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# Book Reviews

## **JOB** J.H. Eaton

Old Testament Study Guides

JSOT, Sheffield 1986 xii + 68 pp. £2.95

ISBN 0 905774 97 3

## **DANIEL** P.R. Davies

Old Testament Study Guides

JSOT, Sheffield 1986 133 pp. £2.95

ISBN 1 850 750 02 8

These are two welcome additions to the *JSOT* series of basic introductions to the books of the Old Testament. Eaton's contribution on Job falls into three parts (= chapters): the first is a 'Guided Reading', an account (30 pp.) of the story as it unfolds, less than a commentary, but useful to the new reader as a means of keeping his bearings; the second (21 pp.) is subtitled 'Structure and Theme', and looks at questions of origins, coherence of the parts and the whole, audience and theme (again of the parts and the whole). The final section usefully brings together in one place stories from Babylon, Egypt, Greece and India which have greater or lesser affinities with Job, giving a brief account of each, with some assessment of their significance for a reading of Job.

The middle section of the book is the most important for an interpretation of Job. The author admirably steers a course between unhelpfully heavy attention (for the beginner) to critical questions and (equally unhelpful) neglect of them. His aim is rather to show how the various parts of Job, though on the face of it in some tension with each other, combine to give the book its unique tantalizing and evocative force. Thus the speeches show little or no knowledge of the story of the Prologue—yet the contrast between the patient and the passionate Job is dramatically powerful (p.33). Again, there is a tension, often noted, between the speeches of the LORD, chs. 38–41, and the Epilogue, ch. 42, in that the former contains a rebuke to Job, while the latter restores his fortunes. Does not the very restoration of Job actually vindicate his friends? Eaton's answer is better: 'That our author allows the simple verdict of the Epilogue to stand so paradoxically can also be seen as a stroke of genius' (p.36). Job is 'both abased and exalted' (p.38). It is the friends who stand rebuked'. 'In the interests of their doctrine they have preferred falsehood to truth' (p.43).

The book, then, is marked by perception and clarity. I have one reservation about it, and that relates to its structure. To tell the story of Job first, then to return to a treatment of structure and theme inevitably results in some repetition of ideas. I wonder, therefore, whether the limited space available was used in quite the best way. I would have liked a little more reflection on the theology of Job within its biblical context. There is some of this in ch. 3 (pp.59 f.), but all too little. In particular I would like to have seen more treatment somewhere of the nature of Job's righteousness, which only seems to come incidentally.

P.R. Davies' introduction to Daniel is a longer and more detailed treatment of the many problems of interpretation which arise in that book. It is a lucid defence of the view that the book came into being in connection

with the persecution of the Jews unleashed by Antiochus Epiphanes IV, drawing (in chs. 2–6) on stories which had earlier currency in different forms. The contention is important in the author's concept of Daniel. The forms reflect a situation in which Jews are living under Gentile rule in Diaspora-exile. The confrontations which occur here are not ultimate confrontations. Rather, they aim to show (as do the stories of Joseph and Esther) that life for Jews in exile is possible; that they pose no threat to the lawful king, to whom indeed they owe allegiance, even if that allegiance is circumscribed by higher loyalty to God. Kings can be more or less indulgent towards their Jewish subjects. The Darius of ch. 6 illustrates the fact that the interests of king and Jewish subject are fundamentally similar (p.93), (this is very close to the theme of Esther), while Belshazzar, in ch. 5, is a story of much greater confrontation (not anti-Semitic, but exhibiting kingship in defiance of the Lord). Even this, however, does not lead to rejection of Gentile kingship as such, since Belshazzar is followed by Darius (p.26).

The visions are altogether different. Here the king (Antiochus) is the 'arch-foe, the personification of rebellion'. (p.97). The setting is one of persecution, in which relief can only come—not in any recognition of the God of Israel by the king (cf. Nebuchadnezzar)—but in a final overthrow of his power by an intervention from heaven itself (chs. 11, 12). The two views of kingship are regarded as fundamentally at odds, though now juxtaposed in creative tension. This juxtaposition is effected by 'the wise' of chs. 11, 12, who are, in the author's view, the perpetrators of the Book of Daniel. Their wisdom is seen as consisting in their repudiation of force in resistance of tyranny (hence the faint praise of the Maccabeans in 11:34), and it is they who give a theological answer to the question as to the usefulness of martyrdom in terms of resurrection. Their interest in the stories is the identity established (by the juxtaposition of stories and visions) between the esteemed Daniel (and his friends) and themselves.

In the course of his study the author covers all the important issues of interpretation in Daniel. The Son of Man in ch. 7, while possibly capable of bearing both individual and corporate interpretations, is probably a symbol for the 'saints of the Most High' in the same chapter. Here he opposes J.J. Collins' equation of the Son of Man (in ch. 7) with Michael, the 'prince' of 12:1—though agreeing that the author of 12:1 may have made the equation. The 'holy ones' themselves are human, not angelic (contra Collins and Noth).

I have some reservation about the treatment as a whole. First, the arguments adduced for tracing antecedents of the stories in other extant stories from the ANE seem weak. Daniel 4 is seen as a development of the story found in the 'Nabonidus fragment' (4QPrNab). King Nabonidus was afflicted for 7 years by an ulcer, he prayed to idols but was healed by a Jewish exorcist. The *differences* between this and Daniel 4 are accounted for by the hypothesis that the Nabonidus story was drawn into a 'Daniel cycle'—rather than the simpler and more obvious alternative, viz. that it is just a different story (pp.41 f.). Secondly, the discussion of the problem of the two languages is weak. The (poor) Hebrew is likely to be a translation from Aramaic: the Aramaic is likely to be late rather than early. The latter conclusion is reached, unfortunately, without reference (not even in the bibliography) to K.A. Kitchen's important and respected study (in D.J. Wiseman ed., *Some*

*Problems in the Book of Daniel*, Tyndale Press). Some reference is made to conservative literature, though with few signs of influence by it. The statement of the usual critical view of Daniel (broadly speaking) is, indeed, a hard-line one. Given that many of the conclusions reached are—as the author admits—uncertain, we might have hoped for a more generous nod towards the traditional conservative view.

Trinity College, Bristol

GORDON McCONVILLE

**1 KINGS Simon J. DeVries**

Word Biblical Commentaries, Volume 12

286 pp. \$19.95

**MICAH-MALACHI Ralph L. Smith**

Word Biblical Commentaries, Volume 32

286 pp. \$19.95

ISBN 0 8499 0231 2

As is now well known, the General Editors of this Series set out with a three fold aim: to help those who wish to learn about textual matters, there is a section entitled 'Notes'; on the state of modern scholarship, there are sections on Bibliography and 'Form/Structure/Setting' and 'the "Comment" and concluding "Explanation" are designed' to give a clear exposition of meaning and relevance to 'ongoing biblical revelation'. Giving marks out of ten, the present two volumes come out equally as follows: on the text, ten out of ten or as near as doesn't matter. De Vries must have his full marks for trying if for nothing else for hardly does a Septuagint Translator roll over in bed but it is noted for us; Smith should, possibly, drop slightly below ten because of a seeming uncertainty whether to point his Hebrew or not and a considerable clutch of Hebrew misprints. Bibliography too cannot be faulted and Form/Structure/Setting (in each case) leaves no stone unturned to keep abreast of modern specialism—rather on its sceptical side in the case of DeVries and on the 'safety in numbers' principle for Smith: say eight out of ten. But, alas, when we come to ask what the text is about, in what way does it testify abidingly from God to His people, and how does it help me today there is little to help in either volume. It honestly seems to be the case that either the General Editors have not given sufficiently clear briefing to their writers or they have not read the MSS or they are satisfied with extraordinarily little.

The 'explanation' on the 1 Kings volume, p.133, reads: 'The harsh, ambitious Solomon of whom we read here is much closer to historical reality than the idealized figure of whom we read in chaps. 3, 5, 8 and 10.' First, how does Dr. De Vries know this? Secondly, and even should it be true (which surely it is not?) what does it 'explain' and how does it fulfil the role intended for the 'explanations'? Solomon is a good case in point of the sort of disarray and uncertainty with which De Vries' commentary dampens our enthusiasm for 1 Kings. The fact that David can speak of Solomon as wise in chap. 2 whereas he is not given wisdom until chapter 3 is accounted for by appeal to different sources: I ask you! When one considers the perfectly appalling nature of David's last words to Solomon and the way Solomon carried them out, it is plain to what an extent he needed the divine gift of wisdom. Furthermore, in the Solomon stories and pretty well everywhere

else, it is the Deuteronomist who speaks rather than the person to whom the words are attributed to that, using De Vries' terms, historicity cannot be claimed but historicality (the statement of Yahweh's purpose in Israel's history) is accurate. The climax of this way of thinking comes in the matter of 'prophetic stories' such as those of Elijah and Elisha with their prevalent miraculous content: 'Their concern for literal history is tangential since their essential aim is didactic and exemplary. Their intent is not to record what *has* happened but what happens and can happen' (p.206). But if it did not happen what assurance have we that it can and does happen; and if it can and does happen why should it not have happened?

Ralph Smith's contribution on the seven prophets leaves the impression of a useful compendium of specialist opinion—Rowley-like in the roll call of great and small—brought together by a scholar of great learning and competence. The element of original contribution is, perhaps, played down and the resulting book sparkles less than Professor Smith's obvious ability and devotion to this area of Scripture could have made it do. He seems more at home in some places (?Micah, Habakkuk, Malachi) than others (?Zephaniah, Haggai, Zechariah) but we do come from his book with a richer understanding of these prophets—though not much advantaged as to whether they are a Word of God for today's Church and what that Word is.

43, Branksome Dene, Westbourne, Bournemouth

ALEC MOTYER

**INTRODUCTION TO THE OLD TESTAMENT** Werner H. Schmidt

SCM Press Second edition 1984 386 pp. £10.50

ISBN 334 02088 3

There is a certain sad logic about the fact that Professor Schmidt's book ends with three pages (pp.340–2) entitled 'For and Against the Old Testament'. Giving all the credit that is possible to the need for scholarly objectivity and therefore the need to afford fair play to the 'against' as much as to the 'for', how is it possible for anyone not to see through the difficulties raised here or to be so muted in defence (not to say positive evaluation) of what Jesus taught us is 'the scripture' and 'the Word of God'? But then, can anyone be other than tentative if one espouses a methodology which leaves the Old Testament in fragments and raises doubt after doubt about the reliability of its facts and the integrity of its editors?

One has only to read pp.46, 47—at the most ten lines of print on the tradition that the Pentateuch is Mosaic—or pp.209, 257 on the relationship between Isaiah and the literature which bears his name to see what scant attention is paid to the actual or implied testimony of Bible books regarding their authorship. And in each case, in the place of panoramic unity stemming from a single gigantic intellect we have a table-top littered with fragments, devoid of a consistent testimony from God to man. Deuteronomy is a case well in point: on p.139 we read that 'the (Deuteronomistic) school transmitted and commented on—under the influence of Deuteronomy?—the historical and prophetic tradition.' But because of the late date now sacrosanct for Deuteronomy, this influence comes through in the work of Deuteronomistic redactors who filled out 'the prophetic predictions and statements in the light of the subsequent course of history' leaving us uncertain where we have ancient tradition and where we have 'post-factum

writing' but with this one thing certain 'that the redactors make their own theological intention ... to show the efficacy of God's word.' (p.159). If Deuteronomy could only be left where it claims to be—as the Old Testament's (chronologically and substantially) primary statement about the nature of history we could proceed into the remainder of OT historiography confident that the story is being *told* (without tendentiousness of the unacceptable sort) so as to bear out Deuteronomic principles; but as it is, all we have is a story that has been *tampered with* in order to support a theory. The result for us is that we can (if it appeals to us) delve into the suppositions of ancient thinkers but we are bereft of any certainty that in doing so we are brought face to face with a veritable revelation from God.

We cannot but be grateful to Professor Schmidt for setting before us a mountain of information, attractively and readably served up. The running outlines of the books which he provides are uniformly helpful and no college library dare be without a book which so digestably and clearly provides students with a *vade mecum* into current Old Testament specialism.

43, Branksome Dene, Westbourne, Bournemouth

ALEC MOTYER

**THE GOSPEL OF BARNABAS David Sox**

George Allen & Unwin 1984 152 pp. £10.95

ISBN 0 04 200044 0

What would make a writer turn from writing a book about the Turin Shroud to one about the Gospel of Barnabas? Perhaps both are subjects which cry out to be treated rather like 'Who-Dunnits', and the publisher's blurb assures us that David Sox 'brings to his task the same openness of mind, qualities of scholarship and investigative skills that marked his earlier book *The Image on the Shroud*.'

In the first 50 pages we're given the many reasons why the Gospel has been regarded by serious western scholars as a forgery by a 16th Century Italian who appears to have been a Christian convert to Islam: the blatant geographical and historical errors, the echoes of the writings of Dante, the Italian flavour of the language, and the thoroughly Muslim interpretation of the life and teaching of Jesus combined with several contradictions of Quranic teaching.

If we ask who could have been responsible for such a forgery, here is the convincing scenario suggested by the writer. Fra Marino, a Franciscan monk, became Inquisitor of Venice in 1542. A fellow-inquisitor by the name of Peretti received rapid promotion, becoming vicar general of the Franciscans, then cardinal, and finally Pope Sixtus V. Since Islam was considered to be the ultimate rejection of everything Christian, Fra Marino, burning with jealousy, hit on the idea of writing the Gospel of Barnabas as a way of taking revenge on his former colleague whom he had come to despise.

But how could he have come across this particular weapon? His work as an inquisitor naturally gave him access to heretical books — e.g. on Lutheranism and Islam. And he may have been fascinated by Islam through contact with Marranos (Jewish converts to Catholicism from Spain) who lived in Venice. He probably enlisted the help of a Marrano scribe/co-author to write the gospel in Italian, and this scribe may well have written the strange Arabic

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annotations in the margin of the Vienna manuscript of the Gospel. There is no evidence to suggest, however, that Fra Marino ever declared himself as a convert to Islam.

After his death the Gospel seems to have been largely forgotten, and passed through several hands in Venice as some sort of curio. Eventually it surfaced in Amsterdam at the beginning of the 19th century, and was referred to briefly in the Introduction of George Sale's English translation of the Qur'an in 1734. Then in 1907 an Anglican clergyman and his wife, Lonsdale and Laura Ragg, published an English translation, with an Introduction in which they put forward their own conclusion that it was a deliberate forgery. The strange irony in the development of the plot is that pirate editions of this translation have been reprinted many times over by Muslim publishing houses — but, needless to say, without the critical Introduction by the Rags! And the Gospel of Barnabas is still being used as an important weapon by Muslim apologists all over the world.

In the second half of the book the writer moves on to focus on what he considers to be 'the real issues of interest for Christian/Muslim dialogue' and concentrates on three areas: how Muslims and Christians differ in their interpretation of Scripture, the Koranic denial of the Crucifixion, and the Muslim Jesus. The final chapter is entitled: Can We Ever Get Together? Anyone who has fallen under the spell of Kenneth Cragg will want to go deeper into some of these issues, and to add further subjects to the agenda. But the book does help to clear the ground for any Christians involved in such dialogue.

It will be interesting to see if the book is reviewed in serious Muslim journals, and whether thoughtful Muslims will find it helpful. Their response to Sox's argument may suggest how much they share the desire of many Christians to move away from polemics towards genuine dialogue.

Trinity College, Bristol

COLIN CHAPMAN

### **THE NATURE OF GOD IN PLAIN LANGUAGE David L. Hocking**

Word Books U.S.A. 1984 180 pp. \$6.95

ISBN 0 8499 0428 5

This is a very commendable attempt at explaining the attributes of God in language which is accessible to the general layperson. It is clear, concise and generally reads quite fluently. Its staunchly evangelical stance is apparent from the first page to the last. In this comes the only major criticism of the book. It is far too safe a treatment of the attributes of God really to challenge either the believer or non-believer in their own conception of God. There seem far too many controversial issues which are skated over without apparent concern. The relationship of God's love to His justice is merely mentioned as a straightforward relationship between two personal attributes. One longs for real grappling with an issue such as this from a conservative evangelical viewpoint.

The book does go a long way in giving explanation to the classical attributes of God. There may well be a little too much evangelical lingo but it does appear that the book is aimed primarily at the Christian market. It is not a philosophical or apologetic treatise arguing for the existence of God or a

certain characterisation of His nature. It has hints in this direction (a modified teleological argument appears when considering the personhood of God) but is intended primarily to bring explanation and elucidation to the Churches' woefully inadequate conception of God.

The text tends towards an exposition of relevant biblical passages. So, for example, in discussing the omnipresence of God (a relatively short but helpful chapter) fifty-one Bible verses are quoted with relatively short explanations. Obviously each text cannot be dealt with adequately which lends to the 'proof-texting' feel of the chapter. It does however provide help for those who are after a 'concordance' approach to the attributes of God.

Finally, two small concerns. The author is consistently used in illustrations as the individual possessing the answers. This gives the book an uncomfortable feel as one wonders whether a certain humility is missing. Secondly, there are too many illustrations where pat answers bring immediate relief (for example, understanding that God is omnipresent, brings immediate release from an individual's perfectionist rejection of oneself). This reviewer thinks there are real answers of immense practical value in this book but the complicated nature of working them out in one's life is too often overlooked.

Trinity College, Bristol

RICHARD LINTS

### **BAPTISM AND EUCHARIST: Ecumenical Convergence in Celebration**

edited by **Max Thurian** and **Geoffrey Wainwright**

WCC Geneva and Eerdmans U.S.A. 1983 258 pp.

ISBN 0 8028 0005 X

Distributed Paternoster Press £10.60

This is a collection of liturgies (or, more often, extracts from liturgies) used for baptism and holy communion, with a minimum of comment. Some are ancient, some are sixteenth or seventeenth century, but a great many are modern, and come from all over the world, translated (where necessary) into English. The purpose of the book, as its subtitle indicates, is to show the degree to which, through recent liturgical revision, the churches have come nearer together in their forms of worship. If this were due to agreement in theology and not just to imitation in practice, it would be more significant. However, all such convergences are of interest to the World Council of Churches, and two well-known ecumenists (the latter of them also a distinguished liturgiologist) have here collected the evidence. Students of liturgy, and not just ecumenists, will be interested to see it.

Latimer House, Oxford

ROGER BECKWITH

### **TABLE AND TRADITION: Towards an Ecumenical Understanding of the Eucharist** **Alasdair Heron**

Handsel Press 1983 192 pp. No price stated

ISBN 906312 19 8

This is an ironic book on the history of eucharistic theology, written by a theologian of the Church of Scotland. He re-examines the New Testament

evidence, then briefly surveys the teaching of the patristic, mediaeval and Reformation periods, before drawing his conclusions for today.

Quite properly, he recognizes that no progress will be made in reconciling rival theologies without returning to the sources in the New Testament. But whether his treatment of those sources is legitimate and persuasive is the question on which all else depends. For the Reformers, it was crucial that John 6 was original apostolic testimony, and bore witness to an eating and drinking of Christ's flesh and blood outside the eucharist, not simply within it: Heron, on the contrary, regards the chapter as late, and as referring directly to the eucharist. For the Reformers, the words 'given for you' and 'new covenant in my blood' showed that the sacrament was concerned with Christ's sacrificial death: Heron, rather puzzlingly, assigns these phrases to the oldest form of the institution narrative (p.11), yet holds that references to Christ's death and its sacrificial character are secondary. Such questionable contentions pre-determine all that follows.

With regard to what is said on p.xiii, it should be noted that the question whether the term 'eucharist' is older than Justin Martyr does not depend upon the date of the Didache, since the term is also found in Ignatius (*Philadelphians* 4; *Smyrnaeans* 8).

With regard to the quotation from a modern Jewish liturgy on p.20, 'In every generation each person should feel as though he himself had gone forth from Egypt', it should be noted that the saying dates back to a variant text in the Mishnah (*Pesahim* 10:5), but not in this sentimentalized form. Ancient Judaism was concerned with duty, not with romantic feelings, and the meaning is that every generation should give thanks for the Exodus, as the context in the Mishnah shows.

Latimer House, Oxford

ROGER BECKWITH

## **IS THE PAPACY PREDICTED BY ST. PAUL?**

**Bishop Christopher Wordsworth**

The Harrison Trust, Cambridge 1985 36 pp. 75p

How times change! In 1606 the Convocation members asserted that all who do not believe the Pope to be the Man of Sin of 2 Thessalonians 2 do 'greatly err'. Now, in the 1980's, the (Anglican) members of ARCIC I assert that a universal primate in a reunited church *is necessary* and that such *should be* the Bishop of Rome. Furthermore, in February 1985 the General Synod of the Church of England declared, by a substantial majority, that it in principle agrees with these propositions. All who have a sense of history as well as a theological awareness should be alarmed. Why? Because the Papacy has not yet been reformed (nor has Roman Catholicism), and because those who argue that the Papacy is to be identified with Paul's Man of Sin do so for compelling reasons.

Bishop Christopher Wordsworth (1807-1885) of Lincoln, nephew of the famous poet and a conservative High Churchman, is one who is convinced that Paul's prophecy finds its fulfilment in the Papacy. In 1880 he set out the reasons for this belief in a trenchant, though somewhat polemical, essay. This is now

republished with a new introduction. The reviewer warmly commends this essay for these reasons.

First, it is characterised by a reverent submission to the Scriptures as the inspired Word of God. The author's concern is to understand and faithfully interpret that which God has given us for our instruction and learning. Although you may not agree with his conclusion it would be grossly unfair to condemn the author as an eisegete, a crank, or one who uses a text as a pretext for what he wants to say. The Bishop's attitude to Scripture is refreshing, especially in a day when the new hermeneutic leads to too much stress being put upon 'illumination' at the expense of revelation.

Secondly, this essay has an excellent structure. Bishop Wordsworth was an able scholar. He was also a good communicator. His inquiry begins with his own translation of 2 Thessalonians 2 vv. 1–13. There then follow textual notes that illustrate the importance of accurate translation (e.g. the author would take issue with the N.I.V. translators for rendering *epi* as 'over' instead of as 'against', and *hyperairomenos* as 'exalting' instead of as 'exalting exceedingly'). The exposition takes the form of three questions: 'What is the restraining power?'; 'Has it been removed?'; and, 'Who is the Man of Sin?'. Each is dealt with in turn, questions one and three much more fully than question two. The Bishop identifies the restraining power as the Roman Empire, which has long since disappeared. His exegesis leads him to conclude that the Man of Sin has been revealed and that he exists today. He asserts that this prophetic figure is to be identified with the Papacy, which like the Roman Empire before, has a corporate existence. His exposition is compelling, carefully argued, and ably supported with quotations from the early Church Fathers and various Anglican divines. He concludes with a passionate plea that we save those who are in danger of defecting to Rome.

Thirdly, this inquiry breathes a respectful attitude toward those who disagree. Critics and objectors are referred to as well as answered. Both are dealt with in a courteous, fair and pleasant manner.

Fourthly, this booklet introduces us to some views that are not just misunderstood but also very unpopular today. We need to be aware how our forefathers thought and how they interpreted Scripture. It is no good denouncing them from a position of ignorance. We need to be informed. This essay certainly, in the compass of some 36 pages and at the modest price of 75p, provides a good insight into how one very difficult passage of Scripture has been understood down the centuries.

Whether the Bishop's plea that we save those who are defecting to Rome is heeded or not may well depend on whether you accept or reject his thesis. If, like William Hendriksen ('I and II Thessalonians', London, 1972), you take the view that the restraining power is 'the power of well ordered human rule' (cf. Ellicott, C.J., 'St. Paul's Epistles to Thessalonians', London, 1880), that this has not yet been removed, and that the Man of Sin is 'a definitely eschatological person' who can not be identified with either a Pope or the collective concept 'the Papacy', then you may be tempted to pass this essay by. You may be tempted to do the same if you take Calvin's view that the restrainer is 'gospel preaching', but that would be a pity, for Bishop Wordsworth, in the compass of just a few pages, sets before us a pattern of biblical exegesis that is well worth following.

Churchman

## **SACRAMENT AND MINISTRY IN ECUMENICAL PERSPECTIVE**

**Gerald Bray**

Latimer Study No. 18

Latimer House 1984 43 pp. £1.25

ISBN 0 946307 172

This booklet consists of two independent papers 'Atonement and the Sacraments' (pages 4–25) and 'Authority and Ministry' (pages 26–43). They are united, as Dr. Bray says in his Preface, only by 'the conviction that the theology and practice of ministry in the Church of England are in a crisis which only a return to the principles of Anglicanism can hope to alleviate'. While it is useful to have explorations of these two areas within the same publication, they sit together slightly uncomfortably.

The first paper, 'Authority and Ministry', is the less readable of the two and therefore perhaps less likely to get the attention that it deserves. Dr. Bray's plea is that the Atonement (rather than Incarnation or Kingdom) should be primary in understanding the Sacraments of Baptism and Eucharist. The case is argued with great erudition and with several quotations from Luther, Calvin and the Thirty-Nine Articles. It is here that a slight unease enters. While personally agreeing with Dr. Bray's conclusions, I wonder how many are going to be convinced of their rightness simply by being told that the sixteenth century Reformers saw it this way too. The unconvinced of today's Church need to be shown not that the Reformers were right, but *why* they were right. And that, despite his interesting section on The Sacraments Today, I am not sure that the author has done convincingly.

The first part of the second paper 'Authority and Ministry' traces the development of bishops, Councils and Papacy and their relation to the exercise of doctrinal authority in the Church. There is then a fairly gloomy survey of the Anglican Community and the other mainline Churches. Dr. Bray is not very hopeful about any substantial degree of unity in any direction. In the summary one of the points suggested is that the Thirty-Nine Articles could usefully be supplemented to cover areas that they do not address.

Trinity College, Bristol

JOHN FENWICK

## **FROM CONTROVERSY TO CO-EXISTENCE: EVANGELICALS IN THE CHURCH OF ENGLAND 1914–1980** R. Manwaring

CUP 1985 xi + 227 pp. £19.50

ISBN 0 521 30380 X

By carrying forward the recorded history of the evangelical movement in the Church of England from the First World War—the era of Bishop Taylor Smith as Chaplain-General, who perpetuated thereafter the image of evangelical muscular Christianity until the outbreak of the Second—to as recent a date as is practicable,—thereby including many names at present well-known in contemporary evangelicalism,—the author has continued this story, more or less from the point where Balleine, in his *History of the Evangelical Party in the Church of England*, published in 1908, left off: but in greater detail. Here was a gap which needed filling, though the period 1908–50 had been briefly treated by Dr. Bromiley as an *addendum* to the last

edition (1951) of Balleine's still useful work. The singular merit of Mr. Manwaring's book is that he has taken much trouble to give fairly full details, on a topical basis, of a hitherto unchronicled period of important developments and immediate relevance. No one else has come forward to tackle this quite difficult task, much less to the point of making the results available in print.

We should not therefore cavil overmuch that the author (a retired insurance director, and poet) has failed to do as well as might reasonably be considered necessary. Nevertheless it remains a reviewer's obligation to point out, if with regret, such shortcomings as he finds. In this case, these are not merely that composition tends to be loose in style, that the earlier years receive shorter treatment than the later, while misprints are sprinkled here and there throughout; or that the index, for such a work, is inadequate (omitting names mentioned in the text), and that there is no bibliography. A satisfactory summary of twentieth century evangelicalism in the Church of England needs to be firmly based on a sound acquaintance with what had already happened to the evangelicals in the eighteenth and nineteenth centuries.

Indeed Mr Manwaring hardly refers explicitly to the eighteenth century,—when active dislike of the gospel of the evangelicals, and consequent persecution of their ministry, led to the rise of patronage trusts, a circumstance which remains relevant since their value has been questioned by some modern evangelicals as well as by other churchmen. But from the early years of the nineteenth century he speaks unaccountably of John Venn, Rector of Clapham, as the first 'president' (p.27) of the Church Missionary Society, an office which did not exist until the last year of Venn's life, and which he did not then fill. This is a relatively small point. Yet after that we may feel slightly less confident in being assured that the society has remained 'consistently and thoroughly evangelical' (*ibid.*), in spite of the twentieth century dissensions which the author has to record. Spiritual as well as historical opinions need to be built on a full study of circumstances, against the background of Scripture. It may not be without significance in this particular connection that Hooton and Stafford Wright's *First Twenty Five Years of the Bible Churchmen's Missionary Society (1922-47)* remains apparently unused. Comparable small errors occur in the modern period. For 'Junior Carlton' (p.35) read 'Carlton'; for 'Clayesmore School, Iwerne Minister' (p.57) read 'Temple Grove, Eastbourne'; for 'St. Aldate's, Oxford' (p.62) read 'St. Peter's Hall, Oxford'.

As early as page one, however, there is a hint of what is to come. Manwaring here accepts uncritically Mrs. Battiscombe's hostile if second-hand view of mid-nineteenth century evangelical bishops, and goes on to say that apart from Ryle, only Edward Bickersteth and Thorold were subsequently outstanding. To name three examples to the contrary, Robert Bickersteth was a noteworthy Bishop of Ripon, Samuel Waldegrave (a double-first at Oxford and fellow of All Souls) became an able Bishop of Carlisle, and Charles Baring (another double-first) was a redoubtable Bishop of Durham. (Let us begin to correct, in passing, the notion that post-Keele evangelicals are the first since Wilberforce and Shaftesbury (p.186) to show concern for the material needs of mankind by quoting chapter headings from his biography relating to Robert Bickersteth's ministry at St. Giles-in-the-

Fields—'Secular and sanitary work—Strong views on the connection between the physical condition of the people, and spiritual work', and by referring to William Barlow's role as a conscientious chairman of the Islington vestry, while vicar, till the introduction of municipal government in 1899.) Nor should returning colonial bishops be overlooked. Charles Perry, senior wrangler and fellow of Trinity College, Cambridge, comes to mind as a distinguished figure who, in prolonged retirement from the see of Melbourne, became a major influence in establishing Wycliffe and Ridley Halls. On the other hand, even evangelical bishops, however notable, are not invariably reliable. It is thus unfortunate that Manwaring should also quote (p.20) Bishop Knox's inaccurate statements about evangelicals at Oxford during the first half of the nineteenth century, when these have long been disproved.

Nor can it be said that the author's grasp of twentieth century evangelical history is as strong or comprehensive as the reader requires in an authoritative work on the subject. From time to time, for instance, he refers to Bishop Christopher Chavasse as the acknowledged leader of the evangelicals after the Second World War (pp.x, 78), whereas the number of informed evangelicals who viewed him in that light was certainly limited. Yet Manwaring omits altogether what was Chavasse's really great achievement, in nursing St. Peter's Hall, Oxford, into existence during the thirties amidst much opposition, although himself poorly qualified academically. This is not because he is unacquainted with Canon Selwyn Gummer's biography, but largely because he has not studied in conjunction with it Eric Smith's *St. Peter's: The Foundation of an Oxford College* (1978). Moreover from the latter he might incidentally have gained valuable insights into the operations of the Revd. Percy Warrington—though it must be admitted that Manwaring refuses to regard him as an evangelical. Remembering, however, the number of well-known schools and colleges he founded (albeit by doubtful financial methods), Warrington was in fact a more remarkable man than has been allowed. The significant point that he has attained a place in *The Dictionary of National Biography* is not remarked. Yet since further limitation of entries, introduced early in the twentieth century, very few other evangelicals have gained such independent recognition.

Nevertheless Manwaring's evangelical classifications are broad and wide. For some reason, however, which is not altogether clear, he has appreciably minimised evangelical influence in the Church of England during the earlier part of his period. It is remarkable that there is no reference to men like the ex-Methodist Watts-Ditchfield, who became the first Bishop of Chelmsford, or to the more conservative Thomas Drury, a scholarly Bishop of Ripon, who subsequently served as Master of St. Catherine's College, Cambridge. Watts-Ditchfield has a useful biography, and the quietly influential John Inskip, Bishop of Barking 1919–48, an autobiography. Yet these have not been drawn on. Liberal evangelicalism may since have died away, but the leaders of the movement in its hey-day, Archdeacon Vernon Storr, or the second Bishop of Chelmsford, Guy Warman, were undoubtedly prominent in church affairs. Moreover the archives of the Anglican Evangelical Group Movement have been properly preserved.

Apart from historical weaknesses, this is a book which tends to repeat popular but not necessarily substantial parrot-cries of recent decades. One of

these gives thanks for liberation from the (relative) unworldliness of pre-war evangelicalism, by which the 'twenties and 'thirties were characterised, as if this had not been a feature formerly (pp.43, 54, 116). Far from being mainly due to Plymouth Brethren influence, as Manwaring implies, this was a surviving manifestation of much greater unworldliness in the nineteenth, eighteenth, and earlier centuries. Wilberforce, for example, rejoiced in a healthy degree of separateness. Yet he certainly knew how to be 'in the world, but not of the world'. A measure of unworldliness in terms of separation, both from the world and the flesh, had been, historically, one of the strengths of the evangelical movement, as indeed it was a consistent influence in other forms of spirituality. Another aspect of this theory is the alleged philistinism of the evangelicals (pp.ix, 43). Whereas philistines are fairly evenly distributed among the population as a whole, there has always been a proportion of more 'cultured' evangelicals, however small in relation to the greater minority of cultured people in general.

Again we hear quite often about the so-called 'ghetto' or 'siege' mentality of the same period (esp. p.81). Were the evangelicals of the 'twenties and thirties' really more on the defensive than faithful evangelicals have always been? They cannot be held responsible for the accelerating degree of unacceptable doctrinal and ceremonial change with which they found themselves surrounded. Their concern for divine truth as they understood it led to the rejection of the 1928 Prayer Book. Was this achievement, remarkable in itself, really a Pyrrhic victory, as it has become fashionable to say? Or was the tide stemmed in such a way as to make possible later evangelical participation in Church of England affairs? It is surprising that Manwaring does not mention that in 1968 it was necessary (but possible) to pass an act of parliament making the disputed vestments lawful. This may be because he thinks (p.4) that this change came about in 1906.

Further, was there such a drastic decline in evangelical scholarship during the first part of the twentieth century (pp.20, 113, 117)? Certainly there was some appreciable diminution, for reasons partly relating to the widening gulf between evangelical dogma and the attractions of 'modern theology'. But the main effect of this was to reinforce the liberal evangelicals, whom Manwaring takes into account more readily when he is not thinking of the IVF contribution. He has neglected, however, to recognise here, as an anti-intellectual factor, the continuing influence of pietism from the earlier Keswick movement. Evangelical scholars were still doing their best, and theological colleges were still being founded. Manwaring mentions, for example, Dr. Sydney Carter, but not his historical work. The exceptional intellectual brilliance of Dr. Basil Atkinson, Under-Librarian of Cambridge University, is inadequately recognised. (Minor eccentricity is often characteristic of remarkable minds.) For some further evidence, Manwaring could profitably have sifted Dr. Bullock's *History of Ridley Hall, Cambridge*, vol.ii (1908-51), besides other sources.

This book may well be used as a quarry by eager synodsmen. For that reason, if for no other, it is needful to point out that it is not only historically unsatisfactory, but that it is concerned to put forward a point of view, based partly on indistinct theological perception. For instance, the author does not distinguish between the moderate calvinism of Article 17 (which is that of many but not all conservative evangelicals) and the high calvinism of the

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majority of those who uphold 'the Reformed Faith'. This leads him to speak as if evangelicals were committed to the latter. It is hardly necessary to add that the subject and material of this book will call for re-examination in the future, and for thorough reassessment.

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JOHN REYNOLDS

### **THE CHURCH OF ENGLAND—WHERE IS IT GOING?**

**David Holloway**

Kingsway Press 1985 224 pp. £3.95

ISBN 0 86065 365 X

The importance of this book lies in its origins. Written by someone in a pastoral post, yet having an inside knowledge of the higher echelons of ecclesiastical government, David Holloway has written an informative and informed account of events particularly as they are highlighted in the North East of England.

This is no simple polemic, but a documented excursus into the position of the Church of England through the eyes of someone very concerned about the church in which he serves. He traces events back to the days of the Enlightenment and beyond and gives a balanced assessment to what has given rise to the present position. Quoting from many sources, he sees, how over the past two hundred years in the West we have suffered an increasing 'privatization' of beliefs—or as he quotes Michael Polanyi—'All belief (at the time of the Enlightenment) was reduced to the status of subjectivity'.

Having analyzed the situation he rightly seeks to find a solution to the problems faced at the present. Wisely he places the responsibility foursquare on the parish and its ministry, though, interestingly enough, he also emphasises the important part played by the Archbishop of Canterbury. He makes much, however, of the part played by the Bishop of Durham, which no doubt must dominate the thinking of those in the North East. The place he gives to the consideration of Church Growth shows that he realises the danger of a sterile theological approach to the problem. Though, I wonder, whether in omitting reference to Church Society, he hasn't failed to grasp the basic doctrinal drift in Evangelicalism. Were Keele and Nottingham all they were made out to be? Aren't we finding consensus now being reflected among Evangelicals? Maybe a further analysis of the history of Evangelicalism in the twentieth century would lead to the appreciation of the influence of the minority who retained their stance during the difficult inter-war years.

I found this book difficult to put down, and I certainly commend it to those entering the ministry, those training others in ministry and those in parishes who are finding the going tough. It should instruct and inspire all of these.

Stamford, Lincolnshire

JOHN R. BOURNON

### **THE LORD'S SUPPER FROM WYCLIFFE TO CRANMER**

**D. Broughton Knox**

Paternoster 1983 75 pp. £2.50

ISBN 0 85364 379 2

This book, issued in preparation for the 600th anniversary of John Wycliffe's death in 1384, might seem from its length to be an ephemeral tract, but it is in

fact a real contribution to scholarship. Its author, until recently principal of Moore Theological College, Sydney, is a Reformation scholar with a mind of his own, and does not go in much for discussions of the views of others. Nearly all the 181 footnotes here are references to original sources. But the case which he bases on these references is a distinctive and persuasive one, which other scholars need to take seriously.

The question he poses is why the English Reformation, influenced in so many matters by the Lutheran reformers, was hardly influenced by them at all in the matter of the Lord's Supper. 'Consubstantiation' made very little headway in England, whereas Swiss teaching had a profound influence. One could, of course, argue that consubstantiation was bad theology, and that the English Reformers perceived it; and this may indeed be part of the explanation. But Knox argues that the main reason was that the ground had been prepared in England for the reception of Swiss teaching by the prevalence of the kindred teaching of the Lollards. He traces this teaching back to Wycliffe, and documents its widespread currency up to the eve of the Reformation.

On some points the author's thesis is open to question. Wycliffe's own teaching on eucharistic doctrine is capable of more than one interpretation, though there is no doubt that the Lollards developed it in what we would call a 'Zwinglian' direction, and Knox contends that this is what Wycliffe intended. Cranmer's teaching, as the controversy of the 1950s and 1960s on the subject demonstrated, was more 'Calvinist' than 'Zwinglian' in emphasis, and Knox, surprisingly, would regard this as Cranmer's weakness rather than his strength. But the general contention of his book is unaffected by these opinions, and strikes the reviewer as convincing.

Latimer House, Oxford

ROGER BECKWITH

**THEOLOGIAN UNDER HITLER Robert P. Eriksen**

Yale 1985 \$18.00 245 pp.

ISBN 0 300 02926 8

Eriksen gives us a study of three respectable German academics in theological faculties under Hitler. He describes and sifts their support for Hitler politically and theologically, and he challenges us about our own attitudes as Christians in multi-racial, rapidly changing societies. The book serves as an awful parable to the professional theologian with the effect that the Good Samaritan has for clergyman.

Gerhard Kittel, the great historian of Judaism, is scrutinised first. He supported the Reich by serving on the Nazi board for Jewish affairs and lent the weight of his learning to it. His speech of 1933 *Die Judenfrage* attacked the Jewish intelligentsia and advocated an *apartheid* version of anti-semitism. Never a 'vulgar' anti-semite, his contribution was intellectual and he was indicted after the war for his writings. 'He was not an evil man but took an evil stance which he later failed to repudiate.'

Paul Althaus, secondly, is found to be a natural mediator. He supported Hitler's rise to power at first, but later was very worried by events. He rejected the Barmen Declaration of 1934, yet also opposed the Nazi German

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Church in many ways. His theological development of 'ordinances of creation' was a considerable help to the Nazi Church. After the war he acknowledged his mistake, and he cannot be judged as harshly as must Kittel and Hirsch be, although his very quality as a moderate man lent Nazism great support.

Emmanuel Hirsch, thirdly, proves to be a radically committed Nazi who strove to produce a theological ideology for the party. A Kierkegaard scholar he produced in his *Deutschlands Schicksal*, 1920, a theistic vision of German Volk after the bitter taste of Versailles. He became dean of the theological faculty at Göttingen and ruled heavily against uncommitted Nazi supporters, and keenly supported Bishop Muller, Hitler's Church leader. After the war he was quite unrepentant. Ironically his *theology* was close to Bonhoeffer's 'man come of age' (p.184).

Eriksen shows how men with very similar theologies can opt for divergent political paths and vice-versa. He argues convincingly, that his study is relevant today. Incidentally Karl Barth gets a markedly better press than in Guttridge's recent book on the same subject. This is a highly competent, well written book.

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TIM BRADSHAW

### **THE CHRISTIANS AS THE ROMANS SAW THEM R.L. Wilken**

Yale UP, New Haven and London 1984 214 pp. £12.95

ISBN 0 87784 969 2

This book, by the professor of the history of Christianity at Notre Dame University, is a study of Christianity from the outside, in the crucial centuries of its development from a sect on the fringes of Judaism to the official state religion of the Roman Empire. It is an ambitious undertaking, the more so in that our sources are fragmentary, being preserved for the most part by Christian opponents. It is not easy to build up a coherent and convincing picture of what educated pagans thought of the new religion, though the author does his best with the material which is available.

The book is well written and very easy to read. It is designed for non-specialists rather than for scholars, though there are interesting quotations from little-known as well as from famous sources, which specialists in the field might on occasion find useful. There is also a clear sense of the growing intensity of the conflict of religions as Christianity became more of a threat to the old order, until finally it was only the renegade emperor Julian (361-363), who could hope to reverse the tide.

The author shows how anti-Christian polemic necessarily became more intense and sophisticated as time went on; from Pliny the Younger, who knew nothing about it, to Galen, who treated it with respect and some knowledge, to Porphyry, who examined it in detail, and finally to Julian, who actually knew it from the inside. Professor Wilken shows how the Christians had to sharpen their own doctrinal understanding, particularly of the creation, in response to pagan attacks, and he concludes that pagan critics were most successful when they attacked Christianity as a denial of the Old Testament, which Christians claimed to uphold as authoritative. Christian

rejection of Judaism, says Wilken, was its Achilles' heel, which only Julian had the genius and knowledge to exploit to the full.

There is much in this book of great interest, but at the end of the day, it is a disappointment. For one thing, it is much too long, particularly in the early chapters, which are padded out with an enormous amount of extraneous material. The author also draws conclusions from the flimsiest evidence, and appears not to understand that in Roman terms, a *superstitio* was a religion, not a superstition. He occasionally recognises the unreliability of accusations to the effect that Christians engaged in ritual murder and the like, but this does not prevent him from quoting and discussing quite irrelevant material on this and similar subjects.

In the end it must be concluded that his historical judgement is faulty, in spite of the wide range of facts he has amassed. To some extent this is probably due to his wish to write sociological history on the basis of material not designed for that purpose, though that too probably reflects a deeper, hidden bias against the Christians. He adopts the curious, and silly, practice of writing dates according to the Common Era, instead of the usual BC and AD, and there is an anachronistic reference on p.135 to Constantinople as the capital of the empire in c. AD 300, when it was still the Greek city of Byzantium, and there are a number of other references which appear as established fact when they are in reality no more than doubtful hypotheses. As a result, the book too often makes interesting, but not very enlightening, reading.

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GERALD BRAY

### **JESUS THROUGH THE CENTURIES Jaroslav Pelikan**

Yale U.P., New Haven 1985 270 pp. £15.95

This book, from one of the foremost historians of Christian culture, is a delight to read. It is not a Christology in the usual sense, nor is it a history of Christianity. Rather it is a study of images—the forms which Christian devotion has taken in the light of the New Testament revelation of Jesus.

The author starts with the premise that Jesus is the central figure of Western culture, whatever we may say or think about him. He then goes on to develop 18 different ways in which Christian tradition has appropriated its central figure, demonstrating along the way how particular themes have been adopted by quite different branches of the tradition, and how new aspects have continued to emerge.

He begins with the picture of Jesus the Rabbi, and deals first with the Jewish heritage of Christian thought. Then he goes on to expound the principal images of Christ which were current in the ancient world—the turning point of history, the light of the Gentiles, the King of Kings. He describes Platonized Christianity in the figure of the cosmic Christ, and takes us through the main themes of the medieval Christ—the image of God, the crucified Christ, the monk who rules the world, the bridegroom of the soul. Over a third of the book is then devoted to a consideration of the way in which Jesus has been seen since the Renaissance and Reformation, when his significance as the universal teacher and liberator has come to the fore.

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Dr Pelikan's immense erudition is apparent on every page, but it is presented with a lightness of touch which makes the book a delight even for the non-specialist. For someone with an interest in cultural matters, and a desire to see how Jesus fits into them, this book would make an ideal gift. It is beautifully illustrated, and contains generous excerpts from classical and religious literature, ancient and modern. It is to be sincerely hoped that the publishers will soon bring out a paperback edition which can be put into the hands of students, especially those in the humanities, who often need just this kind of sympathetic and comprehensive treatment.

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GERALD BRAY

## **AQUINAS, CALVIN AND CONTEMPORARY PROTESTANT THOUGHT**

**Arvin Vos**

Paternoster 1985 178pp. £13.95

ISBN 0802800602

Vos's engaging and controversial study is subtitled 'A Critique of Protestant views on the thought of Thomas Aquinas'. It might equally well have been called an attempt to rehabilitate Thomas in the Protestant world, since the author's main purpose seems to be to correct the distortions which have crept into the traditional Protestant picture of the Angelic Doctor.

In his brief presentation of traditional Protestant attitudes, many readers will recognise their own views, backed up by a series of quotes from leading Calvinist thinkers like Dooyeweerd, Henry, Van Til and Plantinga. The general drift is unmistakable—Thomas believed that the natural man could survive and prosper without faith (in the Protestant sense), that grace built upon this nature rather as icing on a cake, and so on. Vos cites Catholic authors who criticise this attitude, and who plead for a correct understanding of Catholic theology among us. It is this that Vos sets out to provide, taking into account the fact and trying to explain the reasons for the well-known Protestant disenchantment with Thomism.

First, Vos tries to show that Calvin and Aquinas are not as incompatible as they have been made to seem. What Calvin objected to was the developed Thomism of the Later Scholastics, not the teaching of Aquinas himself, with which he evidently had little first-hand knowledge. Vos also points out that there were great cultural differences between the Renaissance world of Calvin and the Medieval world of Thomas—differences which go a long way towards explaining their apparent incompatibility of approach. Yet when due allowance is made for the different underlying assumptions of the two men, it will be seen that they are not nearly as far apart as has usually been thought. On the issue of faith, in particular, to which Vos devotes most of his attention, the two men would appear to have highly compatible views.

In his exposition of Aquinas, and in his explanation of his relationship to the teaching of Calvin, Vos has done the scholarly world a great service. After reading this book, it will never again be possible to caricature Aquinas in the way that has so often been done. That we have much to learn from Thomas, and that we have failed to understand him properly is certainly true, and this book provides a welcome corrective. Whether it will prove totally convincing on other matters is perhaps more doubtful. In particular, there seems to be a great and fundamental difference between the view that faith is a function of the will

(Aquinas) and what Calvin taught about the sovereignty of the Spirit in conversion. Vos minimises this, but does not do away with it entirely, and his interpretation must await the further discussion and debate which one hopes it will produce.

Oak Hill College, London N14

GERALD BRAY

**THE WORKS OF JONATHAN EDWARDS** Vol. 7  
**THE LIFE OF DAVID BRAINERD**

edited Norman Pettit

Yale University Press 1985 620 pp. £50.00

ISBN 0 300 03004 5

This handsomely produced book calls for close attention by the serious Brainerd student. In Norman Pettit's treatment of Brainerd's Diary nothing like it has been attempted before, and it should attract new readers to a work that has for two hundred and fifty years profoundly influenced Protestant missionaries and church leaders. His meticulous research has opened out fields of thought and new information not found in popular editions of the Diary, including unpublished material and related correspondence. A better understanding of Brainerd's life is also helped by brief footnotes of people, places, and events connected with it, together with a precise historical background of the American pre-revolutionary period, and a concise outline of missions to the Indians in colonial times. Better still would have been the total inclusion of Brainerd's Journal of Indian work between 1745-46, not parts of it as Pettit does. It could be hoped that one day a publisher might give the complete Journal in parallel columns alongside the Diary entries as has been done in this book with the hitherto unpublished Yale manuscript of Brainerd's early life.

David Brainerd (1718-1747), the son of an affluent landowner who served as Representative to the General Assembly and sometime its Speaker, was born at Haddam on the Connecticut river, a town chiefly founded by his grandfather Daniel Brainerd in 1662 who in 1649 came as a waif to America from Braintree, Essex, England. On his maternal side were many ministers of religion, and a forbear in Oliver St. John, Cromwell's Lord Chief Justice. As a student of Yale College he was active in the Great Awakening of 1740-1742, then missionised for four years amongst the Indians, and died in October 1747 in the Northampton home of Jonathan Edwards, leaving behind him a moving private diary, the subject of Pettit's book. Edwards edited and published it in 1749, whence it helped to set the course of the modern missionary movement, Christian leaders like Wesley, Carey, Martyn, Livingstone, Spurgeon and others owing an immense debt to it.

It is, however, Pettit's eighty five pages Introduction that requires serious attention.

Analysing private memoirs opens the analyst to subtle dangers. Unless he is closely identified with his subject in spirit and feeling, in his theology and spirituality, he may misjudge and misinterpret his man and so mislead the reader. Pettit falls into this trap. He seems to follow Perry Miller's assessment of the Diary as 'a master-piece of psychological confession.' But the Memoirs are more than a clinical diagnosis of moods and weaknesses, they are a secret history of Brainerd's heart and conduct, a kind of almanac

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in which he daily registered his religious experiences, venial sins, peccadillos, and longings to be as holy as God. It was a way of looking within, and outwardly to his Lord's glory. As a record of God's dealings with him it is a kind of spiritual book-keeping, self-analytical, soul judgemental, an honest and faithful account of himself as a Christian, similar to Augustine's 'Confessions' and Bunyan's 'Grace Abounding' with which it takes its rank. Pettit appears to have missed this, and fails to bring to Brainerd the delicate sensitiveness necessary to assess his character. He seems to be worried by the melancholy tone which runs through the Diary, forgetting that it is common in Puritanical self-revelations and American colonial literature, like the children's 'Horn Book' and Wigglesworth's magnificent poem 'The Day of Doom'. If melancholy is in the Memoirs it is 'the monotony of sublimity', Thomas Chalmers judged. It may be that Pettit fails to understand Puritan experimental religion, and Pascal's dictum that 'The heart has its reasons the mind cannot grasp,' though he agrees that the Diary reveals 'a perfect example of authentic spirituality'.

Factually, Pettit's assumptions can be questioned. It is not true that Brainerd was 'a missionary by default ... disliked much of his work,' and 'questioned its rightness,' though he agrees that he 'firmly believed in the mission task'. On the contrary, Brainerd's prayers that God would send him to the 'rough savage creatures of the wilderness' where he may 'burn out' for Christ, and his rejection of the offer of settled churches in salubrious areas, are proof that he loved his calling. Nor is it true that he went to Pennsylvania to counter Moravian missions; his constraint was divine love for the Indian. The evidence of his converts continuing many years under his brother, John, suggests his work did not fail, as Pettit holds. Again, there is no ground for asserting that Brainerd delayed the baptism of converts for many months, as he did their attendance at Holy Communion. Rather, he justified immediate baptism as in Apostolic days. And how can it be said that his church discipline was an offshoot of Jonathan Edwards', and that he influenced Edwards' communicant policy, when there is no record that the two men met between 1743 and 1747, the only incidents of their association? Nor is there any proof that he went to Northampton to seek Jerusha, Edwards' daughter. More likely it was to consult Dr. Mather the eminent physician. And did he really have an unhappy home life in view of the Brainerd warm hearted nuclear family? His descendents state otherwise.

Worse still is Pettit's opinion that Edwards altered Brainerd's Diary to suit his own doctrines. Your reviewer does not accept that the hitherto unpublished manuscript of Brainerd's early years amply proves Edwards' drastic treatment of the rest. In the lack of direct evidence this is an illogical way of arguing from a particular to a universal. If there were corrections they are likely to be Brainerd's own, and he refers to so doing on his death-bed. Alterations or not, there is nothing to affect the main thrust of Brainerd's ideas. In publishing the Diary, Edwards' motive was to do justice to the memory of an eminently saintly man, to challenge Christians with a pattern of spiritual living, and to help a divided America to steer a course away from Arminianism. His methodology was to omit some repetitious parts, to abbreviate others that added little to its spiritual value, to alter terms and sentences for clarity's sake, and to use a dash for emphasis. Taking these into consideration one cannot agree that Edwards thrust on the world this

remarkable document to further his own theological interests.

In spite of these cautions your reviewer heartily commends Pettit's edition of Brainerd's *Diary* as a work of substantial scholarship that adds much to the knowledge of his life and times. It is hoped that for the general public it may one day be published in a paperback at a more reasonable price.

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ARTHUR BENNETT

**THE CHURCH WITH A HUMAN FACE** Edward Schillebeeckx

A new and expanded theology of ministry

SCM Press 1985 308 pp. £8.95

ISBN 334 01956 7

This book has grown out of Schillebeeckx's earlier work, *Ministry* and represents in effect an expanded rewriting of the earlier book in the light of criticisms made of it, and incorporating further developments in the author's own thinking. The span of its contents is impressive: beginning with an investigation of 'Jesus Christ and his Messianic Communities', it extends through the New Testament patterns of ministry to the early, medieval and post-Tridentine developments, culminating in a brief treatment of the Lima Report and a discussion of possible developments in the diaconate and lay pastoral ministry in the future. A great deal of useful material, is thus brought together; some of it is relatively familiar (for example Hippolytus and Cyprian), but other less well-known areas are explored—in particular the relationship between preaching and the ministry in the middle ages.

Perhaps inevitably the book feels somewhat disproportioned. Of the 267 pages of text, 123 are devoted to the New Testament period. The survey of the development of the ministry is largely confined to the Western Roman Church, and, while this is clearly a massive subject in its own right, confidence in the book as a comprehensive treatment of ministry would have been greatly increased by the inclusion of Eastern and Reformation concepts. In the modern period too much space is taken up by a discussion of the 1971 Synod of Bishops' approach to clerical celibacy.

Schillebeeckx's aim is to demonstrate that 'changes in the forms of ministry never seem to be deliberate in the first place, but only appear as a consequence of social changes in the Church and the world ...' (p.2) and this he does fairly convincingly, presenting some interesting parallels with civic developments in antiquity and the middle ages. He makes no bones about exposing how fundamentally different the modern Roman concept of a cultic priest is from the understanding of the episcopate and presbyterate in the early centuries (and, indeed, one wonders how such a concept manages to survive despite constant exposure as an aberration by both Protestant and Roman Catholic scholars alike).

There are (no doubt intentionally) few 'instant' answers to some of the problems racking the present ministry. Rather surprisingly there is no discussion of the ordination of women to the presbyterate and of the three pages denoted to 'Discontent among Women', one and a half are taken up by a prayer.

While one may disagree with particular points, this is a significant book and should be taken seriously by all seeking to work for a biblically consistent ministry in today's Church.

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JOHN FENWICK

**ON HUMAN DIGNITY, POLITICAL THEOLOGY AND ETHICS**

**J. Moltmann**

SCM Press, London 1984 225 pp. £8.50

ISBN 0334 011760

This is a very diffuse and uneven book. It collects a variety of essays and addresses which loosely cluster around the themes of human rights, Christian political responsibility and the relationship of Christianity to Western culture. Part of the unevenness of the collection is due to the different levels at which the essays are variously pitched, from the popular (part III) to the rather densely academic (part II) with some more accessible semi-popular pieces in part I. The first two chapters offer useful surveys of ecumenical and confessional debates over questions of human rights and dignity; there follow essays on the theology of work, on the Lutheran doctrine of the two kingdoms and on Barth's approach to political responsibility, on liberation theology and on nuclear war, with a concluding set of shorter pieces of cultural and religious comment on first-world Christianity.

There is useful and suggestive material to be found here, especially where Moltmann engages with aspects of the Christian theological tradition. But I found the collection as a whole unsatisfying. Partly this is because so much of the discussion is deficient in precise analysis, bearing all the marks of having been hastily conceived and executed. Systematic theology easily becomes intolerably abstract unless it resists the temptation to do too much too quickly, and unless it disciplines itself by patient examination of particular problems. Much of Moltmann's recent writing does not, in my judgment, stand up well under that sort of criticism, and this collection is no exception: apparently radical, it is simply not thorough. Throughout, there are many generalised statements which cry out for elucidation or qualification, and which make the temper of the book less than sharply interrogative.

But, more than that, my deepest worry was that there is here (*mirabile dictu* of the author of *The Crucified God*) an a-historical tone to many of the essays. For all his very profound sympathies with historical materialist critiques of religion, I find that here Moltmann lacks empiricism: he undertakes no detailed scrutiny of the contingencies and particularities of human political existence. We are, I am tempted to say, dealing with a theoretical reconstruction of human actions and intentions in which it is hard to recognise the texture of political life as lived by human beings and lived so often so badly and with such fearsome consequences.

If there is a lesson to be learned, it is that one of the prime intellectual responsibilities of theology at the present time is that of fashioning a concept of human action, attentive both to the inner logic of the Christian faith and to the theory and practice of politics as a human enterprise. Over thirty years ago Donald MacKinnon remarked that 'it is simply not the case that our theological understanding of human action is adequate to the perplexities of the present'. His judgment remains in large part true, and this collection, for all that it articulates questions and highlights parts of the tradition where we might search for answers, leaves the main task virtually untouched.

**LIVING AS THE PEOPLE OF GOD: The relevance of Old Testament ethics** Christopher J.H. Wright

Inter-Varsity Press 1983 224 pp. £5.95

ISBN 0 85111 320 6

Christopher Wright, who is currently lecturing at Union Biblical Seminary, Pune, India, has given us a very important book which deserves to be widely read. It is important both as a major contribution to current Evangelical thinking about social ethics and as a hermeneutical key to large areas of the Old Testament which most modern Christian readers simply do not know what to make of. Very considerable scholarship lies behind the book and it is packed with careful thought, but it is highly readable and accessible to any serious reader. Wright's particular gift is for providing us with broad conceptual structures, often helpfully formulated in diagrams, which enable us to grasp the overall shape of biblical thinking and, at the same time, the way in which it can be relevant. The subtitle of the book indicates its thrust. The Christian who has piously plodded through the books of Kings or dipped into Leviticus and found his belief that all Scripture is profitable for instruction sorely tested, will find here, not of course a substitute for the good commentaries he also needs, but a general hermeneutical key to the contemporary relevance of much material. Above all, he will find that, in order to find the Old Testament relevant, he does not have to resort to the time-honoured methods of spiritualizing and allegorizing, which turn the actual content of the Old Testament into something else which is relevant in a narrowly pietistic way. He will discover how the Old Testament can be relevant to the ethical dimensions of the subjects so much of it is actually about—social relationships, politics, economics, civil law. Though a final chapter deals with 'the way of the individual', this book is, like the Old Testament, predominantly about the kind of *society* God wants.

As the framework of Old Testament ethics, Wright proposes what he calls 'the ethical triangle', whose three 'angles' are God, Israel and the land. This means that Old Testament ethics can be fully appreciated only by setting them within these three complementary perspectives: the theological angle, the social angle and the economic angle. This scheme is notable not only for including the theological angle, which a certain sort of social ethical use of the Old Testament tends to neglect, but also for giving such prominence to the land. Against the persistent Christian tendency to find only spiritualized meaning in this major Old Testament theme, Wright helps us to see how economics were not just a fact of Israel's life but a constituent dimension of her relationship with God.

The simple triangular diagram, representing the framework of Old Testament ethics, is then expanded into more complex diagrams which represent Wright's hermeneutical methods of applying Old Testament ethics in a post-Old Testament situation. The most important elements here are that Israel is both a *type* of the Church as God's New Testament society and a *paradigm* for society in general. This seems to me extremely useful in two ways. It frees our reading of the Old Testament from the false either-or of concern for the life of the Church or concern for the political, social and economic life of the world. Secondly, the notion of 'paradigm' offers a way beyond the dilemma of either trying to use the Old Testament as a detailed blueprint for society today or concluding that Old Testament social

provisions applied only to Israel and so have no relevance to any modern society. Treating Israel as 'paradigmatic' enables us to make full allowance for the 'culture gap' between ancient and modern society, while looking for the principles which can be applied in differing circumstances. The way I have formulated the matter for myself in a different context would I think represent Wright's approach: the Old Testament is instructive for us, not instructions to us.

This hermeneutical structure is applied to a series of themes in Old Testament ethics which occupy the larger part of the book. Among these, I found the chapters on economics and law particularly useful. I have two mild regrets. One is that perhaps not enough guidance is given on dealing with aspects of the Old Testament which it is hard to regard as paradigmatic at all. Polygamy and slavery are helpfully treated, but in the area of Israel's relations with other nations Wright seems to me to give an unrepresentative emphasis to the most acceptable aspects of the material. What do we do, for example, with the passages which endorse what strikes so many readers as narrow and vindictive nationalism? (The theme of Esther is almost euphemistically stated on p.129!) Secondly, perhaps we are not sufficiently reminded how *very* different the conditions of the modern world are from those of society in Old Testament times, and therefore how much hard, fresh, creative thinking about modern society is needed if we are to use Old Testament Israel as a paradigm *correctly*. Wright disclaims any intention of doing the detailed modern application of his material (cf. p.10), and this is fair enough: he has done more than enough for one book and for one man's competence. But it is essential that readers realise that to carry through his work into detailed modern application is no simple task.

University of Manchester

RICHARD BAUCKHAM

### **CHRIST'S LORDSHIP AND RELIGIOUS PLURALISM**

edited Gerald Bray and Thomas F. Strassky

Orbis 1981 Revised 1983 209 pp. £5.50

ISBN 0 281 04045 1

When the 1910 World Missionary Conference ended, delegates left Edinburgh in a mood of euphoria. They believed that the ethnic religions were on the point of capitulating to Christ, and that the situation was ripe for the evangelization of the world. But neither expectation was fulfilled. Two major wars and the spread of theological liberalism sapped the strength and confidence of the churches. Meanwhile, the non-Christian faiths have shown unexpected signs of resurgence and advance; the post-war immigration policies of western governments have greatly increased the number of our fellow-citizens who belong to other religions; and the growing sense of our planetary unity appears to many to be incompatible with exclusive claims for Jesus Christ. These are some of the factors which press upon us the question how we can reconcile faithfulness to Christ as Lord with the demands of tolerance and good neighbourliness.

This book contains the main papers given at a consultation which was held in October 1979 at the Union Theological Seminary, Richmond, Virginia. The participants represented an extremely broad ecclesiastical spectrum, including the Roman Catholic and Greek Orthodox churches, the World

Council of Churches and the World Evangelical Fellowship, not to mention spokes-persons for liberation, black and feminist theologies. The four main papers were contributed by Stanley Samartha (a CSI presbyter now working for the WCC), whose speciality is inter-faith dialogue, Waldron Scott (at that time still General Secretary of the WEF), who expressed an evangelical conviction about 'no other man', Pietro Rossano (secretary of the Vatican Secretariat for Non-Christian Religions), who gave an explicitly 'universalist reading of the Bible', and Orlando Costas (then still in Costa Rica) who claimed to combine 'a Latin American christological perspective' with 'a radical evangelical theological commitment', particularly to Christ's liberating mission.

The great value of the book lies in the range of viewpoints it contains. This also is its weakness. First, the format of the consultation did not lend itself to a real meeting of minds. Each major paper was followed by two critical responses, which in their turn were followed by a reply from the paper-writer. Some of the exchanges are quite shrill, and give the impression that the contributors were more keen to express and defend their own opinions than to grapple with the issues. Although at the consultation study groups evidently focussed on individual questions, no summary of their findings is given, and the 'summation' at the end of the book hardly attempts to point a way forward.

Secondly, substantial progress on such a deeply divisive question is hampered by the lack of an agreed authority. The religious pluralism *within* the churches makes it almost impossible to develop a common perspective on religious pluralism *outside* them. Particularly disturbing is the unabashed universalism which seems now to be shared by Roman Catholics, Orthodox and Liberal Protestants. Thirdly, as at all consultations, ambiguities and confusions made mutual understanding difficult. For example, speakers did not always make the necessary distinctions between Christ and Christianity, faith and religion, authentic mission and cultural imperialism, or evangelism and triumphalism. In consequence, a number of criticisms were wide of the mark.

Here, then, is some very useful resource material. But here too is the agenda for further debate, specially on the goals and limits of dialogue, the *de jure* and *de facto* aspects of Christ's lordship, the relations between history and eschatology, and above all the challenge of universalism.

12 Weymouth Street, London W1

JOHN STOTT

**THE MUSTARD SEED CONSPIRACY Tom Sine**

MARC Europe 1985 312 pp. £2.25

ISBN 0 947697 08 X

This book by Tom Sine is a racy tour over a very wide canvas. The author takes us through the current western scene and its dreams, the purpose of God in the present and future, the new communities that God is building, the lifestyle of the poor and the third world and its needs. As he paints this big macro picture, he constantly underlines the God-given value of the individual in his micro responsibilities. He argues that the bigness of the issues we face has served to make Christians undervalue both their contribution to and

their potential effect on God's world. He argues that much western Christianity has been culturally conditioned and this is familiar stuff for Christians who have learnt to read the world agenda as well as the word. The book is particularly helpful in its call to collective Christian action against the excessive individualism of much in the evangelical world. This theme is worked out in the area of mission, as Sine makes a strong plea for united effort by Christians who are already in agreement on fundamentals.

Many readers might find most help from the part of the book which deals with decision-making and guidance. There is some very valuable material here indeed, calling Christians to think widely and, therefore, biblically and to set their lives in the context of God's will and not vice versa. This is a timely challenge in the face of much superficial man-centred testimony currently being produced by some Christian publishers.

I sense that the book is useful because of the many seeds it plants in our thinking and attitudes. I wonder how aware Tom Sine actually is of the Christian situation in the UK. Many of us might want to question his over-ready acceptance of the house church movement as God's way forward for us. Nevertheless, his call is one to listen to and his concepts ought to be grasped and applied by Bible-guided Christians.

St. Andrew's, Maidenhead

TREVOR PARKIN

## **HOW TO READ THE WORLD: CREATION IN EVOLUTION**

**Christian Montecat, Luc Plateaux and Pascal Roux**

SCM Press 1985 126 pp. £5.50 paperback

ISBN 334 02053 0

This tastefully-produced book has been translated from the French. The three (or rather more) authors are all senior scientists working in Paris: one is a physicist, one a biologist, and one a geologist. The first is in addition a priest. They met together monthly over the course of several years to discuss the problem of demonstrating 'how evolution, seen in faith, expresses the history of creation'. The result is a confession of faith rather than a work of apologetics, a faith in the tradition associated with that Jesuit-scientist-mystic Pierre Teilhard de Chardin. The authors are all, apparently, devout Catholics, conservative enough to believe in the sinlessness of Mary and in a personal Devil. There is some fine writing here, but the treatment as a whole is hardly biblical enough for evangelicals; quotations from Paul's epistles or the Revelation seem to be introduced to illustrate Teilhard rather than to speak for themselves. This is not accordingly a book which breaks fresh ground or carries the debate further for those whose interest centres in the Bible's teaching. It is popular in style (though by no means shallow), irenic in tone, well-illustrated (evocatively rather than informatively), and furnished with numerous 'boxed' articles by a wide variety of authors, from popes and bishops to scientists and secularists. Its thrust is summed up in the concluding chapter 'How to Read the World'. Here Teilhard de Chardin comes to the fore, and we meet the Omega Point, Christ the Evolver, and the Ever-greater Christ. It is not a book I, personally, would recommend to anyone not well-acquainted with Scripture.

Wantage, Oxon

DOUGLAS SPANNER

**CHASING THE WIND Michael Cassidy****Man's Search for Life's Answers**

Hodder &amp; Stoughton 1985 188 pp. £1.75

ISBN 0 340 37425 X

Michael Cassidy's subtitle—'Man's Search for Life's Answers'—pinpoints a nagging question. How do searchers get to reading a book like this? Only if someone excited by the answers actually gives it to them. This book is certainly worth giving—and not just to searchers, but to anyone with a new or hesitant faith, and anyone who finds it difficult to 'give a reason for the hope that is in them'.

Not that it contains anything new, except of course new illustrations of the ways the old truths can come alive today! But it seems somehow fuller and more satisfying than many other popular presentations of the gospel. It starts with an analysis of the main ways the world seeks satisfaction (hence the title) and a subjective account of the conversions—Michael, the Cambridge undergraduate and Stephen, the Zimbabwe terrorist. Then comes good plain teaching on the reasonableness of belief in God; on creation and incarnation; on the reliability of the Bible text. There is a clear presentation of the uniqueness of Christ; his claims, his character, the historical fact of the resurrection and the subsequent change in the disciples. Then some well-told stories, old and new, of the miraculous changes God can make in human lives today, which still recognize honestly the mystery of unrelieved suffering.

Finally, there are plain words on sin, on the objective reality of guilt and of the penalty paid by Christ, leading on to 'something to admit, believe, consider and do!'

This book deserves a place on many a church's bookstall. Lots of people would benefit from reading it.

3, Melrose Road, London SW18

MARK BIRCHALL

**THE NAMES OF CHRIST Luis de León****The Classics of Western Spirituality**Translation and introduction by **Manuel Durán** and **William Kluback**

SPCK 1984 385 pp. £12.50

ISBN 0 281 04117 2

Luis de León (1527–91) was one of the great humanist scholars and theologians of sixteenth-century Spain—Augustinian friar, professor of theology at the University of Salamanca, poet, accomplished Hebraist, editor of the works of St Teresa, a truly 'Renaissance man' who was reputed to be competent to teach all University subjects. Committed to the principles of Christian humanist scholarship, which gave priority to the Hebrew text of the Old Testament rather than the Vulgate Latin, he angered the traditionalists and suffered severely at the hands of the Spanish Inquisition, though the charges against him could not be sustained.

His *Names of Christ*, which is a great classic of Spanish literature, though little known outside the Spanish-speaking world, takes us into the religious heart of the Christian humanism of sixteenth-century Spain. Here is a biblical and Christocentric piety, which, although it shares with Reformation theology the common humanist principle of returning to the pure sources of Christianity, moves in a quite different thought-world from that of the

## Churchman

German and Swiss Reformers. Though he shares with his fellow-Augustinian, Luther, a pervasively Christological reading of the Old Testament, Léon's exegesis is suffused with the Renaissance Platonist ideals of beauty, harmony and love. His philological learning is at the service of a search for the mystical, even cabalistic, meaning of Scripture. No modern Christian reader will be unmoved by the warm Christocentric devotion, which is genuinely Christian, less in its celebration of the ideal humanity of Christ than in its frequent meditation on the humiliated and suffering Christ in whom the compassionate God has made himself recognizable. But the allegorical style of argument will not be congenial to many readers today, and I find it hard to share the editors' expectation that our age is on the verge of returning to something like a Renaissance vision of the cosmos.

I found the introduction to this volume somewhat disappointing, in that it sets the historical context of Léon's work but does little to expound his thought.

University of Manchester

RICHARD BAUCKHAM

### **LITURGY PASTORAL AND PAROCHIAL** Michael Perham

SPCK 1984 xviii + 245 pp £6.50

ISBN 0 281 04092 3

I liked this book, but could understand it if some readers did not! It is the third publication of a liturgically minded bishop's chaplain, arising out of his past experience as a curate, but the comprehensive advice which he offers on the organisation and conduct of parochial worship would come more naturally from an experienced incumbent. The length of time that the author tells us he spent in his curacy, and the glowing tribute that he pays to his vicar, may help to extenuate his boldness in the eyes of more senior parish priests.

Apart from being a bishop's chaplain, the author is both secretary of the Doctrine Commission and a consultant to the Liturgical Commission — an unusual and distinguished combination. He shows appreciation of the merits both of the Prayer Book and of the ASB (being not uncritical of the latter), he takes account of various schools of churchmanship, and he appraises liturgical practices on doctrinal as well as other grounds. One is tempted to wonder how many people are willing to read such books, or to follow the advice that they contain, but in this case it will not be an unprofitable exercise for those who do.

Latimer House, Oxford

ROGER BECKWITH

### **THE CHRISTIAN FRAME OF MIND** Thomas F. Torrance

The Handsel Press 1985 62 pp. £3.50

ISBN 905312 43 0

This book is another one in the long list from the pen of the emeritus professor of Christian Dogmatics at Edinburgh University, T.F. Torrance. As in several others, Torrance is here grappling with the relationship between science and theology properly understood. The book consists of

four distinct essays given previously as lectures and as a result may appear disjointed at the first reading. There is, however, a strong continuity among the first three essays and the fourth draws conclusions from the first three and applies them to, what he takes to be, a proper understanding of the University. Though the last essay may well be the most readable in the book, it is the first three that are most crucial for Torrance's argument.

Much of the material here is heavily dependent upon the earlier work of Michael Polanyi and John Macmurray. In particular Torrance is attempting to work out their conviction that knowledge maps onto the world in an intuitive manner rather than in the objectivist manner of the positivist. Torrance attempts to argue this point by claiming that there is a radical contingency in the created world precisely because it has been created by a radically non-contingent God. This radical contingency entails that the world possesses order only extrinsically—i.e. as it is given to it by God and therefore knowledge about the world is never purely objective or static. There is intuitive dialogue because the knower and the world he knows are never ultimately separate. As Torrance says 'The mysterious interrelation between the laws of the mind and the laws of nature ... helps to explain the intuitions of great scientific minds like Clerk Maxwell & Albert Einstein in anticipating successful theory well before hard empirical evidence could be adduced.' (p.39)

Torrance attempts to defend the claim that the mind/body dualism of Greek and Roman thought was the root cause of the evils of positivism. It is not at all clear that this is so. Far less so that Torrance in his vast over-generalisations has given us reason to suppose this is. In the first instance it is not at all clear that Torrance is aware of the radical disagreements between the Platonic and Aristotelian concepts of the person. To speak of a monolithic Greek view at this point seems greatly flawed. Also the attempt to argue that the Hebrews had it right all along seems far too naive a position for someone of Torrance's stature really to hold.

In the final analysis Torrance does help us along the path of post-positivist science and theology. This book offers no more than hints as to where the path might lead but possibly that is all that should be said at this point. And as is the custom in Torrance, one must fight through the long and tortuous sentences to even find those hints.

Trinity College, Bristol

RICHARD LINTS

**BUILT AS A CITY: God and the urban world today**

**David Sheppard**

Hodder and Stoughton, revised edition 1986 478 pp. £2.95

ISBN 0 340 37325 3

Delight in the cheap re-issue of this vital book is tempered first by sorrow that it is still needed; will this edition remain, like its predecessor, a little-read bestseller? Everyone knows about it; most possess it; far too few show any signs of having read it, even to disagree.

A second regret is the lost opportunity of making a proper revision. The publishers call this 'Revised and updated', but we have to peer very closely

indeed to spot anything new. Only two dates are mentioned from the past decade, and one of these merely replaces 'Series 2' with the ASB in an otherwise unchanged section. Surely someone could have pruned away the many outdated references, and ensured that new misprints were not added to old ones. The index has grown, but the notes have shrunk.

Why do we still need the book? The issues highlighted by David Sheppard in 1974 are still being avoided by many British Christians. Things have moved on since then, but this remains standard reading as a starting-point in many current debates, notably some raised by the recent Archbishop's Commission.

The memorable quotations sting as much as they did a dozen years ago. On patronising the 'interesting poor': the problems of homeless or alcoholic or addicted people 'can blind us to the needs of the majority in the inner city and urban housing estates.' On evangelism: 'The preaching of the gospel in an area cannot be separated from the building up of a responsible Christian fellowship in that area.'

On leadership: 'We've settled for the priesthood of all *educated* believers.' On Christians retreating from political involvement into private 'churchy' concerns: 'Such withdrawal is the greatest sin of our times.'

How does that involvement bear on eternal questions? Luke 4, says the bishop, 'must not be spiritualised away'. But until Jesus releases Herod's political internees, it must not be secularised away either. And he should come clean on another favourite text; if 'members one of another' means all our fellow-citizens, that is hardly New Testament usage.

Education, housing, and work were the topics originally chosen for the heart of the book; racism and unemployment have advanced alarmingly since then. So for that matter have house churches, and rural despair. Transport policies always did cry out for treatment ... but we dare not wish the book any fatter.

What it needs instead is an editor with the power (crucial word!) to reduce it by half, with greater updating and sensitive pruning of personal pronouns and Mayflower anecdotes. Big or small, it remains essential reading, not only for city-Christians; but a slimline Sheppard could reach as many minds and parishes as it did bookshelves.

Limehouse Rectory, London E14

CHRISTOPHER IDLE

### **WHAT'S RIGHT WITH FEMINISM Elaine Storkey**

Third Way Books

SPCK 1985 186 pp. £3.95

ISBN 0 281 04180 6

It is a sad fact—of the kind that sometimes tempts one to despair of the church—that male domination and discrimination against women persist as much in the Christian church as in any other sphere of life. This is not particularly a reference to the question of the ordination of women, but to the prevalence of sexist attitudes and language and the imposition of stereotyped gender roles, and to the fact that these are rarely perceived to be any kind of problem at all. Otherwise enlightened and compassionate Christians treat feminism either as a joke or as a threat. It is very much to be hoped that Elaine Storkey's book will be widely read both by such people

and also by those women who are torn between their Christian faith and their alienation from a church which too often makes the Gospel seem, not a liberating, but a repressive message to women. They will discover both a tradition of biblically-inspired feminism and the biblical basis for a Christian feminism with a distinctive perspective and the biblical basis for liberation from the effects of male domination in society today.

Elaine Storkey argues the feminist case—that women are still exploited in contemporary society—with persuasive reasonableness. She analyzes the ways in which the three schools of secular feminism—liberal, Marxist and radical—explain the causes of and prescribe remedies for the oppression of women. This section is well-informed, combines sympathy with critique, and is the part of the book which I personally found the most helpful. As she goes on to demonstrate, Christian opposition to feminism is usually quite ignorant of what feminists are actually saying. Rejecting both Christian anti-feminism and the kind of religious feminism which, in reaction against sexism in Christianity, throws out the biblical baby with the sexist bathwater, she proposes a 'third way' of biblical feminism. This depends very largely on substituting a biblical concept of freedom for the Enlightenment notion of human autonomy, on which secular feminism is based. The strength of this final section lies not so much in its biblical exegesis, which is rather briefly treated, as in its application of a Christian feminist perspective to various issues which the women's movement raises.

Perhaps it is not too much to hope that the basic message of this book may soon begin to replace the mildly sexist attitudes which are still conveyed from most pulpits. It is simply that the Gospel does not sanction the gender stereotypes of our male-dominated society, but can liberate all of us—men as well as women—from them.

University of Manchester

RICHARD BAUCKHAM

**THE PERSON IN PSYCHOLOGY** Mary Stewart Van Leeuwen  
IVP, Leicester 1985 264 pp. £8.95

This book is an important new study by a Canadian psychologist which is part of an IVP series designed to enlighten Christians about contemporary scientific and cultural issues. It shows a refreshing willingness to learn from work which has been done by Christians of very different traditions, and the author gives a consistently fair presentation of opinions very different from her own.

She also traces for us the history of psychology, right back to the Babylonian myths, and thus provides a valuable corrective to so many books which suggest that psychology is the product of twentieth-century science. This naturally forms the substance of the book, but Mrs Van Leeuwen is keen to point out how much psychologists have lost by their failure to examine themselves and their discipline in the light of their cultural tradition and its underlying religious assumptions.

For the Christian reader, Mrs Van Leeuwen expounds the issues which contemporary psychological theories raise for Christian belief, and suggests ways in which Christians can come to terms with the secular science around them. Her overall outlook clearly owes a good deal to the Dutch tradition of

Abraham Kuyper, but she mercifully avoids the extremes which have marred the approach of the Dooyeweerdians. She is not trying to create a distinctively Christian psychology, unrelated to what is going on in the world, but is trying rather to understand and appropriate what is happening in so far as this is possible within a Christian framework. She also suggests ways in which Christians ought to be influencing the course of the development of psychological theory, and relating it to other disciplines.

If there is one criticism which must be made of this book, it is that the author has ignored—or avoided—the interaction with Christian theology which any discussion of the Person would seem to require. She does occasionally mention that the Christian concept of personhood is closely connected to the Biblical teaching about the authoritative manner. Equally surprisingly, she never comes to terms with the doctrine of the Trinity, although one suspects that many of the differences between 'dualists' and 'perspectivalists' which she so helpfully expounds could be transcended if classical Trinitarianism and Christology were brought into play. In defining man, the theologian always starts with Jesus, and it is hard not to think that this approach would be of enormous benefit to modern Christian psychologists as well.

Oak Hill College, London N14

GERALD BRAY

### **RELICS AND SHRINES** David Sox

George Allen and Unwin, London 1985 237 pp. £12.95

Here is an up-to-the minute report, written by an authority on the subject, about the more famous relics and shrines which have played such a large part in European history. All the famous ones are here, from Glastonbury and Walsingham to Loreto and Fatima. Their medieval history is told, along with more modern developments, linking past and present in an attractive and easily digestible manner.

The author quite rightly points out that a relic or shrine may have an importance quite unrelated to any sort of historical authenticity. On the whole, he is rather sceptical about that, even when it comes to the Turin Shroud, but he does not let that detract from his main story, which is the cultural and historical importance which these things have had, and continue to have.

Nobody will be surprised to discover that relics are strangely associated with Roman Catholicism, nor that Italy occupies a special place in their history—as the author demonstrates by devoting over a third of his book to Italian shrines. He also points out that there have always been Catholic sceptics, alongside Protestant ones, though he reminds us that the present Pope is not among them. In a chapter devoted to Marian relics and shrines, he mentions the possibility that Mary may one day be proclaimed co-redemptrix, alongside her Son. As David Sox remarks, that would be the last straw for Protestants, even for those actively seeking reunion with Rome.

In fact, one of the most interesting—and disturbing—features of this book is the way in which the author is able to show that this type of devotion, though often out of favour among progressive Catholics, has by no means died out, and may be about to enjoy a new lease of life under the present Pope.

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GERALD BRAY

**IF GOD BE FOR US C.E.B. Cranfield**

T. &amp; T. Clark 1988 180 pp. £5.95

ISBN 0 567 29126 X

**THE BIBLE AND THE CHRISTIAN LIFE C.E.B. Cranfield**

248 pp. £6.95

ISBN 0 567 29125 1

Here are two books, one of Cranfield's sermons and one of his scholarly articles. What characterises them both is the complete integration of scholarship and spiritual warmth. The sermons in *If God Be For Us* would be a treat to most well educated congregations. They are based on meticulous exegesis, and at the same time they speak to the heart and to the great issues of life. I was particularly helped by the sermon on 'When saw we thee sick and came unto thee?', being myself almost in despair over a terminal patient who seemed totally hardened against the love of God.

The theological basis of both works is set out in the first essay in *The Bible and the Christian Life*: 'The Preacher and his Authority'. This is a most attractive statement of a point of view owing much to Barth and to Calvin, though I remain unconvinced that Calvin can be properly invoked against the doctrine of biblical infallibility. Being a good humanist scholar Calvin recognised that occasional errors creep into a text in the process of transmission, but he is adamant that the very words of scripture were dictated by God.

Cranfield, however, makes little use of his freedom to see error in the human words of scripture and proceeds in a consistently constructive manner to deal with a whole range of subjects. I will mention nine of the eighteen themes covered. There is a fine essay on Christian-Jewish relations, another on the Christian's political responsibility (a magnificent start for anyone who has to speak on the subject), two on Diakonia (the church's call to practical service is one of his favourite topics). There is a powerful essay 'Thoughts on N.T. Eschatology' in which he trounces the view that the early church believed that the end of the world would certainly occur within a very short period of time; another on 'The Message of James' in which he suggests that its lack of 'gospel' is to be explained by its concentration on the question of sincerity. 'When Christian people have become blind to, or unconcerned about, the contradictions between their practice and the gospel they preach, to keep on repeating the central truths may not be the most effective way of penetrating their self-complacency.' There's a thoughtful discussion of 'the spirits in prison' and a vigorous repudiation of the rigorist view concerning remarriage after divorce. The last essay 'Unity and Love in the Light of John 17' is an earnest plea for a sabbath rest from all reunion schemes in England for quite a considerable period. The love necessary for reunion will grow from evangelism together and from patience with each other's scruples.

Altogether two fine collections.

55 Bainton Road, Oxford OX2 7AG

JOHN WENHAM

**THE CAMBRIDGE HISTORICAL ENCYCLOPEDIA OF GREAT BRITAIN AND IRELAND** edited by Christopher Haigh

Cambridge 1988 392 pp. £19.80

ISBN 0 521 25559 7

Here is a handy digest of British history from the Romans until our own time.

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It manages to encompass a wide range of useful information, partly by making a useful distinction between the main text, which tells the gist of the story, and a series of small captions, which provide more detailed information about particular themes. There is also a useful index of important people at the back, which gives a short biography of the main characters in the narrative.

The general level would be suitable for students doing O-level history, and the text appears to be geared to the intelligent teenager. There could be more maps, and a good historical atlas is necessary to supplement this encyclopedia. There ought also to be a list of British kings and queens, as well as tables of Prime Ministers, general elections and so on. One does not want too many statistics, but these would seem to be a bare minimum, and they have been omitted!

On the whole though, this is an admirable production, which ought to make its way into the homes of people who generally find history a hard subject to grasp.

Oak Hill College, London N14

GERALD BRAY

## **In Memoriam** continued from p.292

the same ideals. He was a great admirer of John Calvin, and also of Martin Luther, and two of his books were translations of Cadier's life of Calvin, *The Man God Mastered* (IVF, 1960), and of Luther's *Bondage of the Will* (with J.I. Packer; James Clarke, 1957). Other books followed, reflecting the great concerns of his later life: *Religion in our Schools* (with P. May; Hodder & Stoughton, 1968), *Who Needs the Family?* (Hodder & Stoughton, 1979), *Nationhood: towards a Christian Perspective* (Latimer House, 1980) and *The Functions of a National Church* (Max Warren's book re-issued with a new introduction; Latimer House, 1984). Much more could be said, and has been said in the church press, but those who knew him, or knew his work, give thanks on every remembrance of him. May his example raise up many in his place.

Latimer House, Oxford

ROGER BECKWITH

# In Brief

**CONFIRMATION NOTEBOOK** Hugh Montefiore  
SPCK 1968, Revised 1984 53 pp. £2.50

0281 04089 3

This is the fifth edition of Bishop Montefiore's preparation course for adult confirmation candidates. Each page is perforated for personal use. The concept is excellent.

Nevertheless the context of this course is disturbing. It causes deep concern because this is the work of one of the most able and representative bishops from the middle-ground of the Church of England. He tells us, for example, that 'Purgatory stands for the truths (a) that on one's deathbed we are not ready to be fully responsive to God's love etc ...' There are, we are told, seven sacraments. The doctrine of penal substitution is 'immoral'. The New Testament is 'not infallible'. The Old Testament 'sometimes contains teaching for today'. 'The Thirty-Nine Articles set out the beliefs of the Reformation period but they do not have binding force today'. One wonders how widely these views are held in the Church of the Reformer.

St. Simon Zelotes, London SW3

JOHN PEARCE

**DISCOVERING PRAYER** Andrew Knowles  
Lion £2.50

Once again Lion have produced an attractive and appealing introduction, this time to prayer. The subjects covered are done sensitively and sound advice is given. A book worth handing to a young Christian who cannot fail to find something of real value.

Stamford, Lincolnshire

JOHN BOURNON

**GOD, ACTION AND EMBODIMENT** Thomas F. Tracey  
Eerdmans, U.S.A. (distributed by Paternoster) £10.60

ISBN 0 8028 1999 0

The idea that God acts *in* history is not such a simple one as it appears at first sight. Does it imply that only in *some* of the events of history can God be said to be acting? What about the rest? This is the basis of the problem to which Tracey addresses himself in this essay, which is a model of clarity, careful logic and thoroughness. First he analyses what is meant by 'intentional action', in the course of which he severely criticises the behaviourist position. Next comes a discussion of dualism, the mind-body relationship. This is necessary if we are to use this relationship as a theological model to elucidate our problem of how God acts in history. Finally, a non-Cartesian view of man as a 'psychophysical unit' is introduced and used to develop a picture of God

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which falls 'midway between classical theism ... and process theology'. All this is not explicitly anchored biblically, but it is a useful discussion for those philosophically-minded.

Wantage, Oxon

DOUGLAS SPANNER

## **I ALSO AM OF IRELAND Frances Moffett**

Ariel 1985 £3.95

ISBN 0 563 20388 9

This book is what could be called 'a delightful little read'. It's the story of the first 23 years of a girl's life in the West of Ireland in the first two decades of this century. Frances Moffett grew up as a Presbyterian in the overwhelmingly Roman Catholic populations of Ballinasloe and Galway. As such, it is a story of relative privilege among stark poverty. We see the hatred and sectarian feelings that come naturally, even to a pleasant girl in a non-sectarian home. We are given glimpses of the troubles surrounding the creation of the Irish Free State. Socially, it is all a very different world from ours—a world that has disappeared—yet the problems underlying that world still bedevil Ireland today.

It is a kind of 'delightful little read' that could awaken the English conscience about 'what we did in Ireland'.

367, Leagroave High Street, Luton

DAVID GILLETT

## **THE BIBLE IN OUTLINE J. Balchin**

Scripture Union 1985

The stated intention of this book is to give a broad view of the Bible. It seeks to analyze in such a way that the overall pattern of each writer's thought emerges.

So within the limits of five sections, introduction, outline, message, application and key themes, this is by and large achieved. It is a book worthwhile having alongside the Bible so that the Bible can be seen whole, and can be recommended to any Christian who wants really to begin making a detailed study of God's Word.

Stamford, Lincolnshire

JOHN R. BOURNON

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## Other Books Received

**Churchman Publishing** W.C.G. Proctor, *Roman Catholics & Protestants, Essays Critical and Conciliatory*, 1985, £3.95; B. Norris, *A Priestly Purpose, a Journey from Rome to Canterbury*, 1985, £5.95

**Hodder & Stoughton** edd. G. Barlow, A. Hill, *Video Violence and Children*, 1985, £4.95

**MARC Europe** D. Phipers, *Christian Marriage in Crisis*, 1985, £5.95; A. Cooper, *Ishmael my Brother, a Biblical course on Islam*, 1985, £3.95; D. Bridge, *Spare the Rod and Spoil the Church*, 1985, £3.95

**Paternoster Press** M. Patinkin, *An African Journey, a Portrait of Africa, of hunger, and of hope*, 1985, no price quoted; A.S. Duthie, *Bible Translations and how to choose between them*, 1985, £3.50; V. White, *The Fall of a Sparrow, a Concept of Special Divine Action*, 1985, £7.50

**St. Anthony's Press, University of York** E. Royle, *Nonconformity in Nineteenth-century York*, 1985, £1.80, plus 20p (p. + p.)