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this world and the unimaginable world beyond time and space. Not a little of the christological discussion of today is conducted without reference to this central feature of the revelation of God in Christ, and without recognition of the bedrock attestation of this element of the witness of Jesus in the gospels. Systematic theologians will do well to ponder afresh the theme of Jesus and the kingdom of God!

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REVIEWS

BAPTIST HERITAGE IN CANADA Series

The New Light Letters and Spiritual Songs 1778-1793, ed. G. A. Rawlyk, Lancelot Press (Box 425, Hantsport, Nova Scotia, BOP IPO), 1983, 361pp. \$11.95.

New Light Baptist Journals of James Manning and James Innis, ed. D. G. Bell, Lancelot Press, 1984, 398pp. \$14.95.

The Sermons of Henry Alline, ed. G. A. Rawlyk, Lancelot Press, 1986, 174pp. \$7.95.

Three more volumes of substance have been added to this series of primary sources and critical studies dealing with the historical development of the Baptist witness in the Atlantic provinces of Canada.

Henry Alline was Nova Scotia's George Whitefield, many would claim, a remarkable eighteenth century preacher, hymn-writer, theologian and Protestant mystic. The *New Light Letters and Songs* are a fascinating repository that illustrate Alline's 'radical evangelical' and New Light message, which majored on 'intense conversion, fervid piety, ecstatic worship forms, Biblical literalism, the pure church ideal, and charismatic leadership'. The materials include Alline's letters, hymns and spiritual songs, poetry and journal extracts, together with similar materials from some of his followers, as well as a selection of material from those who opposed such New Light enthusiasm.

The Sermons of Henry Alline bring under one cover for the first time all his published sermons. The style is eighteenth century but the sermons have a powerful force which makes them possess almost a contemporary ring.

The Maritime Provinces are the birthplace of Canadian Baptist life, and a Baptist tradition has been continuously present in New Brunswick since 1799, with the gathering of the Sackville Church. By 1810 there were almost twenty Baptist churches in the province. The *Newlight Baptist Journals*, which illustrate the rise and decline of exclusivist Baptist churches in Loyalist New Brunswick, 1775-1810, are prefaced by an historical survey of the rise of Baptist, Wesleyan,

Newlight and orthodox Congregationalist forms of religious dissent in the area. Manning's 1801 *Journal* depicts the Baptist momentum at its height in the St John Valley, whilst Innis's, 1805-11, reveals a Baptist movement bitterly divided, as many of the newly immersed New Brunswickers withdrew from exclusivist Baptist churches into those moulded by the Newlight tradition of Henry Alline.

ROGER HAYDEN

E. Beatrice Batson, *John Bunyan: Allegory and Imagination*, Croom Helm, London, 1984, 157 pp. £14.95.

Few readers of John Bunyan have overlooked the author's overtly didactic purposes, but many have failed to discern the artful manner in which he carries out those purposes. In this study, Professor Beatrice Batson argues for Bunyan the artist and Bunyan the Christian imaginer. Batson's close reading of *The Pilgrim's Progress* and other, less familiar, texts shows that Bunyan's Christian faith finds expression in a diverse and lively literary imagination. In the rhymed 'Apology' to *The Pilgrim's Progress*, Bunyan argues that literature reveals truth in 'swaddling clouts', that is, he employs all the power of figurative language and artistic structure to embody truth, and to promote spiritual understanding. Unconvinced by the posture of authorial humility Bunyan adopts at the beginning of the *Pilgrim's Progress* 'Apology' (when he claims to have fallen 'suddenly into an allegory' in the writing of that work), Batson relates Bunyan to other contemporary writers as well as to Christian apologists generally. Bunyan's allegiance to biblical authority, his view of and use of figurative language, his method of structuring a sermon, his use of such conventional tropes as the 'Book of the World', and his interest in such genres as spiritual autobiography and the emblem book are all considered.

If, in *Grace Abounding*, Bunyan climbs Donne's 'huge hill, cragged and steep', he also follows, Batson argues, in the tradition of Augustine's *Confessions*. Far from denying the overwhelming theological content of *Grace Abounding*, Batson shows how Bunyan shapes that content, how he tells his story. Giving extensive consideration to the many similes, the imagery of destruction, and the tendency toward allegory in *Grace Abounding*, Bunyan's shaping of the form Batson sees as a survey of the 'inner landscape', a landscape remade in its confrontation with the divine.

In giving immediacy to intangible concepts and experiences, *Grace Abounding* anticipates Bunyan's appropriation of allegory as a form and method central to the workings of his imagination. In chapters on *The Pilgrim's Progress* and *The Holy War*, Batson reviews critical definitions of allegory, and suggests that the traditional view of allegory as a rigid system of one-to-one correspondences is an inadequate model for Bunyan. Instead, she contends, the journey toward the Celestial City and the battle for the town of Mansoul are extended metaphors, containing various levels of signification. It is to the literal level of story, Batson argues, that Bunyan directs our attention, and it is from that literal meaning that biblical, theological, moral and historical meanings proceed. Bunyan engages and instructs his reader through the indirection of story.

Bunyan explores another important seventeenth-century form in his handling of the emblem. Batson suggests that the emblem, especially in *Divine Emblems*, provides Bunyan with another kind of indirection, leading his readers to consider the invisible in relation to the visible. In a final chapter, Batson turns to the 'plain prose' of Bunyan's sermons and shows here Bunyan's ability to evoke universal and spiritual truth in a particular and concrete context. She relates the structure of Bunyan's sermons to that prescribed in preaching manuals and she compares him to other seventeenth-century preachers, including Donne and Herbert. She shows his use and understanding of typological symbolism, demonstrating that Bunyan's 'plain prose' is anything but unliterary. *John Bunyan: Allegory and Imagination* will be welcomed by students of Bunyan and of seventeenth-century English literature, as well as by all readers concerned with faith and imagination, or with, in Bunyan's phrase, 'truth in swaddling clouts'.

NANCY E. ARNESEN

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John and Faith Packard, *Thomas Mills: Suffolk Baptist and Benefactor*, East Anglian Magazine Ltd, Ipswich, 56pp. £1-95.

For the amount of work that has clearly gone into research, this is a disappointing book. Full of minutiae which may delight the local historian, it contains, despite the title, little for the Baptist historian. Most references to Baptists are vague, and one emerges knowing more about Mills' posthumous arrangements than of the man himself. There is too much speculation and too little checking of the background, be it in presuming that a yeoman's son c.1630 must have attended Sunday School (p.5), or in failing to identify 'Nipe' in a 'modern herb book' (p.14) when a glance at the contemporary Culpeper reveals it as 'Nep' or Catmint. But I liked the description of Mills from an early eighteenth-century history: 'by Trade, a Wheelright; by Religion an Anabaptist; in the Oliverian Times an Holderforth in the Chappel...'.

FAITH BOWERS

C. Kightly and M. Cyprien, *A Traveller's Guide to Places of Worship*, Routledge & Kegan Paul, 128 pp, £9.95.

Despite its handsome and attractive format it is disappointing to find many of the 110 places of worship here described - including all twelve in London - unillustrated. No nonconformist chapel in England or Wales is photographed, whilst the sacred stones of pre-Christian religion are well represented. Similarly, whilst Pre-Historic Religion, the Gods of Rome, Holy Wells and Sacred Springs are all specially featured, chapels as a genre are neglected, even though Horningsham and only Horningsham does receive brief but loving attention and George Fox is cited in the introduction. A number of homely rural churches from the middle-ages are attractively presented, whilst the bleakness of the prison chapel at Lincoln repels. Perhaps the best feature of the book is its illustration of Prayer Book Anglicanism before the ritualists changed things in the nineteenth century. The volume concludes with a bibliography as eclectic and selective as the book itself.

J. H. Y. BRIGGS

Let Love Be Genuine, ed. Faith Bowers, Baptist Union, London, 1985, 113pp. £2.50.

This book is refreshingly relevant and is recommended reading for all, whether they have mentally handicapped relatives or not. My own involvement is through my work as a General Practitioner where I care for several mentally handicapped children and also look after a 'Group Home' where four mentally handicapped adults live, and through a handicapped niece.

A useful balance of personal experience, from parents, from those who provide care, teaching etc., and from the churches' involvement, leads up to the theological issues posed. The dilemmas of parents, ministers and churches as to whether church membership and/or sharing in the sacraments is appropriate provide insights into the varying understandings and practices of our churches. I was glad to feel that an objective view of membership, Baptism and Holy Communion was coming through. Overall, the book drives us back to our understanding of the nature of man and God's involvement in the life of men in Jesus Christ. Of the most severely handicapped who are capable of little response in human terms let alone to the claims of the gospel, it is suggested that 'there is little the Church can offer them other than a practical offer to support the carers and relatives'. I wonder if this is a sufficient statement. Surely what the Church offers to all is the love of God expressed in our love whatever the capacity of the recipient might be, whether handicapped or not. What this book certainly teaches us is to be positive and in very practical ways 'to bear one another's burdens'.

MARCUS GRIFFITHS

The Revd Dr Marcus Griffiths is a general practitioner in Newcastle-under-Lyme and serves in the pastoral team in North Staffordshire.

T. H. L. Parker, *Commentaries on Romans 1532-42*, T & T Clark, 1986, pp xii, 226. £14.95.

The comparison of commentary work by Roman Catholics and Reformers on *Romans* in the decade of the 1530s is an interesting one. This is not least because the period was one in which hopes of reconciliation between Rome and Reform were still alive, so that the sharp abuse which both passed from side to side did not yet appear. Some of the authors are now forgotten by almost everyone, but others, such as Melanchthon, Bucer, Calvin, Bullinger and two cardinals of the Old Church, Cajetan and Sadoletto, are still well remembered.

Alas, this is a book - in its comparative treatment of the commentaries on three sections of *Romans* (1.18-23, 2.13-16, 3.20-28) - for people of rather specialist Reformation interests. But it is informed throughout by the graciousness, learning and enthusiasm of T. H. L. Parker. This is a commendation in itself.

B. R. WHITE