. (Mowbray.) 58 pp.
3s. 6d.

THE ANGLICAN-METHODIST CONVERSATIONS: AN EVANGELICAL APPROACH.

Edited by Peter Morgan. (S.P.C.K.) 69 pp. 5s.

In the latest of the Star Books on Reunion, Hetley Price and Gordon Wakefield take a look at the day-to-day running of the Anglican and Methodist churches. Writing with one eye on the post-*Conversations* situation, they present a good amount of easily digestible material which could be used in discussion groups and which will help Anglicans and Methodists not only to know something about each other but about themselves as well. But for most Anglicans the interest of this book is likely to be eclipsed by the symposium edited by Peter Morgan. In differing ways, Mr. Morgan and his colleagues all have "misgivings" about the present reunion proposals. On the other hand, they feel that evangelical comment so far has tended to be rather negative in tone.

Two contributions break newish ground. The editor himself examines the legal situation, and tries to envisage what legal changes will be needed in order to regularize the status of those who take part in the Service of Reconciliation. A. T. Houghton looks at the proposals in the context of the church overseas. In the light of various reunion schemes now under discussion in Asia and Africa he makes three concrete suggestions (p. 56) :

1. That the present differentiation between Anglicans and Methodists in the Service of Reconciliation could be avoided by one formula being used for both;
2. That there should be an unequivocal declaration that both sides regard one another's ordained ministers as 'true ministers of the Word and Sacraments';
3. That the example of other uniting bodies in Asia and Africa should be followed, and the word 'presbyter' should be substituted for 'priest'.

Several other contributors wrestle with the difficulties presented by the Service of Reconciliation. Martin Parsons writes as "one who would gladly take part in the Service *as it now stands*" (p. 27). But he does so at the expense of ignoring the really serious objections that have been made against it in print on numerous occasions. He highlights the good features, but many will feel that his very general account of the Service glosses over the difficulties which arise when the actual text of the Service is examined closely.

The Principal of Oak Hill and the Rev. E. G. H. Saunders both appear to be resigned to the studied ambiguity of the Service in so far as it contains the elements of both ordination and commissioning. Rejecting the South India pattern of mutual recognition of ministries without laying-on of hands, the former writes :

Here again, decision should surely be reached *within* the framework of the scheme as hammered out in prayer and discussion over seven years of close study. Can we really ask senior Methodist ministers to remain as 'second-class ministers' in the eyes of many High Church Anglicans, with all the embarrassment and friction that would come by asking Methodist ministers whether they had been ordained prior to or after the date of Union, before allowing them to administer Holy Communion in a Church of England Church? (p. 15; cf. p. 64).

While both give the impression of preferring something better, neither of them seems to share the concern of others that to insist upon a rite that contains the essentials of ordination as the condition of reunion is tantamount to an act of Judaizing, in so far as it makes into a necessary condition something which is not enjoined by the Gospel. It is difficult to reconcile this with Mr. Saunders' plea that evangelicals should be "seeking to preserve the purity of doctrine within the new church by rejecting everything which is repugnant to Holy Scripture" (p. 66).

Both the above writers suggest that the cause of unity would be helped forward and the objectionable features of the Service of Reconciliation would be mitigated if solemn acts of intercommunion were authorized *before* Stage One (pp. 8f., 66). But whether this will satisfy many is open to question. On the one hand, as the reviewer in

the *Church Times* (July 3, 1964) pointed out, this would damage the purpose of Stage One by creating an atmosphere of division on the Anglican side. Moreover, it is somewhat doubtful whether Methodists would really want to take part in such services. On the other hand, the proposal does not really get down to the roots of the difficulty, for it leaves intact the objectionable features of the Service of Reconciliation.

Writing on "Comprehensiveness and Commissioning", Michael Green points out that the New Testament church enjoyed unity without uniformity. He goes on to examine biblical instances of the laying-on of hands with a view to demonstrating the suitability of this rite for the Service of Reconciliation. The two key passages are Acts 13: 1-3 and Acts 8. Although Mr. Green describes the latter as "most significant of all" (p. 26), it is not easy to see its relevance as a precedent. For if the apostolic laying-on of hands on the Samaritans is a precedent at all, it is a precedent for laying-on of hands on the entire Methodist laity (and not just the ministers). But in fact the event was not a commissioning at all but an event linked with the bestowal of the Spirit on a group upon whom the Spirit had not yet fallen, but who had received the word of God and had been baptized in the name of the Lord Jesus.

In Acts 13 Paul and Barnabas were separated for the work which the Holy Spirit had called them to. After fasting and prayer, hands were laid upon them and they were sent off to get on with the work. If the Service of Reconciliation really was such a commissioning to a definite work, Acts 13 might be an appropriate precedent. But in view of the whole nature of Stage One and the Service of Reconciliation itself, the Service is not a commissioning to a definite work but *the bestowal of a status*. After the Service most of the ministers will go back (perhaps for years) to do the same work that they had been doing before with occasional sorties into each other's churches. It is a pity that Mr. Green ignores the one act in the New Testament which is a real recognition of ministries, that is, the giving of the right hand of fellowship (Galatians 2 : 9).

Perhaps the most illuminating aspect of the whole volume is the light it sheds on the differing attitudes of evangelicals towards the Report. Two points in particular deserve careful consideration. The first is made by Michael Green when he writes: "The real trouble, to evangelical scruples, is not what the service says, but what the anglo-catholic will interpret it as meaning" (p. 24). If this really were so, it would indeed be, as Mr. Green says, "an unworthy reason for unwillingness to partake in it". But in fact, in the case of the Methodist dissentients and many Anglicans, it is what is actually said (and deliberately left unsaid) in the Report which raises insuperable difficulties in the way of accepting the Report as it stands.

The other point concerns the use of the word *positive*. In some church circles the word *positive* seems to be a synonym for "agreeing with the bishops", "accepting the majority view", "not asking awkward questions". But there is a deeper meaning which involves asking where such-and-such a plan is leading, rejecting the spurious, making sure the foundations are sound. In many ways *The Anglican-*

Methodist Conversations tries to be positive in this second sense. But occasionally it seems to falter. These occasions are not limited to its treatment of the Service of Reconciliation. For, despite the glowing tributes to Methodism in the past and the talk about using the laity and pooling evangelistic riches, no place was found in the symposium for anyone to ask where it is all leading to in practical terms. We might find that the proposals of the Report will end by offering us not more evangelistic and pastoral opportunities, but less. It is not by glossing over issues but by asking ourselves the really searching questions that real, positive progress will be made.

COLIN BROWN.

ADMISSION TO HOLY COMMUNION: TWO ESSAYS IN THE HISTORICAL TRADITION OF THE CHURCH OF ENGLAND AND ITS UNDERLYING THEOLOGY.

By G. E. Duffield. (Marcham Manor Press.) 44 pp. 3s. 6d.

Mr. Duffield, who has made several outspoken speeches in the House of Laity in defence of the practice of occasional conformity, places the Church further in his debt by the publication of this valuable little paperback. He writes for the general reader against a background of widespread concern regarding Draft Canon B 15, *Of the Receiving of Holy Communion*. His theme, as his sub-title suggests, is that the occasional admission of nonconformists to the Lord's supper in Church of England churches is the "traditional", "historic", "classical" Anglican practice. The present-day attempt to debar the episcopally unconfirmed, simply because they are unconfirmed, is a Tractarian innovation, and the present form of draft Canon B 15 is "the first ever attempt to write this Tractarian outlook into the official teaching of the Church of England" (p. 18). Mr. Duffield supports these statements by a brief historical survey. He shows that both the Reformers and the Caroline divines (even Jeremy Taylor) recognized, and communicated with, the Protestant churches of the Continent because they professed the same essential faith, although they differed in matters of church order which they regarded as secondary. After the Restoration, and the Great Ejection of 1662, dissenters continued sometimes to receive communion in their parish church, not just to establish a qualification under the Test Act, but (in many cases) as a sincere expression of charity and of solidarity with the Church of England in essentials. It was the Tractarians who first challenged these historic practices, as do their successors in the anglo-catholic party today.

From his historical survey Mr. Duffield turns to basic theological issues. He argues for the New Testament principle of "one church in one place" locally, with its corollary of a national church as "a federation of parish churches" (Baxter). The only biblical justification for separation is serious heresy; separation on lesser grounds is sinful schism. But the Puritans and the Methodists cannot be dismissed *tout simple* as either heretics or schismatics. They "remained loyal to the apostolic faith", and the blame for their leaving the national church was by no means entirely with them. The Church of England, therefore, did not refuse them communion when they sought it in their parish churches, because it continued to recognize them as

fellow Christians. It is baptism not confirmation which the Church of England regards as the basis of church membership ; confirmation was retained by the Reformers not as a sacrament, nor as a means of receiving the Holy Spirit, but primarily to enable baptized members of the church to ratify their vows after careful preparation. Although the confirmation rubric is a domestic rule for our own members and does not forbid nonconformists to receive communion in our church, Mr. Duffield is careful to stress that we seek "reunion with these people, not a permanent state of intercommunion" (p. 27).

In a third chapter Mr. Duffield puts forward six suggestions, emphasizing particularly the need for more biblical thinking about admission to communion and the distinction between matters essential and non-essential. It is useful in the Appendices to have Professor Gwatkin's pamphlet (1914) entitled *The Confirmation Rubric: whom does it bind?*, the relevant part of Archbishop Tait's statement in 1870, and the text of Draft Canon B 15, with a note about some proposed amendments, successful and unsuccessful.

A wide reading of this book would help to educate public opinion and so to prevent our church from denying itself by passing a canon which is as unanglican as it is unbiblical. J. R. W. STOTT.

THE PAUL REPORT CONSIDERED.

Edited by G. E. Duffield. (Marcham Manor Press.) 94 pp. 7s. 6d.

This collection of essays is the more valuable because the editor has left the contributors free to state their own points of view. So there are differences of approach and some conflicts of opinion. Canon Graham Sansbury, for example, who writes on "Teams, Movement, and Pay" comes the nearest to wholehearted blessing of the Paul Report. But when he suggests that for certain purposes the Church may be suitable for measurement by a sociologist, he comes into conflict with Dr. Margaret Hewitt, herself a sociologist, who contributes a "Sociological Critique" of expert judgment and thoroughness. She finds that "the repeated instances of Mr. Paul throughout his report, interpreting his own material in the light of his own value judgments, make it difficult to see how his work could be placed on the same shelf as that of Durkheim and Weber". She is not the only contributor (or reader of the report) who finds it difficult at times to relate the statistics and evidence to the recommendations. In pointing to the importance of the Church to reach conscientious decisions rather than those dictated by scientific proof, she expresses an uneasiness shared in other essays.

Bishop Eric Treacy in the first essay, "Approaching the Report", and Mr. Ivor Bulmer-Thomas in "Not for the North" show concern in different ways at the absence of doctrine within the report. Bishop F. R. Barry in his essay on "Priorities" also shows this concern when he makes an emphatic statement that the first two priorities before the Church are a frank facing of theological issues, and the quality and training of its ministry. "Fundamental theological rethinking is now the condition of pastoral effectiveness". His statement that the

Church of England is not an episcopalian sect finds its echo in Dr. G. C. B. Davies' discussion of "Patronage". Canon Davies believes that the regional patronage boards would encourage the "old boy net-work" and tend to develop a "monochrome church" by sacrificing comprehensiveness to rigid uniformity.

The possible effects of re-deployment of the clergy are reviewed in very different contexts. The Rev. Edgar Stride looks at "Industrial Dagenham" and is not optimistic. The Rev. John Tiller, who considers "Curate Recruits", doubts whether an even distribution of clergymen over the ground "would work like some miraculous compost". Bishop Frank West writes from long experience of the country on "Mr. Paul and the Country Parish Today". Like other writers he doubts the wisdom of abolishing the freehold. We should be more concerned with "earthing the parson in the countryside than with uprooting and transplanting him". Mr. Harry Walker finds the report to be "clerico-centric" but he goes to another extreme in his suggestion that episcopal ordination might not be retained as an essential to celebrating holy communion. This will raise some eyebrows higher than anything in the report itself.

Two essays, one by the Rev. Alan Bretherton on "The Laity: an Incumbent's View", the other by the Rev. Richard Allen on "Team and Group Ministries", do not follow the report closely. This is no loss for their expert comments born of experience are enlightening. All the writers, even when they are most critical, are constructive and fair, and they have combined to provide a stimulating and informed material for discussion.

GUY MAYFIELD.

THE REFORMATION IN ITS OWN WORDS.

By Hans J. Hillerbrand. (S.C.M.) 495 pp. 60s.

Both the conception and the production of this volume are excellent. The Reformation is allowed to speak for itself in the form of extracts from the writings of some of its leading proponents, notably Luther, Zwingli, and Calvin. The section on "Radical Reform Movements"—anabaptism, spiritualism, and antitrinitarianism—is a welcome feature which helps to round out the picture. This is especially so in the case of anabaptism, for there is still too little appreciation of the strength of the anabaptist movement and the serious problems with which, as a disruptive force, it presented the Reformers in the sixteenth century. A concluding section on "Catholic Response and Renewal" is devoted largely to Ignatius Loyola, founder of the Jesuit order, and Francis Xavier, pioneer of overseas missionary work. There are extracts also concerning the grim practices of the Inquisition and its *autos-da-fé*. The allocation of more space to the Council of Trent would have been an improvement, though the balance is somewhat restored in the introductory pages to this section. "One can hardly overestimate the significance of the Council of Trent," says Dr. Hillerbrand, "inasmuch as it marks the official Roman Catholic repudiation of the Protestant Reformation. . . . The Council of Trent is a milestone in the history of the Catholic Church."

Inevitably, in preparing a selective volume of this nature the

compiler must expect to meet with criticism on the grounds both of what he has included and of what he has omitted ; and it is easy for those who have not had the labour of preparing the book to put forward carping objections. It must be said, however, that the section on the Reformation in England leaves much to be desired. While Dr. Hillerbrand's approach is designedly historical rather than theological, an inordinate amount of space is given to the marital misadventures of Henry VIII, and too little to the more definitive period of Edward VI's reign. What is worse, to assert that, "theologically, the Reformation in England was conservative", on the basis of the notorious Six Articles of 1539, which were not acceptable to the Reformers, is to give an impression (however unintentionally) which is false both historically and theologically. Why not quote the Forty-Two Articles of 1552? After all, they were the prototype of the authoritative Thirty-Nine Articles. Outstanding figures like William Tyndale and John Jewel do not get a look in, and the extensive and historically significant correspondence of the English Reformation has not, it would seem, been consulted.

However, within its prescribed limits this is a book which will do much to stimulate the study and understanding of the Reformation of the sixteenth century. Incidentally, "Duke Somerset", which probably sounds right to American ears, should of course be the Duke of Somerset. The volume is enhanced by the illustrations—and especially the photographic reproductions—that have been included.

PHILIP E. HUGHES.

EVANGELICAL THEOLOGY : AN INTRODUCTION.

By Karl Barth. (Weidenfeld & Nicholson.) 206 pp. 25s.

On his retirement in 1962 Karl Barth made a triumphal visit to the United States in the course of which he gave a series of lectures at the University of Chicago and Princeton Theological Seminary. Now expanded and revised, the lectures are available as *Evangelical Theology : An Introduction*. This is not another *Dogmatics in Outline*, trying to compress into 200 pages the main themes of the twelve volumes of the *Church Dogmatics*. Rather, here is Barth speaking from the heart (and also, one often feels, off the cuff) about what is involved in the enterprise we call theology.

Basic to Barth's whole approach is his understanding of the Word of God. Theology stands or falls by the Word of God, as uttered by the Holy Spirit and witnessed to by Holy Scripture. If theology allows itself to be called a science, it must be understood that it is so in so far as it is a human quest for knowledge. Like any other science, its approach is dictated by its object. But at this point theology parts company with the other sciences. For its object, the Word of God, is not a thing which can be experimented on, but God's revelation of Himself which takes place in faith and in the power of the Spirit.

In view of this, Barth devotes the bulk of his book not to theology but to the theologian. Wonder, commitment, faith, temptation, prayer, service, and love are just some of themes which Barth regards as crucial in the study of theology. We must never imagine that we

have the Word of God in our pockets. We are never masters of the truth, but always servants. We need to be ever on our guard against being sidetracked into academic scholasticism and sterile concern with things which do not spring from obedience to the Word. But alongside the pitfalls and temptations there is the freedom of the Spirit and the abiding love of God which give true theology its real significance.

There is little that Barth says here which cannot be found in the *Church Dogmatics*, his book on *Anselm*, and various other writings. Moreover, it is to these works that the reader will have to turn if he wants a theological justification of the points Barth makes here. For *Evangelical Theology* has more in common with a collection of sermons than a closely reasoned monograph. Yet no one concerned with the truth of Christianity can afford to neglect Barth's message. For like no other writer this century Barth forces us to think what we are doing when we claim to speak about God.

COLIN BROWN.

PITY MY SIMPLICITY : THE EVANGELICAL REVIVAL AND THE RELIGIOUS EDUCATION OF CHILDREN 1738-1800.

By Paul Sangster. (Epworth.) 200 pp. 30s.

"Are you willing to go to hell, to be burned with the devil and his angels? . . . O! Hell is a terrible place. . . . Did you never hear of a little child that died . . . and if other children die, why may you not be sick and die? . . . Now tell me my pretty child what will you do?" These words occur in Janeway's Preface to his *A Token for Children*, published in 1753, which according to Mr. Sangster was a greater influence than *Pilgrim's Progress* on evangelical education in the eighteenth century. He adds that the book itself consists of thirteen accounts of pious deaths of children. Fear of hell and witnessing whenever possible the death-beds of departing saints were part of the evangelical child's upbringing. The former would make him flee to the arms of Jesus, the latter would whet his appetite for heaven. Added to this was Wesley's conviction that in education the child's will must be broken and the general assumption that the purpose of school was the imparting of salvation rather than of knowledge. There were exceptions of course: Newton refused to preach hell to any congregation young or old and John Venn of Clapham said to his children: "You can all bear me witness that I have never represented religion to you as a gloomy thing, I never said you must do this or you will go to hell, but I have set it before you as a scene of joy and happiness unspeakable". However, he shared the belief of his fellow-evangelicals in the improving influence of death-beds.

It is the strength of Mr. Sangster's book that, while he deplores the wrong-headedness of so much in the evangelical treatment of children, he does shew that evangelicals had a concern for children that few others at the time had. On the death-beds he wisely writes: "Modern taste is often revolted at children being pushed near death-beds and taken to funerals. . . . Yet one may well doubt if it is not wiser, and certainly more natural, than elaborate arrangements to keep children away, and stories of 'Granny's gone to sleep!'" He adds that death

was so common an occurrence it would have been impossible to keep children away; he also doubts if they found it the harrowing experience we imagine.

On the whole Mr. Sangster pays just tribute to Hannah More as a wise educationalist who understood children, and he pays a just tribute to the wisdom of Henry Venn as a father. Mr. Sangster deals in turn with the method, medium, matter, and fruit of evangelical teaching of children. He writes with zest and charm. The book is a piece of solid research but the general reader will not find a dull page in it.

MICHAEL HENNELL.

MORAL THEOLOGY IN THE MODERN WORLD.

By *Lindsay Dewar*. (*Mowbray*.) 154 pp. 18s.

This is a scholarly contribution to the continuing debate on the validity of the "New Morality". There are many "professedly Christian moralists" who are ready, the author claims, "to jettison the whole traditional moral teaching of the Church" in an endeavour "to found a new Christian morality" based upon empirical foundations. "For many minds today," he says, "questions of morality, like everything else, must be settled, not by authority, however venerable, but by experiment". He believes, however, that young people are not (as often alleged) naturally antipathetic to authority:

It is often stated that the rising generation will have nothing to do with moral laws and standards, and that the Church will never win it until she abandons them. But there is clear evidence that what the rising generation seeks is, in fact, a stable moral authority on which to rest. Every psychiatrist knows that. Those modern moralists, therefore, who in the name of our Lord are quick to condemn the traditional basis of Christian morals for nearly two thousand years may not unfairly be accused of making it harder and not easier for the young whom they seek to help.

Canon Lindsay Dewar readily admits that moral theology, as a traditional discipline, has been oppressively legalistic. He is not unsympathetic to those who are troubled by what appears to have been the reintroduction of a new legalism into the life of the Church. He agrees that there is a measure of justification for Canon R. H. Preston's trenchant criticism of traditional moral theology on the ground that "there is too much law in it, too many hair-splitting legal distinctions, too much deduction from fixed principles, too little attention to empirical evidence (for instance in psychology and sociology), too simple a notion of the term 'natural', and too little concern for perfection as against minimum obligations."

Canon Dewar recognizes that the bane of the Medieval Church was its rigid authoritarianism as he believes the bane of the Reformation Church was its rampant individualism. He pleads for a recognition of the due place of both authority and individualism. The experience of Pentecost, he says, was both corporate and individual: the Holy Spirit like fire welded the disciples into a *Koinonia*, but the tongues of fire sat upon each of them. He complains that Bishop Robinson ("in his brilliantly publicized but too hastily written book, *Honest to*

God"), by making love the sole ethical criterion, isolates moral problems from the wider context of the community.

Canon Dewar's book is marked by careful and exact scholarship. He does not hesitate to break a lance. He joins issue with those who appropriate Augustine's misleading epigram, "Love and do what you like", without reference to the restrictive context in which the words occur. He repudiates (on exegetical grounds) Canon D. A. Rhymes' interpretation of the word "fulfil" (in the dominical saying, "I came not to destroy but to fulfil") as meaning "to abolish by transcending". He questions Canon Sherwin Bailey's claim that homosexual acts on the part of an invert are not "unnatural". He opposes Professor Carstairs' Kinsey-like approach to morality and his argument that premarital intercourse (provided adequate contraceptive precautions are taken) is a good thing. "Professor Carstairs then goes on rather inconsequently to ask: 'Is chastity the supreme moral virtue?' as if Christians had ever asserted that it was. The relevant question is whether chastity is a virtue at all, not whether or not it is the supreme virtue."

Canon Dewar has many important things to say, and he says them forcefully and well. Nevertheless, he does less than justice to the Reformed position because he does not understand it. It is significant, for example, that the one authority he relies on for an interpretation of Luther's social views is a Roman Catholic.

Again, he claims that "the guidance of the Holy Spirit is given in the first place to the Body as a whole, and only in the second place to the individual member of the Body". This is a highly questionable historical judgment. Reform movements have generally begun in opposition to, rather than in collaboration with, the official representatives of ecclesiastical authority. (One is reminded of P. T. Forsyth's arresting aphorism that a priest is never happier than when he has a prophet to stone.)

We may be grateful to Canon Lindsay Dewar for the way in which he demolishes some of the arguments so confidently advanced by the representatives of the "New Morality" and for the manner in which he clarifies some of the issues involved. His book is as timely as it is topical.

STUART B. BABBAGE.

THE FERMENT IN THE CHURCH.

By Roger Lloyd. (S.C.M.) 124 pp. 6s.

Canon Lloyd thinks "the prospect of a new reformation is clearly in sight" (p. 7). The prophets of this reformation are said to be the Bishop of Woolwich, the Cambridge contributors to *Soundings*, Mr. Leslie Paul, and a number of others. The new spirit is expressing itself in three spheres: doctrinal restatement, ecumenism, and internal reorganization of the Church (pp. 46f.). Canon Lloyd seems to think the Methodist Report will be implemented (p. 10). He considers the church today manifests signs of success—larger congregations, more ordination candidates, and the intellectual respectability of Christianity.

Such is the picture Canon Lloyd draws, though he is not uncritical of the new prophets, and feels some of them have failed to show they are

not innovators. The reviewer can only say that his own view of the ecclesiastical scene today is very different, though this is not to say he dismisses the so-called new prophets. Certainly the church is in a healthier state than in the thirties, but most of the problems are internal. Englishmen as a whole have not rejected Christianity, but they cannot see the relevance of the organized church. Here is the real contribution of Bishop Robinson. It is not his rehash of Tillich, but his constant reminders of the appalling clericalism of the Church of England today. Alas, the clergy do not seem to know how to reach the people, and they only make things worse by retreating into clericalism. The trouble with all the current doctrinal restatement is that, on the ecumenical front, it is obsessed with ambiguities concealing deep divisions on the very fundamentals of the Faith, while in pure theology English theologians still show distressingly little concern to take the Bible seriously. Sociology, psychology, philosophy are all in vogue, but when will theologians get to grips with real biblical theology as Barth has done? As regards internal ecclesiastical reorganization, one wonders how much of this is the bad workman blaming his tools. Some reorganization is doubtless needed, but is it really a sign of coming reformation? The reviewer can only conclude that Canon Lloyd's picture of the present situation is not very realistic. Reformation under Scripture is exactly what is needed, but signs of that have yet to appear.

G. E. DUFFIELD.

RELIGION AND SOCIAL CONFLICT.

Edited by Robert Lee and Martin E. Marty. (Oxford University Press.) 193 pp. 35s.

This book is based upon lectures given at the Institute of Ethics and Society at San Francisco Theological Seminary. It has no index or formal bibliography but is fully documented. In such a sociological study the professional reputations of most of the authors, Dr. Marty tells us, depend upon the degree to which they can refrain from sermonizing. In accordance with their specific terms of reference, they have surveyed the whole religious enterprise in society from the viewpoint of conflict. We have thus, to begin with, a chapter on the impact of technology on ethical decision. Strength, skill, and thought itself have been transferred from man to the machine. Will individual decision likewise become mechanical? The rise of separate religious groups (the "insightful" name in Britain is Nonconformists or Dissenters) and their development is traced to the relatively new concept of deprivation, of which there are four kinds in addition to economic. The churches are found to play an ambiguous role in the struggle for racial justice, and many churchmen are to be found in the resurgent right wing. Does this imply some judgment on the churches? (Many fundamentalists are *not* identified with the right, some of the members of which are so conservative that they "even oppose public highways as socialistic" !)

In a long chapter on Religion and Politics we see the empirical interaction of these two great forces on the American scene. Religion remains "one of the main sources of party cleavage and of political

tone". In spite of the fact that "there is no Protestant doctrine concerning Church-State relations", and the Protestant refusal to use the concept of natural law, the separation of church and state has a theological basis in the providence of God. The problem is *how* the church is to assert the Lordship of Christ over the dominant secularism. Reference is made to J. H. Oldham's "middle axioms", illustrated by a proposal to abolish religious observance in the state schools. Within the "trifith" system in Americanism, with Protestants, Romans, and Jews constituting three religious minorities, sensitive defensiveness is apt to transform every question into an issue and a conflict. In a context like this the local clergyman is caught between prophetic integrity and popular expectancy. Suggestions are ventilated to remove the disabilities of the "paid guest speaker". (Church of England clerical enthusiasts might well take another look at the Paul report here: they would not want to be the paid mouthpiece of local views!) In an Epilogue Dr. Marty sums up and offers his own conclusions.

There is a mass of sociological information in this book, especially with regard to the United States. We miss the prophetic note: there is not much of "Thus saith the Lord" and "This one thing I do". That was inevitable, though perhaps more might have been made of it, even in a sociological study. In view of the prevailing tendency to say that God has reconciled man to Himself, it is interesting to read that "most Christians would move with Father (John Courtney) Murray or with St. Augustine who says 'this world will never be reconciled fully with Christ within history' (and thus will not see the removal of all social conflict)".

R. A. WARD.

20TH CENTURY CATHEDRAL: AN EXAMINATION OF THE ROLE OF CATHEDRALS IN THE STRATEGY OF THE CHURCH IN THE CHANGING PATTERN OF A TWENTIETH CENTURY COMMUNITY.

By H. C. N. Williams. (Hodder & Stoughton.) 111 pp. 15s.

In this age of unofficial liturgical experiments (doubtless to be augmented soon by official ones) one approaches a book that tells of cathedral experiments with some trepidation, wondering what treatment in this case the authorized Prayer Book will receive. It is therefore with some relief and satisfaction that one reads the Provost of Coventry's comments on the services in use in his cathedral. He proclaims that "the Book of Common Prayer is gloriously the book of worship of the people" and continues: "The form of morning and evening prayer and of the service of Holy Communion are still incomparably beautiful and effective. Radical alteration of these forms is not required, but intelligent and sympathetic presentation of them is." Again: "By making use of the flexible possibilities of the building, the absolute validity of the Form of the Holy Communion devised in 1662, requiring no changes in words, has been convincingly demonstrated".

For the remainder, the author deals with the history of cathedrals in our church and examines such subjects as the reasons why so many of them are today out of touch with their surrounding secular and

ecclesiastical communities (a reflection of the Church itself having become largely irrelevant in this modern age); and he describes the different forms of work being undertaken in Coventry diocese by its outward-looking cathedral staff, lay no less than ordained. All of this is of varying interest, but it is for its liturgical observations that the book is to be specially commended. As one who has tried to draw the Church Assembly's attention to the fact that so often our Prayer Book is discarded nowadays because it is not given a proper chance to prove itself (and prove itself still unique) I naturally warm to the remark that "debates on Prayer Book Revision show a disproportionate concern for radical changes in the form and order of the existing service, and too little concern to achieve the purposes in the twentieth century which were achieved for the seventeenth century by the form and order still in use".

Provost Williams believes that many of today's experiments are made from exasperation at the slow processes by which the church is seeking greater liturgical flexibility, and he deplores the consequent confusion for the worshipper caused by these different forms (a confusion that authorized experiments are not likely to abate). I would make this book a "must" in the hands of every experimentalist with a final quotation: "There is an immediate gain if, before tampering too radically with the words and order of the present Holy Communion service, an attempt is made to achieve the aims which, among others, inspired the Reformers, namely the instruction of the people, their intelligent participation in the service, and the adoration of God in the heart of the sacrament of the Holy Communion".

MALCOLM MCQUEEN.

ST. NINIAN: LIGHT OF THE CELTIC NORTH.

By Mosa Anderson. (The Faith Press.) 172 pp. 25s.

Miss Anderson has gathered within the covers of one book all the facts and much of the speculation about Ninian, one of the most obscure figures among those who have played a leading part in the story of the Church in these islands. The author suggests various reasons for this obscurity, most of them very cogent, although it is not quite clear why the forbidding of "pilgrimages to Chapelles, Welles, Croces, and sik other monuments of Idolatrie" at the Reformation should have been more damaging to Ninian's reputation than to Columba's, for example. It is true, however, that Ninian has tended to be eclipsed by Columba, for the most part unjustly; and only in quite recent times have archeological and even literary discoveries supplemented the scanty material sufficiently to make a biography of this size possible. Even so, the limited amount of direct evidence about Ninian is plain from the fact that one quotation is used four times (pp. 74, 81, 82, 127).

The author joins the company of those who trace Ninian's mission to the far north of what is now Scotland and to the islands beyond. Bede's statement that he evangelized only the Southern Picts is interpreted as the whole of the Eastern side of Scotland, on the ingenious ground that Bede, like everyone else in his day, relied on

the inaccurate orientation of Ptolemy's map. Certainly the Grampians, which Bede reckoned as the division between the two Pictish regions, run at any rate diagonally in a north-east to south-west direction; and the old Roman military routes which Ninian probably followed, doubtless with the backing of those in official circles who felt that here was an alternative means of pacifying the barbarian threat to imperial stability, have been traced far up the eastern side of the island. One remains unconvinced, however, despite this interpretation of Bede, that in the wilder parts the evangelization was anything more than sketchy. The book may well give a wrong impression of the degree of parochial organization among the Picts in Ninian's time. Lack of information prevents much discussion of Ninian's attitude to what was probably his biggest theological problem, namely, the spread of Pelagianism. But Miss Anderson makes a number of good points in the course of the story, bringing out, for example, the way in which the monastic centres had the effect of adding an agricultural as well as an educational aspect to the mission.

J. E. TILLER.

THE KESWICK STORY: THE AUTHORIZED HISTORY OF THE KESWICK CONVENTION.

By J. C. Pollock. (Hodder & Stoughton.) 192 pp. 16s.

It is almost enough to say that this is yet another book written by Mr. Pollock. He has studied the primary sources and the resulting narrative is clear, vivid, and captivating. He is acute in discrimination and master of the telling expression. For example: "Grubb's forthright hot gospelling penetrated where delicate persuasions fell short"; "True holiness concerns attitudes as well as habits"; Some "wished the Council to be an evangelical Vatican issuing authoritative verdicts".

A sound historical perspective has been maintained in the tracing of significant events. Keswick has had its ups and downs. It began in the teeth of opposition. "The first Keswick was nearly the last". For years it was thought that its source was tainted, though evidence recently discovered shows that "the truth is pathetic rather than shocking". For a long time there was the danger of being identified with an emotional holiness movement which could not distinguish between feeling and fact; or of being embarrassed by speakers of warm sincerity but of defective theology. But by the mercy of God the true path was followed. Keswick matured both spiritually and theologically, to a large extent, humanly speaking, through the work of Handley Moule.

"Keswick teaching", a term understandably disliked by some, is shown to mean ultimately the faith and life of the New Testament: not the faith only, which might end in no more than an exclusive verbal exactitude; nor the life only, which might never even begin for lack of doctrinal depth; but faith and life, issuing in missionary activity and a warm ecumenism. Keswick has not only sweetened much Christian living; it has left behind the legalism of interdenominational discussion and has manifested a warm oneness in Christ to which all enthusiasts for reunion should pay attention. The conventions "on

Keswick lines " which have sprung up all over the world suggest that Keswick meets a felt need.

No doubt something of the style of the meetings has changed with the passing of ninety years and the rise of new generations. But Mr. Pollock has shown, I think, that both the theology and the heart of Keswick are sound. The basis of " government " has been broadened; the hand of Providence has been discerned in the unfolding years ; that same overruling guidance will surely be given to faithful men in the years that are to be.

RONALD A. WARD.

THE " JESUS FAMILY " IN COMMUNIST CHINA : A MODERN
MIRACLE OF NEW TESTAMENT CHRISTIANITY.

By D. Vaughan Rees. (*Paternoster.*) 104 pp. 3s. 6d.

Dr. Vaughan Rees was for many years a missionary working with the China Inland Mission in central and north-west China. This story of his close association with a purely indigenous movement in north China, known as the " Jesus Family ", first appeared some years ago, but it is deservedly reprinted at a time when the Christian Church in China is to a large extent cut off from fellowship with other churches. But it must not be forgotten that Dr. Rees is writing of happenings which took place fifteen years ago. For a considerable time it seemed as if a movement whose human leadership was wholly Chinese, and which was not maintained or assisted by funds from abroad, might suffer less from Communist pressure than the organized churches originally brought into being as a result of the work of missionaries from overseas. Moreover, in certain ways the Jesus Family appeared to be accomplishing of their own volition much that the Communists were attempting to impose by sheer force upon an unwilling people. For instance (p. 68), Dr. Rees persuaded a Chinese commissar to visit one of the Jesus Family centres at Machuang, where he himself had been living for some time as their guest and giving medical help. En route to Machuang the commissar boasted of what Communism would accomplish. " In England, America, Australia—nothing will stop us ! " But after three days in Machuang he was almost overwhelmed by the spirit of love and willing, unselfish service which animated the whole community. " I have seen," he said, " something which I did not know existed in the world. This is what we Communists want to do ; we won't do it in a hundred years ".

Amor vincit omnia ! But, as we have hinted, it was not long before the Communist regime determined to stamp out a movement which, though clearly indigenous, utterly refused to accept Communist ideology. Though the news is scanty and may be garbled, there is little doubt that many of the leaders of the Jesus Family are in prison, and some have suffered death for Christ's sake. The reader must therefore bear in mind that this is not an account of conditions which obtain today. What matters is that we should all be stirred to pray for fellow-Christians who are passing through the experiences described in Hebrews 11 : 36 : " Others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment ". But they

will certainly obtain a good report through faith !

FRANK HOUGHTON, *Bishop*.

COMMANDOS FOR CHRIST : THE GOSPEL WITNESS IN BOLIVIA'S
"GREEN HELL".

By Bruce E. Porterfield. (Hodder & Stoughton.) 238 pp. 18s.

The murder of five young American missionaries by Auca tribesmen in the jungles of Ecuador (January 1956) has rightly received a good deal of publicity. The Christian world was made aware of the existence of many tribes completely unreached by the Gospel. But, if your reviewer is typical of other Christians in England who are concerned that "every creature" should hear that Gospel, it will be news to many that further south, in Bolivia, there are also an unknown number of tribes for whom the epithet "stone-age" is at least equally applicable. The New Tribes Mission has been attempting to reach them for at least twenty years. In fact, it was the news of the murder of five missionaries in Bolivia in 1944 (twelve years before the murders in Ecuador) that stirred the author of *Commandos for Christ* to offer for service there. It was not till 1949 that, after "physical and spiritual training", Bruce Porterfield and his wife and two children flew from the U.S.A. to Bolivia. They made their first home at "a backwoods settlement called Cafetal" on the borders of Bolivia and Brazil inhabited by Bolivian rubber hunters, both not far from jungles where it was known that aboriginal tribes were to be found. This book is the story of determined patient attempts to make contacts with savages of several tribes. Completely naked, armed only with bows and arrows, they were not unnaturally suspicious of the strangers who had made incredibly difficult journeys to bring them the Gospel. A close friend of Porterfield's was murdered. His own life was often in danger. In fact, this could almost be termed a "nightmarish" account of his adventures. It is emphatically not a success story, for the contacts laboriously made with several tribes had to be broken off without any known results. But surely in God's good time the faith and patience of His servants will be rewarded.

FRANK HOUGHTON, *Bishop*.

THE OLD TESTAMENT AND CHRISTIAN FAITH : ESSAYS BY
RUDOLF BULTMANN AND OTHERS.

Edited by Bernhard W. Anderson. (S.C.M.) 271 pp. 35s.

Some time ago an international group of scholars was being entertained at Marburg by Rudolf Bultmann. There was talk of a symposium discussing the relevance of the Old Testament for the Christian Faith today, taking one of Bultmann's essays as its starting point. Bultmann readily agreed, and the outcome is the present volume.

The actual opening essay is vintage Bultmann—1933 to be precise—and as lucid and as radical as ever. After toying with various lines of approach to the Old Testament, he comes down more or less in favour of retaining it, but with certain grave reservations. He admits that it contains interesting background material, but for Bultmann this hardly adds up to being a revelation for us today. The Old Testament is

predominantly law bound up with the traditions of Israel. Its demands are largely obsolete. Even the grace of the Old Testament is different from that of the New. In the former it is bound up with the history of Israel. In the latter it is contained in the Gospel message of the Church. For although the actual teaching of Jesus is obscured by the early Church, the latter's existential preaching of the cross and resurrection offer us the possibility of self-knowledge. Add to this Bultmann's contention that very few of the Old Testament passages quoted in the New Testament mean what the New Testament writers took them to mean, and the Old Testament is no more revelatory than many another ancient book. Jerusalem is no holier a city for us than Athens or Rome, and the great saving events of the Old Testament no more a revelation for us than the fall of the Spartans at Thermopylæ or the death of Socrates.

First in to bat for the more conservative side is the new Dean of York who promptly lays about Bultmann's bowling. He sees Bultmann's teaching as little more than a revived Ritschlianism. The Ritschlians regarded the Old Testament as revelation only in so far as it made explicit here and there valid ideas about God which had arisen out of religious experience, or in so far as it could communicate this experience to us. Like the Ritschlians, Bultmann has difficulty in reading his view of the Gospel back into the Old Testament. And, like them, he can find little positive use for it. Bultmann's difficulty is that he uses the wrong key. Men's ideas and experiences are only secondary and not the heart of the Bible. The biblical proclamation in both Testaments concerns the mighty acts of God in history. Dr. Richardson is not the last in the volume to make this point.

Dr. Richardson is followed by Carl Michalson who compares Bultmann with Marcion and Eric Voegelin who discusses History and Gnosis. Taking his cue from a remark by Luther, Wilhelm Vischer writes on "Everywhere the Scripture is about Christ Alone", and, like Luther dealing with Erasmus, he takes Bultmann to task line by line. Oscar Cullmann writes on "The Connection of Primal Events and End Events with the New Testament Redemptive History", but this is little more than a trailer announcing a forthcoming book which will treat the subject more fully. Claus Westermann deals with promise, and the editor examines the covenants. The last word is given to Emil Brunner whose contribution in fact antedates that by Bultmann by three years!

In the last analysis, such collections of essays are at once stimulating and frustrating. They give to anyone that way inclined the chance to fly a kite. The student or minister who has the patience will sooner or later dig up something illuminating. But all too often he will look in vain. For example, there is no thorough treatment of the understanding of the Old Testament in the New! One cannot help feeling that, if left to himself, almost any one of the distinguished team of thirteen Protestant and Roman Catholic scholars might have produced a more satisfying volume on the same subject. After all, a comprehensive study of the relation of the two Testaments and their significance for the Church today is one of our greatest theological needs.

COLIN BROWN.

INTRODUCING OLD TESTAMENT THEOLOGY.

By *J. N. Schofield*. (S.C.M.) 126 pp. 9s. 6d.

This stimulating and important book deserves close attention, and author and publisher are alike our benefactors. It is stimulating because it attempts to grasp the Old Testament as the abiding revelation of God and to present Old Testament truth as a living issue: to a great extent it succeeds in both these aims. The Preface urges that while the study of Old Testament theology must not ignore anything that can be learned about the history of Israel's thought, theology must concern itself with the "finished product"—"the book in its final form". The author speaks of a multitude of experiences of God "fused in the crucible" into a unity. And in his treatment of this unity he is interested time and again in seeing it reach out into the New Testament and in bringing us face to face with the unity of the Bible and the centrality of Christ. In the course of doing this, there are interpretative insights of real penetration expressed with a rare pithiness. For example, in the first section (The God who Acts), speaking of the completeness of the Creator's power in ruling His world, and its aptness to the moral state of man, we read: "If you are the kind of ass that likes thistles, then all the powers of God are growing them for you" (p. 53); or in Chapter 2 (The God who Speaks) we could instance some choice sentences on prophetic symbolism (pp. 67f.), or the following comparison of Amos with Hosea who saw the nation's condition as "not unrighteousness in social life but immorality within the religious life" (p. 77). The remaining chapters (God's Kingship with Man, and The Glory of God) are equally rich.

On the debit side—though there is so much of positive value that it is almost mean to mention it—we could have had a great deal more systematizing. The author's method is, throughout, historical. For example, the prophets are treated in turn; there is no attempt to present, as a unity, "the theology of the prophets", and no real attempt to synthesize the message of each individual prophet. It is also very sad to see a writer with such exegetical insight so often satisfied with an interpretation of very minimal worth: Adam and Eve did not know the sexual facts, this being the forbidden knowledge (incidentally, surely, p. 37, we should read that the "Tree of the Knowledge of Good and Evil" not the "Tree of Life" was forbidden?); Gen. 2. 18f. displays God experimentally moulding animals to see if He can find a mate for man! (p. 30)—and many more isolated blemishes. Under the same heading we might observe that the issue of prophetic inspiration is shakily handled (pp. 72ff.), and sacrifice (condemned out of hand by the prophets) is not treated. The book ends with an appendix on further reading which very briefly touches on the major Theologies of Eichrodt, von Rad, Jacob, Vriezen, and Kohler. If it were economically possible this should become a full chapter in future editions, for with a more copious treatment of the various "schools" we would have here a tremendously valuable and much needed handbook on this most exciting department of Old Testament studies.

J. A. MOTYER.

I AND II KINGS: A COMMENTARY.

By John Gray. (S.C.M.) 744 pp. +5 pp. of maps. 75s.

This is a worthy addition to the S.C.M. Press's "Old Testament Library", which has already given us some substantial commentaries, including G. von Rad's *Genesis* and A. Weiser's *Psalms*. Although it is only twelve years since the I.C.C. *Kings* appeared, the rapid advance in Ugaritic studies has made a great deal of new linguistic and religious material available in this short interval, to justify a fresh work; and Professor Gray's *The Legacy of Canaan* (1957) has proved his right to speak authoritatively in this realm. Perhaps the chief general usefulness of the commentary will be found here, for there are informative discussions of the Canaanite gods and beliefs which are constantly encountered or alluded to in *Kings*, and frequent comments on the Hebrew text, often in the light of the Ugaritic literature. The Hebrew words are given in transliteration, but the discussion of them assumes the user's knowledge of the language, without however making the commentary unintelligible to the general reader.

The author is disposed to treat the narratives as predominantly reliable, and he defends the "Deuteronomic compiler" from the charge of applying a narrow and mechanical criterion to his material. On the other hand he has little respect for the miracle-stories of the prophets, some of which he considers "fatuous", "trivial", and "puerile", although he places the Elijah material in a very different category (through the influence he believes Elisha to have exerted on its transmission). It seems to be taken as axiomatic that miracles do not happen; therefore he speaks of the "comparative restraint" of the story of the feeding of the hundred men by Elisha, over against the feeding of five thousand in the Gospels, and usually seeks for a substratum of fact from which a tale of this kind has developed. Elijah's ravens are revocalized into Arabs (whose kindness is conjectured to have been a divine preparation of Elijah for the charity of the widow and all that this implied), and the widow's son did not quite die, but "fell ill, and . . . lost animation". "The removal of the invalid to the airy upper chamber, clean of the household debris, was a matter of simple hygiene, and may have been the factual basis of the tradition. . . ." On the other hand, certain other reinterpretations, equally well-worn, are rejected (such as Elijah's use of naphtha on Mount Carmel, and his crouching to imitate a rain-cloud). But we are back in the realms of scholarly naïvete with the picture of Elisha poking about with a stick for the missing axe-head.

Not this kind of comment but the sober discussion of the details of the text—that is, the meaning of the Hebrew and the location of various matters in place and time—will make this commentary an indispensable companion to Montgomery. The reader of the English text of the Bible (which means most of us, most of the time) should be warned that the chapter and verse division of the Hebrew text is followed, and this occasionally means that the verse-numbers in the commentary cease to tally with those before the reader (thus from 1 Kings 4 : 21 to 5 : 18, and in 22 : 43b-53, the English-only reader will be at sea). Perhaps some clear indication of this could be incorporated in the next edition.

DEREK KIDNER.

PROVERBS : AN INTRODUCTION AND COMMENTARY.

By F. D. Kidner. (Tyndale Press.) 192 pp. 8s. 6d.

The Tyndale Old Testament Commentaries (under the General Editorship of Professor D. J. Wiseman) could not have been given a more propitious send-off than Mr. Kidner has achieved in this brief but excellent commentary. He is blessed with a style almost as pithy as the text he is handling, and often the brevity of his comment is deceptive—the full explanation is there for those who will patiently read. He handles introductory matters fluently, allowing the basic influence of Solomon and of a strong Israelite wisdom school. Noting the pre-Solomonic dating of some of the oft-quoted pagan parallels he remarks with a “proverbial” sly gentleness: “and no one has yet suggested that Solomon was writing then!”. The same international parallels are given sober treatment, rightly briefer than in most commentaries. The general view expressed is that “if Proverbs is the borrower here, the borrowing is not slavish but free and creative. Egyptian jewels, as at the Exodus, have been reset to their advantage by Israelite workmen” (p. 24).

Two special features mark this commentary. The first is the provision of eight subject-studies in which is summarized the teaching of the whole book on the topics of God and man, wisdom, the fool, the sluggard (who “is more than anchored to his bed: he is *hinged* to it”!), the friend, words, the family, and life and death. Under this last heading we may note that while Mr. Kidner thinks that the “blessed hope” really lies outside the scope of Proverbs, he is prepared to allow the text to stand as it is in 14 : 32. These studies are models of comprehension and clarity. The other special feature is the provision of a select concordance, tacitly inviting the reader to get on with some subject-study of his own—a very valuable provision. The commentary is full of perception (for example, “hypocrisy . . . the homage which vice pays to virtue”, on 14 : 19), a delight to read, and a true *vade mecum* to one of the most delightful books of the Bible.

J. A. MOTYER.