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Reviews

Pauline Baptism and the Pagan Mysteries: The Problem of the Pauline Doctrine of Baptism in Romans VI. 1-11 in the light of its Religio-Historical "Parallels", by Günter Wagner. Oliver and Boyd, 1967. 63s.

This is a translation by J. P. Smith of the German original, published in Zürich in 1962. Dr. Wagner is an Associate Professor of New Testament Studies at the Baptist Theological Seminary at Rüschlikon-Zürich. In the foreword Dr. Beasley-Murray speaks of the "immense and painstaking research" which has gone into this book. On many pages the foot-notes outweigh the text, with references not only to works and journals but to sources and inscriptions.

Part I sets out the history of the interpretation of Rom. VI in the light of the Mystery religions, and finds three schools of thought: those who see an absolute dependence of Paul on the 'Mysteries', those who see "Connection and Contradiction"; those who find only terminological dependence and reject the theory of the influence of the 'Mysteries' on Paul.

Part II (nearly 200 pp. out of 294) forms the major part of the work. It is a most careful investigation of the suggested parallels to Romans VI in the cults. All the theses are examined and Dr. Wagner's pronouncements about them are thoroughly documented. Here we can but briefly state some of his conclusions. To the Eleusinian initiate was granted the hope of a better lot in the Hereafter, but such a hope "does not presuppose a death-mystery, a dying and rising again". The sprinkling in the Isis-initiation (Apuleius) "had only a cleansing and preparatory character". It had "no connection with a supposed death-and-resurrection destiny of Osiris". "Osiris knew no resurrection, but was resuscitated to be a ruler of the Nether World". In the West Sarapis was substituted for Osiris, and "no myth of a dying and rising god existed in connection with Sarapis". The closest apparent parallel is the 'drowning in the Nile' and the 'Osirianising' of the dead, but these are still a long way from the ritual dying and rising again with the godhead which are presupposed for Rom. VI. A no less careful scrutiny of the cults of Tammuz and Marduk, Adonis, and Attis yields no closer parallels.

One fact emerging clearly from this mass of material is that it is quite misleading to speak in general terms of "the influence of the Mystery cults", as if there was in the Hellenistic world a clearly defined and recognisable mystery-theology. "The Mystery religion 'par excellence' has never existed, and quite certainly did not in the

first century A.D." This really takes the ground from under the feet of those who assume that the "Do you not know . . . ?" of Rom VI. 3 is an appeal to a common "Mystery-pattern".

In Part III, after a summary of the results of his inquiry and some comments on the general question of Paul's dependence on the Mystery cults, Dr. Wagner provides a critical commentary of the Mystery hypothesis as it is applied to Rom. VI, and then adduces ten strong arguments against it. Finally he shows that the Pauline association of baptism with the salvation-events is drawn from the primitive Christian preaching, and the thought of Rom. VI moves within the range of ideas denoted by 'corporate personality' and 'contemporaneity' and is to be seen against the background of the Adam-Christ parallel which is elaborated in the previous chapter.

We are most grateful to Dr. Wagner for a book whose value extends far beyond the interpretation of Paul's teaching on baptism. It is also some thirty years (to our knowledge) since the question of Paul's relation to the pagan religions of his day was investigated. This book proves that none is better equipped than its author to undertake this task again in the light of more recent research.

W. E. MOORE.

The Writings of Henry Barrow, 1590-1591, edited by Leland H. Carlson. Elizabethan Nonconformist Texts, Vol. V. George Allen and Unwin. 397 pp. 84s.

Students of Nonconformist origins will be familiar with earlier volumes in this valuable series of Elizabethan Puritan, and Separatist writings. So far, authoritative and critical editions of the works of Cartwright, Harrison and Browne, and of those of Barrow and Greenwood belonging to the period 1587–1590, have appeared. Volume VI, due to be published shortly, will contain the writings of Barrow and Greenwood, 1591–1593. The present volume contains Barrow's *Plaine Refutation*, and a shorter treatise, also a *Refutation*, both written in the course of his controversy with George Gifford, vicar of Maldon. A Puritan with Presbyterian views of church government, Gifford maintained that while the Church of England suffered from some "light imperfections" these did not justify separation.

Barrow could not agree that the imperfections were trivial. He charged the Church of England with four "principal transgressions", namely:

(1) "that they worship God after a false manner; their worship being made of the invention of man, even of that man of sinne, erroneous, and imposed upon them."
(2) "that the prophane ungodlie multitudes without the exception of anie one person, are with them received into, and retayned in the bozome and bodie of their church."
(3) "that they have a false antichristian ministrie imposed upon them, retained with them, and maintained by them."
(4) "that their churches are ruled by and wilfully remaine in sub-

jection unto an antichristian and ungodly government, contrarie to the institution of our Saviour Christ."

Decrying them as Anabaptists and Donatists, Gifford accused the Separatists of usurping the Queen's prerogative. Though "private men," they were, he said, trying to "runne before the prince's commandment, whose dutie it is to reforme churches." To this charge Barrow replied that private men must seek "the true worship of God in the true church, though all the princes of the world, whether believers or infidels should forbid the same," a conviction which was to cost him his life.

The editor, the publishers and the Sir Halley Stewart Trust have rendered a notable service to students of Church History by making available the text of these rare yet important tracts. Dr. Carlson in particular deserves our gratitude for his careful and scholarly editing of them. His footnotes and appendices are especially valuable.

What of the relevance of such writings to-day? Certainly in our very different circumstances, we would not wish to adopt Barrow's aggressive attitudes to the Church of England. At the same time, the insights he so clearly and forcefully expressed were never more needed than to-day. After all, only where Christ's sole lordship is acknowledged in deed as well as word, and where the worship, government and life of the Church reflect the Gospel, is the true Church to be seen. This is surely something which none of us, whether Anglicans, Presbyterians, Congregationalists or Baptists dare forget.

E. CLIPSHAM.

The Community of Kent and the Great Rebellion 1640–1660, by A. M. Everitt. Leicester University Press, 1966. 356 pp. (including two maps and an index). 35s.

It can be safely predicted that during the next few years a flood of local and regional histories will be produced. Already in the last year or so Kent has been the subject of three important studies: C. W. Chalklin's *Seventeenth Century Kent* offered its social and economic history, F. W. Jessup's *Sir Roger Twysden* gives the biography of one of the most important of the gentry in this period, and now Dr. A. M. Everitt provides a review of the attitudes and activities of the County gentry 1640–1660. The substance of his work was originally embodied in a London Ph.D. thesis but in its published form it has been given depth and colour as the result of the author's later comparative studies particularly in Suffolk and Leicestershire.

The importance of such studies as this for members of the Baptist Historical Society, especially those planning to embark upon some research of their own, can hardly be overestimated. Even those who have no personal interest in Kent will find this work absorbingly interesting, not only for the stimulus of its glimpses into the wealth preserved in a county record office for the local historian, but even more for its success in destroying the cardboard of historical generalisations and in providing a living, three-dimensional, study of men

under pressure. Whilst the author is perhaps less than generous to the Puritan minority among the Kentish gentry he has set the local struggles firmly in their local context. Furthermore he has provided salutary reminders for local historians of any period concerning the importance, for good men, for Christian men, of an inherited pattern of life. Normally, in Kent (and surely often elsewhere?), the preservation of a way of life weighed heavier with local magnates than did high-flown Parliamentarian or Royalist oratory.

It is when Dr. Everitt comes to deal with the sectaries that his touch is less sure: they, who, to his thinking, included a few minor "parochial" gentry and a number of Wealden clothiers in this period, stand in the shadows to the left of his narrative and are termed, as the current custom is among historians, "the Independents". The word appears to cover a multitude of sects, sins and politics. Meanwhile it might well be that an examination of the attitudes and activities of the Kentish clergy could yield some light upon the real nature of religious dissent in Kent during this period. Even the Baptists seem to have had some "clerical" leadership in the county at this time!

But it must be said in conclusion that this is a fine and attractive book. In the course of the narrative from the events of 1642 to the crisis of 1648 the interest never flags in spite of an enormous quantity of detailed information. This book ought to be bought and read by anyone who is interested in one of the great hinges of fate in English history for here the impact of revolution is seen upon a community rooted firmly in England's past and destined for generations still to influence England's future.

B. R. White

A History of Protestantism. Volume II, by Emile Leonard. Nelson, London, 1967, pp. vii, 507, map. 126s.

This very costly volume surveys the history of Protestantism from the death of Calvin to the close of the Seventeenth Century. The general reader will find it especially valuable and reliable in its treatment of European Protestantism but would not be wise to treat it as authoritative for developments in England.

The sections on England are disappointing and suggest that the generous bibliographical references were not fully digested by the author. Not only is the narrative itself in these sections scrappy, it also contains serious errors. The blunders suggesting that there were 277 Catholic martyrs in England under Edward VI (p. 60) and that Elizabeth ordered the execution of "some hundreds" more (p. 71) when the Romanist historian Philip Hughes only claims 183 for her reign, are hardly atoned for by the supply of the contemporary description of Mary, Queen of Scots, as "very red-haired and very carnal".

The same unease with his material is found in Professor Léonard's treatment of the English sectaries with whom readers of the BAPTIST QUARTERLY may be most concerned. The treatment of Robert Browne (p. 179f.) and of later developments among the English Separatists

(p. 294ff.) are both muddled and misleading. Further on it will be found that none of the various Baptist groups come into clear focus and that John Bunyan is awarded to the Baptists without question and without further discussion of his significance beyond that of his allegories. Indeed, little attempt is made to trace the growth to denominational self-consciousness of any of the sects other than the Quakers and the narrative does not afford much evidence of the organisation or significance of the varied radical groups, some both exotic and entirely transient, for the ongoing history of Protestantism in England. There is one splendidly anachronistic comment upon George Fox's term " steeple houses " which almost perfectly exemplifies the difficulty the author has had with this part of his work; Professor Léonard tells us (p. 324), " it is a mark of Anglo-Saxon religious groups to assert their claims by erecting pseudo-Gothic steeples over their places of worship ". It seems that the very Englishness of the English has defeated this widely read and mature historian of Protestantism.

But, if the author was overwhelmed by his sources and the kaleidoscope of the English sectaries, this was far less true of the continental side of his story: here he usually moved with ease and assurance. Perhaps the task was too great for any one scholar, certainly it was too large a canvas for a single volume to cover.

B. R. WHITE

Interpreting the Resurrection, by Neville Clark. S.C.M., London, 1967. 128 pages. 9s. 6d.

There is so much excellent material in this exposition, which is at all points so completely loyal to the teaching of the Scriptures, that it is not easy to know what to select for comment. On two matters the reviewer found it to be quite exceptionally helpful. In the first place, one comes to a book on the Resurrection of Christ with the hope that it will not evade the question asked not only by unbelievers, but also by many enquirers and Christians nowadays, Did it really happen? It is made clear that every historian is more than a chronicler; he has a standpoint, a perspective, he works with presuppositions. His facts are selected and interpreted. The Resurrection is an interpreted fact, an event seen from the perspective of committal. Furthermore, the historian *qua* historian must work " within the framework of an assumption of the uniformity of the world and human experience ", and he " cannot allow for that which is wholly unique and incomparable ". Yet although the historicity of the Resurrection cannot be proved to the neutral observer, faith is not credulity. The revelation is an interpreted *event* and " the proclamation of the Church cannot finally stand unless it rests upon a basis in history which in principle is open to investigation ". Historical enquiry is always necessary, and although it cannot prove the truth of the Christian proclamation, it could conceivably provide disproof. This may suffice to indicate that

the author comes to grips with the real problem, and is not content to hand out the old "proofs" which are convincing only to those who believe already.

Secondly, all this has a direct bearing upon the work of the preacher. If the Resurrection is a *revelatory* event, it is useless for the preacher to adopt the role of a lawyer presenting a case; that would be to objectify the Resurrection. How then can men today be led to believe in the risen Christ? The road of the proclaimer must be that taken by the Synoptic Gospels which tell the story of the words and works, the life and death of Jesus. "He must invite his hearers to come to terms with the human figure of Jesus". What is here said about preaching the Resurrection is part of the final chapter on the Lord's Day. The Second Vatican Council laid great stress upon the weekly celebration of Christ's Resurrection "which is the foundation and kernel of the whole liturgical year". This chapter could help to restore such an emphasis in our churches. What is said about this may be cited as an example of the quality of this writing as a whole. "Every Lord's day is a celebration of Easter. Therefore from end to end the worship of the Church must ring with triumph. Calvary is never left behind. The banner of victory is streaked with the crimson of the Cross. Yet the dominant note must always be one of rejoicing, of wondering gratitude and irrepressible hope. The offering of worship is itself an ever-repeated proclamation of the Resurrection. It is the unveiling of the secret of the new age".

STEPHEN F. WINWARD

A Defence of Theological Ethics, by G. F. Woods. C.U.P. Cambridge, 1966. pp. vii + 135. 22s. 6d.

At the beginning of these Hulsean Lectures (1964), the author declares his intention of discussing "as simply and clearly as I can" the philosophical problems, or some of them, to which theological ethics gives rise. I think that he carries the intention through admirably. This book is precise without being dull, clear without being pedantic, persuasive but not dogmatic; stylistically it provides a model for philosophical theologians. Professor Woods first discusses the concept of a standard and then attempts to elucidate the expression "the autonomy of ethics"; in the last two chapters he contends that in the concept of the moral standard as the creative and saving will of God fuller justice is done to the autonomy of ethics than in any alternative concept of this standard.

I was not altogether happy about his treatment of "the autonomy of ethics". He takes this expression to mean (i) the freedom of the moral agent and (ii) the authoritativeness of the moral standard. But it seems to me that what contemporary moral philosophers have intended to indicate by the expression is rather the logical impossibility

of reducing ethical to non-ethical discourse. Professor Woods knows, of course, what they have said about the difficulty of deducing "ought" from "is", but it struck me as odd that he should write (p. 93): "there seems to be no morally justifiable transition from the one to the other". The point is surely that the transition must be *logically* justifiable, which is another matter.

The argument of the fifth chapter (pp. 94ff.) also left me dissatisfied, not because it was invalid, but because it seemed to fall wide of the real point at issue. I can see of course that if you are looking for a theological concept which will fit (i) the freedom of moral agents and (ii) the authoritativeness of the moral standard, then the concept of God as creator and saviour will do nicely. But it is then the *fact* of God which fits the *facts* that agents are free and the standard authoritative. But the problem about the autonomy of ethics, or about is-ought, is how you get from fact to *value*, from description to evaluation. Now, philosophers do not seem to be as sure as they, or some of them, were a little time ago that the gap between "is" and "ought" is unbridgeable. After all, there would be no point in evaluative language unless those who used it had wants or needs. Now given the belief "X is in fact what man wants or needs", certain moral judgments are intelligible, others unintelligible. "You ought not to seek X" does not formally contradict "X is what you want (or need)", but think how odd we should find it if someone who sincerely believed that happiness is what men need, as a matter of fact, went round telling people, "You ought to seek misery". There is some connexion between what we believe *is* the case with men and what we believe that they *ought* to do. What do christians believe about the nature of man and how is this connected with their moral judgments? To show how the latter in some sense follow from the former would seem to me to be one task for theological ethics. And another, and a harder, is how christians show that what they claim concerning the nature of man is true. It seemed to me that Professor Woods did not really get on terms with these issues. But I can think of no exercise which is likely to be more rewarding for christian moral thinkers than the critical analysis of his argument throughout this book and particularly of its last two chapters.

W. D. HUDSON.

Ordination and Christian Unity, by E. P. Y. Simpson. Judson Press, Valley Forge, 1967, 184 pages. $4.95.

Here is a contribution to the contemporary ecumenical discussion from a Baptist who received part of his theological education in New Zealand, part in London, and who is now professor of Church History in Berkeley Baptist Divinity School, California. Dr. Simpson sees clearly that the centre of much discussion about Christian unity lies in the doctrines of church and ministry. Here the differences in Christian thinking spring from questions about the relationship of

church and ministry, and about the function of the ministry or its sacramental nature. He accepts the position that "the gospel comes before the church, and that faith comes before order".

As a contribution to this discussion, the author then considers ministry in the primitive church with its historical development; in fact, he pursues this development only as far as Cyprian. Then he states some doctrines affecting the church's ministry, and devotes a final short chapter to the gift of the ministry.

His main conclusion is the now familiar judgment that the authority of Scripture cannot be claimed exclusively for the episcopal, the presbyteral or the congregational concept of church or ministry. "The essential consideration is not to reproduce the exact pattern of primitive organisation, but rather to preserve the essential spiritual nature of the church as the people of God . . . in which Jesus Christ is Lord, and the Holy Spirit exercises the real and continuous ministry." Many would accept this statement, yet differ about the practical implications.

Questions could be raised about a number of the author's statements. His discussion of the nature of apostleship lacks any reference to the resurrection, and he accepts much too easily the Jewish *shaliach* conception. He makes the questionable assertion that "there was in New Testament times an emerging sacerdotal ministry which can be seen in Hebrews and in the writings of John and Peter". He argues that according to the Fourth Gospel "the Paraclete, or Holy Spirit, is in a real sense the extension of the Incarnation", but this hardly does justice to the uniqueness of the Word made flesh in John's thought, or to the importance of witness. At the bottom of page 129 is a sentence from which something has obviously been omitted.

Here is an eirenic but not profound book. It sets out clearly some important issues, but at the end the author upholds firmly his Baptist position, for he rejects a definition of the ministry as a priestly class given by God for the existence of the church as "hopelessly narrow and erroneous". He sees the whole church committed to ministry which involves a wide variety of functions.

L. G. CHAMPION

The Ascot of Gilbert Longhurst: a memoir, by B. L. Pearce. Published by the author at 237, Staines Road, Twickenham, Middx., 1967. 5s. 6d.

This is a sequel to the author's two other studies of the Longhurst family, the history of which he has now traced from 1833 to 1937. His account contains a number of details of daily life and social conditions at Ascot across the period.