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Book Reviews

WHAT IS THEOLOGY? *Maurice Wiles*. O.U.P., 1976. 127 pp. £2.50
Professor Wiles' theological position is already well-known through his books *The Making of Christian Doctrine* and *The Remaking of Christian Doctrine*. The present book is rather a discourse on theological method than a direct contribution to theology, based upon introductory lectures to students. It is attractively written and admirably organised. Much of its material is common ground to all reputable theologians. He defends the definition of his subject as Christian Theology against its inclusion in a wider and more generalised syllabus of Religious Studies. His final section on the impact of other studies on theology is particularly welcome.

Yet no one can do even a competent job of this kind without revealing his own preferences. His approach to theology, though not neutral, is thoroughly open. His theologian is a man of faith, yet capable of approaching theology with a certain detachment. We must therefore exercise a rigorous scrutiny of the subject-matter of his subject and the assumptions with which it is often approached. The examples which he gives indicate that this is sometimes thoroughly justified. Yet this approach leads to some omissions or reductions which are not likely to prove so acceptable. We hear nothing of the concept of salvation history. His discussion of three theories of Revelation point out the difficulties (some of which only weigh against extreme fundamentalist views) but leave us uncertain how we should proceed. Revelation by event is defined too narrowly and does not consider the possibility that the interpretation of an event may share its revelatory character. The Cross of Christ is an obvious example. The authority of the Bible is reduced to its indispensability, broadly comparable to the fundamental documentary evidence of the historian or a great creative work of art for the tradition which springs from it. It is a source of indispensable help in the task of determining what a Christian theologian should affirm, but for the theologian, as for the scientist, all his authorities are secondary authorities. The idea of the Bible as a primary norm of faith does not even arise in this book. We must engage in dialogue with the historic faith of the Church but again its normative character is excluded. The Creeds may show what patterns of interpretation have proved fruitful and creative in the past but they do not relieve us of the duty of making our own assessment and

forming our own judgements.

Professor Wiles is much afraid of the danger of absolutising both the Bible and the Church which is tantamount to idolatry. There is a Christian obedience which belongs to God alone (quoting Acts 5.29). Those for whom the Bible or the Church or both are more directly related to the living God than Professor Wiles seems prepared to allow will evaluate the Bible and the historic faith rather differently and discover a Christian obedience which extends to matters of belief. This cannot rightly be charged with idolatry since it belongs alike to the discipleship of faith and the discipline of a Christian theologian. We still await from Professor Wiles a more positive statement of what he has come to believe and why. We should not expect him to forget his qualifications but at present it seems as if the question marks predominate and hinder and even obscure the affirmations which he undoubtedly wishes to make.

H.E.W.TURNER.

MOULDS OF UNDERSTANDING: A Pattern of Natural Philosophy. *Joseph Needham* Selected essays edited by Gary Werskey. George Allen and Unwin, 1976. 320 pp. £7.75.

Dr. Joseph Needham, at present in his late seventies, the Master of Gonville and Caius College, Cambridge, is by any standards a remarkable man. Both F.R.S. and F.B.A., he is at once a scientist and a scholar of repute. In the former field he is a biochemical embryologist; in the latter the author of a monumental work, still incomplete, on Chinese science and civilisation. The only son of a religious Harley Street doctor, his Mother was a writer of romantic songs. From early life therefore 'religion, science, philosophy and art' moulded his thinking. He sat as a young man under the influence of Bishop E.W. Barnes, then a noted modernist. H.G. Wells was indirectly an influence, and later he came under the spell of a 'militant left-wing socialist', the Rev. Fr. Conrad Noel. His thought therefore developed freely under a comprehensive set of strong influences, with little to hinder it in the way of submission to biblical or other authority. These essays, which disclose a man of great culture, charm and kindness (he admires Confucius's 'Behave to every man as one receiving a great guest') show the direction in which his outlook has moved. In a short review one can hardly do better than quote some of the adjectives which have been applied to him – Marxist, existentialist, Christian, ecumenical – and some of the titles of these essays – 'Religion and the Scientific Worker'; 'Aspects of the World Mind in Time and Space'; 'Science, Religion and Socialism'; 'An Eastern Perspective on Western Anti-Science'. His world view is based in emergent evolution, the idea that as evolution progresses, unpredictably new things suddenly emerge as particular levels are reached, mind and personality for instance. Thus, 'the good seems

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to arrive out of the evolutionary process rather than to have been in it from the beginning'. So also, presumably, the holy, the beautiful and the true are relatives rather than absolutes. Communism appears to be in this line of succession; that is its justification. One might wonder what Solzhenitsyn would think of this, and of the author's conviction of the essential goodness of human nature as we know it. Needham has an erudition, an integrity and a dedication which cannot but be admired. But when all is said and done his world view, and his hope for the future, are based on a faith so simple, and many would think so ill-founded, that few men of the common sort would feel its sustaining power. If there be nothing transcendent, if 'man is the highest being for man' (Marx), then the conclusion of Bertrand Russell would seem to follow: 'Only on the firm foundation of unyielding despair can the soul's habitation henceforth be safely built'. DOUGLAS C. SPANNER.

KEY TO THE OLD TESTAMENT *David L. Edwards*. Collins, 1976. pp. £4.95.

Having myself attempted recently 'A new approach to the Old Testament' I was more than ordinarily interested to read David Edwards' *Key To The Old Testament*. It is a handsome book with some quite admirable photographs and illustrations, and it is written in David Edwards usual felicitous style. It falls into two main parts. The first provides a kind of history of Israel e.g. The Birth of a People; The Growth of a People; The Crisis of a People; Rebuilding a People. The second deals with certain continuing features of Israel's life viz. their laws; their histories; their role in the world and their songs. It provides not so much perhaps a key as a series of keys to the Old Testament and any reader, learned or simple, will derive profit from it. I was particularly interested in the chapter 'A People's Laws' — largely no doubt because I agree with it. For too long Christians have tended to treat the Law as if it were just a burden we have to be delivered from. Agreed that in the time of our Lord it had become, under the endless process of amplification, a burden, a heavy yoke; but it was not so intended and I quote with acclamation the author's judgment on page 195.

'The Torah . . . permanently rebukes the tendency to confine morality to private life, leaving business and politics to the laws of the jungle; and to confine religion to spiritual insights and emotional experiences, throwing the institutions of society to the wolves. The Torah enacts one law which in every generation needs repeating to starry-eyed idealists: a law against escapism. It seeks justice in every part of the struggle of man in society. It affirms that, to be healthy, human life needs to be ordered in all its expressions on a basis which takes account both of the brutality and of the glory of human nature.'

That sentence alone shows how relevant the 'Old' Testament is to so

many of the issues which we are pleased to call 'modern'. I happen to believe that the law as understood in this way is *the* key to the Old Testament; that which unlocks the meaning of all the rest and in so doing opens a door on our own troubled and confused society. As least one Archbishop had something like this in mind when we issued our Call to the Nation in 1975.

STUART EBOR:

THE BOOK OF DANIEL: The Cambridge Bible Commentary on the New English Bible. *R.J.Hammer*. C.U.P., 1976. 127 pp. £4.95/£2.50.

THE SECOND BOOK OF KINGS: The Cambridge Bible Commentary on the New English Bible. *J.Robinson*. C.U.P., 1976. 256 pp. £8.25/£3.50.

These books are welcome additions to a now familiar series on the text of the NEB. The series has often been reviewed in *Churchman*, and comments about its cost in relation to content have been made. It may be too far advanced now to justify a major change of format, and, as the General Preface argues, there is a case for incorporating the full Biblical text in such a generous fashion, but under the pressures of inflation the price is beginning to look awesome.

Within its strict limits the qualitative value continues to be high. These books will be of most use to those students and laymen who are beginning serious and systematic Biblical study. Some preachers would also benefit from their sensible exegetical techniques and informative results. For the purpose in view the limits seem about right. Scholarly comment is readily available where necessary, but is never daunting or oppressive.

Canon Hammer provides a level-headed and generally persuasive exegesis of Daniel. This is based on a second century date, with the stories probably deriving from a rather earlier period. The outlook reflected is essentially that of the Hasidim. This approach enables the author to resolve many of the obscurities confronting the general reader, and the Book becomes less of a time-table for the end of the world, and more a clearing of the ground between Old and New. The author is sensitive to the life of faith as it emerges in Daniel — the faith that is principled, heroic and victorious — and is generally more helpful in this direction than some commentators.

Canon Robinson's book on 2 Kings shares the merits of the series as a whole. It is concise but never shallow, and always judicious in bringing technical information to bear. The book would be best used in association with the volume on 1 Kings, so that the continuity of the history, sources and editorial overview could be better appreciated, but the author has done well in making this volume largely self-contained. We are introduced simply and clearly to the 'deuteronomists', and to the sources they appear to have

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used. In the course of the commentary attention is constantly drawn to their historical interests and methods in a way which is very illuminating. A major theme of the Book is found to be the tensions and conflicts between kings and prophets. In the light of this the modern reader is encouraged to consider the problems of adherence to values and ideals.

Both books are commendably clear and non-technical in their explanation and interpretation. Some further definition of 'supra-history' on p.14 of Hammer's book would have been welcome, but this is not a characteristic of the whole. Obviously neither author is able to take us very far in the study of the Biblical text, or in the elucidation of Biblical theology for contemporary needs, but both provide a sensible and reliable base from which such exploration may begin.

P.J. BUDD.

ESCHATOLOGY AND ETHICS. C.E. Braaten. Augsburg, 1975. 192 pp \$3.95. Carl Braaten is well known to students of the New Testament from his varied writings and this new book from him is an exploration into a more systematic discussion of the basis and context of Christian ethics. In the preface to the book the influence of Pannenberg is acknowledged and indeed the book itself is dedicated to Professor Pannenberg. The book falls neatly into two sections, the first concerned with developing a theology of the Kingdom of God and the second with the ethics of the Kingdom of God as outlined in the first part. The first three chapters are by way of introduction and methodology and deal first of all with the quest for the meaning of eschatology, touching first on the treatment of Biblical material by writers such as Rudolf Bultmann and the recent renewal of interest in biblical eschatology. Then there is a consideration of the future in philosophical thought with brief mention of Wittgenstein and Teilhard de Chardin. After this general introductory chapter there are two very important chapters on method in theology and the making of a Christian world view. In the first of these the writings of Bernard Lonergan are drawn on extensively and in the second chapter the writings of Wolfhart Pannenberg.

The key chapter then is that on the death and resurrection of Jesus which begins with some general reflections on death in present thinking, but then goes on to the question of Jesus' death and resurrection and the resurrection hope. Christian hope, according to Braaten, is based on the gospel of the resurrection of Jesus of Nazareth, because in this event God released the power of his own living future beyond the finality of death. The power of this resurrection rests upon two fundamental conditions; that it happened to Jesus, as described, and that it means what the New Testament Kerygma says. There is also strong emphasis on the fact that this hope has meaning not just for personal fulfilment and destiny but also

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in that it embraces a future of society and the world. The character of this future hope is then developed in a series of basic polarities in this Christian gospel and this is followed by a development of the role and character of the church and the apostolic ministry within the context of this hope. This is an important element in the conception of eschatology which is developed in this book because it brings clearly to the surface the fact that eschatology has to do what is done now by Christians in relation to the world and as a church set in the world.

The second part of the book is concerned specifically with the ethics of the Kingdom of God and the opening chapter seeks to elaborate how Christian ethical writing, especially in America at the present time, virtually ignores eschatology, while for Braaten the one normative starting point for Christian ethics is the eschatological Kingdom of God which Jesus preached and practised and this eschatological ethics may be reciprocally related to philosophical ethics. The rest of the book is taken up with discussions of one-sided politics of the Kingdom, the relationship between theory and praxis and the social perspective of the church, with two final chapters on particular themes, women's liberation and ecology. This last chapter, on ecology, is particularly important for Braaten because of his refusal in the first part of the book to restrict the eschatological hope to the simply personal. It is a very refreshing chapter and reveals how ecology can be dealt with within the framework of eschatology and that the doctrine of creation is not the only or necessarily the best way into that area of discourse.

This is altogether an excellent book. It discusses the themes in an extremely helpful and down to earth way and shows how an approach to Christian ethics from eschatology is not only possible but essential. There are a number of residual questions such as the way in which we are to define or speak of the future and the present and the past in relation to each other in such a way that we can make realistic contact with the decisions which have to be taken about ethical behaviour in the present. It is well enough to say that one-sided polarities are to be avoided. It is not so easy to state the polarities that they can fairly and properly be seen to relate concretely in the present situation. There are also, related to this, residual questions about the method of making ethical decisions, and the relationship of the church and its ministry to that decision making.

B.N. KAYE.

- GOOD NEWS IN ROMANS. *Joseph Rhymer*. Collins 1976. 144 pp. £0.35.
GOOD NEWS IN ACTS. *David Edwards*. Collins 1976. 175 pp. £0.35.
GOOD NEWS IN JOHN. *Douglas Webster*. Collins 1976. 153 pp. £0.35.

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GOOD NEWS IN LUKE. *Wilf Wilkinson*. Collins 1976. 253 pp. £0.40. These four books are additions to the Collins commentaries on the TEV translation of the New Testament, popularly known as *Good News for Modern Man*. Each of these commentaries is seeking to help the reader of the *Good News for Modern Man* translation of the New Testament in understanding and gaining a feel for what the particular document is saying, and what its relevance is for today. The commentary on Romans deals with the Letter in sections and the text of the new translation is provided with each of these sections. It goes through in a somewhat traditional way dealing with each paragraph or passage as a unit and seeking to explain the meaning of the argument as it is developing. Joseph Rhymer has obviously made extensive use of modern scholarship on the Epistle to the Romans and at many points of this commentary the reader will gain valuable insights into the meaning of the text. His discussion of Romans 13 for example is very helpful and good, though he somewhat fudges the issue on page 108 in not grappling with the political realities that the gospel might or ought to have. He also adopts the somewhat unlikely view that in Romans 6 baptism means a washing of sins.

The commentary by David Edwards on the Acts of the Apostles is laid out in quite a different way. This is because the author wants to convey the sense of action and dynamism which is contained in this book. Consequently the text of the Acts of the Apostles in the modern translation is printed separately at the end of four chapters which are concerned with themes which are to be found in the Acts of the Apostles. David Edwards is trying to see the book as a whole by the way in which he sets out his book. The opening chapter is immediately gripping and he seeks to draw some parallels between the first century and the twentieth by drawing attention to some challenges in the twentieth century for Christians which highlight the seemingly impossible task which they face in evangelism, and suggesting that a similar impossibility might well have been felt by the Christians of the first century, who nonetheless did overcome. Thus he asks: Is Christianity, which has since the first century been so intimately associated with the history of Europe, really going to take root in countries which increasingly reject the white man? Is this religion, which has so often been the religion of the privileged, really going to take root in the age of democracy? Is this religion, which became the faith of so many thinkers and artists in the European and American past, really going to take root afresh in the age of science and technology? Can the Christian Church, which has become old, be made new? The great clue, he says, to our problems provided by Acts is that there is now always a way, leading into the future. Such a way can be trusted to take Christians into the whole

modern world, into the age of democracy and science, with the secret of inexhaustible energy. The remaining three chapters deal with the miraculous in the Acts of the Apostles, the gospel which was preached and the fellowship of the Spirit enjoyed by the early Christians.

The commentary on St. Luke is more like a standard and traditional commentary in the way in which it is laid out section by section, though strangely the text of the gospel is printed separately at the end of the book. It would have been much more helpful if, as with the commentary on Romans, it had been printed at the head of each section of the commentary. There is a useful appendix on the resurrection at the end of this commentary which seeks to outline the various problems involved in the interpretation of the gospel accounts of Jesus' resurrection. The element of faith is rightly emphasised though one wonders if it isn't a little too simple to say just that if Jesus had risen literally and physically from the tomb it would have taken away that essential element of faith from response.

The commentary on St. John has all the marks of clarity and simplicity which we have come to associate with the writings of Douglas Webster. He goes through the gospel section by section providing comments on the salient details and seeking to interpret its meaning for today. As with the commentary on St. Luke the text of St. John is unfortunately printed separately at the end of the book. There is a useful paragraph in the introduction on historical accuracy in John's gospel. The historical character of the events is not denied but emphasis is laid upon the meaning of those events. 'Beyond all doubt the event is history, but there is so much more to it than mere history — and this is John's supreme concern'. An example of the terseness of the comment can be found in some remarks on the feeding of the five thousand: 'However slight or slender the human resources when he accepts them and blesses them (giving thanks to God), they are sufficient. The Church has not always had faith to believe this or its history might have been different.' This is, of course, not all that he has to say about the feeding of the five thousand but it does illustrate the terseness and directness of the comments that are found in this book.

One does not expect to find long scholarly discussions of the text of the New Testament in commentaries such as this nor does one particularly expect to find new insights or major contributions to scholarly discussion. What one does find here is an awareness of current scholarly discussion and an attempt to put the results of that discussion in simple and direct terms. For many people these commentaries will be very valuable aids as they seek to understand the New Testament. The book on the Acts of the Apostles by David Edwards could very well be used as a source book for a series of discussions in house groups or discussion groups. It would be a very

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useful exercise for a group to have one of its members take it in turns to introduce each of the four chapters for discussion in the group, using this book as a resource. B.N. KAYE.

THE MODERN TRAVELLER TO THE EARLY IRISH CHURCH. *Kathleen Hughes and Ann Hamlin*. SPCK, 1976. 131 pp. £2.95.

THE CELTIC CHURCH IN WALES. *Sian Victory*. SPCK, 1976. 146 pp. £2.95.

Those who have lived or travelled in Ireland or Wales will give an unqualified welcome to these two books. The authors carry their scholarship with deceptive ease, but all the knowledge is there and conveyed with enviable skill. The development of the early Irish Church through its monasteries sets the background for exploring the ancient sites. Monastic life is described with details of buildings, work and worship. The monasteries functioned as centres of personal religion and contemplation, and also as a social influence working together with secular institutions to provide education and learning, patronage for art, hospitality for travellers and for the sick. The economy and notable features are outlined, with particular attention to some of the most famous sites such as those at Clonmacnois and Glendalough, leaving a wide variety of attractions for the tourist or more serious student to discover in a search for the ancient Ireland between the fifth and thirteenth centuries.

In contrast to the Irish scene, the early Church in Wales is examined in a more connected and narrative style. The construction of Offa's dyke marks the true recognition of Wales as a separate entity towards the close of the eighth century. Shortly after, King Rhodri of Gwynedd united almost the whole of Wales under his rule; he further added to his reputation by outstanding victories over the Viking invaders, comparable to those of King Alfred in England. But it took the Norman conqueror to secure real control over the Welsh church through the appointment of bishops subservient to Canterbury. In Wales, buildings dedicated to religious uses were less essential than cemeteries, and graveyard sites are numerous as compared with ruined buildings, whose remains (with a few notable exceptions such as those at St Davids) are meagre. Inscribed and carved stone monuments, and the rare surviving manuscripts give us the only evidence of monastic and clerical life during the period. Christianity was not necessarily strongest in those areas where monuments are most numerous; for example, south-east Wales seems to have been an early centre of Christian activity, but has left few remains. These are more often to be found in Anglesey or Pembrokeshire in the form of cells or chapels built by hermits or travelling saints before or after their adventurous journeys. In Celtic society, the obligations of kinship ensured

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some degree of social welfare, but there was also plenty of scope for the Church's charity, particularly in times of widespread sickness or famine. Attention is rightly paid to cultural achievements, including an examination of the rural and religious themes carved by highly skilled stonemasons, whose imagination and craftsmanship still bring wonder and delight.

It is a pity that the excellent maps and line drawings of Ireland are not matched by a similar expertise to illustrate the Celtic church sites in Wales, for which only four pages of photographs are provided, with no map or diagrams. But here are two admirable guides for those who wish to discover something of Christian life in the early and later days of the Celtic Church.

COLLISS DAVIES.

ZWINGLI. G.R. *Potter*. C.U.P., 1976. 432 pp. £18.50.

Of the leading reformers, Huldrych Zwingli has never received adequate attention in the English-speaking world. Biographies have been few and the excellent Swiss studies have not been made available in translation. Doubly welcome, therefore, is the new contribution to Zwingli literature which Professor Potter of Sheffield has made with his new, detailed and authoritative biography.

It is true that the author has no radical discoveries to report. Nevertheless he has used the abundant materials now available in the ongoing *Corpus Reformatorum* edition of Zwingli's works and the collections of documents at Zurich and elsewhere. He has also made available the findings of such acknowledged Zwingli scholars as Egli, Farner and Koehler and offers a useful bibliography for independent study in his extensive list of abbreviations.

The story has been well told. When events begin to get more tangled Potter wisely follows a thread at a time instead of being pedantically chronological. This involves some overlapping and backtracking, and perhaps it makes things simpler for us than for Zwingli, who had to face everything at once, but it also avoids confusion. A good index rounds off the presentation. One could have wished for a better map, for the drawing provided simply indicates the main divisions of Switzerland without even locating all the 'cantons', let alone most of the places mentioned.

The main problem with this biography is that it does not have the same theological as historical strength. Sensibly conceding that he is 'no theologian', the author offers some useful but pedestrian summaries of Zwingli's main writings and refers to, but does not greatly profit from, the work of Locher and Rich in theology and that of Schmidt-Clausing in liturgy. The real concern of Zwingli is clearly not understood, however, his verve does not come through even though some quotations are given.

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and Potter unwisely mounts a supposedly superior platform from which to make periodic assessments. His repeated insistence that Zwingli is 'enchained' by 'a narrow biblicism' will at once put theologically perceptive readers on guard. The historical account obviously needs to be complemented by an authentic theological study or by a translation of an existing Swiss or German work.

Considering the size and difficulty of the text it is surprising that only a few misprints were noted. It is equally surprising that the author and editors suffer at times from the modern contagion of the dangling participle. The most unpleasant surprise is the price. This will surely hold in check any widespread renewal of interest in Zwingli that the biography might have hoped to achieve.

G.W. BROMILEY.

THE WATERS OF SILOE. *Thomas Merton.* Sheldon, 1976. 377 pp. £3.95. When I was a younger Christian, it would have been unheard of for a monkish book of this kind to be sent for a favourable review in an Evangelical periodical. But here it is — an unexpected posthumous book from the pen of the late Thomas Merton, who died in 1968, and whose works on meditation and contemplation have gone far beyond the Roman Catholic world.

Here he tells the story of the Trappist Order, and one finds the same faith, persecutions, and triumphs that one looks for in any Christian records. The book is never dull, as it traces the trials on the Continent, the upsets of two world wars, and the founding of fresh monasteries in America, South Africa and China. The personalities of the chief characters certainly come to life in what is very much more than a routine list of events.

Finally Thomas Merton, otherwise Frater M. Louis, O.C.R., gives a vindication of the monastic, especially Trappist, life, but recognises that others are called to Christian maturity in the busy life of the world. The title of the book comes from the description in Isaiah 8.6 of the waters that flow softly and gently.

J. STAFFORD WRIGHT.

METHODISM *Rupert E. Davies.* Epworth, 1976. 196 pp. £1.75

This book is a revised version of the Pelican original which appeared under the same title in 1963. The revision is minimal in the major part of this new edition — nor was any more required. The chapter on Modern Methodism has, however, been significantly extended to bring the story up to date.

Rupert Davies is among Methodism's best known contemporary scholars. Those who have not read the book in its original form ought now to buy this new edition. The introductory chapter argues that there is a typically 'Methodist' element discernible throughout the history of the Christian

Church, and offers examples for the reader's consideration. The next five chapters deal with the setting, chief participants and major concomitants of the eighteenth century Methodist Revival. The difficulties and divisions of the nineteenth century are clearly described, then Methodism is placed in its world setting. The final chapters, now rewritten, assess the place and prospect of Methodism within (particularly) the ecumenical situation.

The book is written with clarity, interest and discerning selection. It is ideal reading for those who wish to know what Methodism is about, and how it comes to be where it is today. Members of the Church of England will be particularly interested in chapter six, with its account of the earlier relationship between Methodism and their Church, by contrast with chapter nine and more recent developments. Mr Davies has been involved in much of the latter and writes therefore with first-hand knowledge.

Those who read the Pelican will not need to buy the Epworth edition, but they ought to borrow it and read the final chapters. DONALD ENGLISH.

LETTERS OF GEORGE WHITEFIELD (1734-1742): *A Facsimile of Whitefield's Works, Volume one (1771), with Supplements.* Banner of Truth Trust, 1976. 570 pp. £3.50.

It was the complaint of the bookseller in *Joseph Andrews* that there were so many ordinary religious books on the market that 'unless they come out with the name of Whitefield or Wesley, or some such other great man' he didn't care to touch them. Wesley's star is still in the ascendant; Whitefield's has yet to reach a twentieth century zenith. Still the standard edition of Whitefield's works is that of John Gillies, published a year after Whitefield's death. This new edition is a facsimile (facsimile, perhaps!) of the first volume of that edition, and contains 497 letters written by Whitefield during the first years of the 'Methodist' revival in England and the Great Awakening in America, plus a supplement of 34 others from the same period discovered since the publication of Gillies' edition. They provide a valuable insight into the thought-forms and spirituality of the eighteenth century revival. Whitefield's pithy style, genuine humility, cogent presentation of spiritual truth, and inherent ability to make doctrine a springboard to devotion ensure reading which is both light and yet immensely rewarding. Furthermore, his tenacious yet loving controversy with Wesley over perfectionism and the doctrines of election and final perseverance is fully documented: a useful model for gracious dissension in the church. S.M. Houghton supplies 45 pages of valuable background notes, and there is a comprehensive index of correspondents. Banner of Truth are to be commended for their literary reinstatement of a great pastor and preacher.

PETE BROADBENT.

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THE MEEK AND THE MIGHTY. *Hans Brandenburg*. Mowbrays, 1976. 210 pp. £3.75.

One of the features mentioned by Hans Brandenburg in this brief history of 'Stundism', the Evangelical movement in Russia, is the capacity of the people for suffering. In this respect the relationship between the mighty and the meek has hardly changed over a hundred years, for a century ago Pobedonostev, the reactionary Oberprokuor of the Holy Synod, a government official, wrote, 'We do not need any new freedoms, any new institutions, any new laws, least of all a constitution; what do we need is strong state power and energetic men in the government, who know what they want.' One thing they have persistently wanted, whether in the name of Orthodoxy or of Bolshevism, is the destruction of those Evangelical cells that formed around the 'Stunde' or Bible-study hour.

Brandenburg's study provides valuable background to what we hear of the Evangelical Baptist church in Russia today. He traces its roots in Ukrainian pietism, transmitted through the German immigrant farmers in that area, in the Baptist movement of the Caucasus, and in the revival amongst members of St. Petersburg society led by the English Lord Radstock. This side of Russian religious history will be unfamiliar to many. Stories of revival amongst the aristocracy, amongst the members of the Red Army interned in German prisoner of war camps and amongst peasants who showed an insatiable appetite for the Word of God show that in many ways the Russian people have been consistently responsive to the Evangelical gospel.

Unfortunately, the documentation of this study is thin, and though the book fills a gap in our knowledge, it is little more than a preliminary sketch. So efficient has the repression been that it seems a full history of Evangelical sufferings in Russia will never be written. NICHOLAS SAGOVSKY.

PAUL TILLICH: His Life and Thought. *Wilhelm and Marion Pauck*. Collins, 1976. 340 pp. £5.95.

Paul Tillich was no ordinary man, and whether or not one agrees with (or even fully understands) his Theological System, his thinking cannot be ignored. This commendable new biography by Wilhelm and Marion Pauck is a major contribution to a proper understanding of the man, his life-work, and his influence. The present volume is concerned primarily with Tillich's life and a second volume will analyse his thought.

Tillich's life was greatly influenced by his friends, by circumstances and by his environment. He had a great capacity for friendship, and an extraordinary ability to make friendships last; but he was never able to give himself entirely to his friends, or even to his wife. The circumstances which helped to mould his life were the horror and waste of life in the 1914-18 war (in

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which Tillich served with distinction as a Chaplain), and the rise of Hitler which forced him to migrate to the United States. The environment of his early life in Germany, where he showed unusual academic ability and a great capacity for abstract thought, and his later life in America with the opportunity to travel widely after World War II combined to bring his ideas to the attention of the whole world. Tillich, who had earlier reintroduced the concept of God's *kairos*, also drew a parallel between his enforced emigration and Abraham's call, which was coupled with God's promise of blessing in Genesis 12:1-2,

Tillich always wanted to be understood. A student pastorate in Berlin had showed him that ordinary people could not understand the language in which he had been taught to communicate the Gospel. In his search for non-traditional language Tillich introduced various abstract terms and concepts in place of the usual theological words and ideas. He would, however, never allow students merely to repeat his vocabulary and phrases; they had to show that they also understood his meaning. Yet to understand Tillich was not easy; a listener who thought that Tillich's poor English vocabulary and diction was the barrier to understanding was reassured that he couldn't be understood in German either! But his years in America undoubtedly had their effect, for when Tillich revisited Germany after twenty years they found him 'less abstract, more precise and more easily understood'.

Tillich appears in this book as a deep-thinking philosopher-theologian, for whom God was apparently someone to be studied rather than worshipped. Tillich was not, in fact, a regular churchgoer for much of his life, but he became a popular preacher whilst at Union Theological Seminary, New York, where his sermons were often 'spellbinding' with a dramatic effect. His magnum opus was his *Systematic Theology* (3 Vols 1951-1963), but his book *The Courage to Be* (1952) earned Tillich the title of 'therapeutic theologian' and gave him a wide ministry in counselling those who were unhappy or distressed.

If Tillich's abstract theology can be brought to life in Volume II as clearly as Tillich the man is revealed in the present volume, it will be a most valuable achievement, for this is an honest, readable, carefully documented and well-produced biography.

HUGH SANSOM.

COLLECTED WRITINGS OF JOHN MURRAY, Vol. 1: *The Claims of Truth*. Banner of Truth, 1976, 374 pp. £3.50.

Scottish by birth and educated at Glasgow, Princeton and Edinburgh, John Murray's teaching career was spent almost entirely at Westminster Theological Seminary (1930-66). He died in 1975. This first volume of four comprises many of his shorter articles and addresses prepared not just for seminarians

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but for Christians in general. Much of the material has never previously appeared in print.

The range is impressive, covering subjects as diverse as 'The Infallibility of Scripture' and 'Co-operation in Evangelism', 'The Christian World Order' and 'William Barclay and the Virgin Birth', 'The Sabbath Institution' and 'Edward J. Young: An Appreciation'. Murray is forthright, too, as we would expect of one who went with Gresham Machen and others out of Princeton's and Presbyterianism's theological liberalism into the newly-formed Westminster. The formation of the United Church of Canada in 1925 is 'a great spiritual calamity'. The Scottish union of 1929 is 'the abandonment of the historic Reformed and even Evangelical confession'. A 1944 wartime address here produced tells a new intake of students that they had better have good reason to claim immunity from military service. On Edmund Clowney's appointment to the practical theology chair in 1963, Murray's charge declared that 'the bane of much that goes under this title is the divorce of practice from theology.'

The writing is clear and intelligible throughout, and never takes refuge in that obscurity of language by which some theologians seem to safeguard themselves against challenge. The best Christian teaching, according to Professor Murray, advocates piety as much as learning. This volume is attractively produced at an economical price by publishers who still believe in proof-reading and who have spared us the vagaries of American spelling.

J.D. DOUGLAS.

THE SPIRIT OF SOLZHENITSYN. *Olivier Clement*. Search Press, 1976. 234 pp. £5.95.

This is one of those books that makes you break off time and again to savour the insight that it brings. It makes of Solzhenitsyn's massive literary output a cohesive whole, and it shows how he has consistently explored the deepest and most significant issues of our time. It also shows his debt to the Russian Christian writers of the early twentieth century.

The 'spirit of Solzhenitsyn' is one of resistance to the tyranny of ideology. What Western writer could have depicted as he has done the utter degradation and inhumanity that has been produced by what is termed 'ideocracy'? He speaks for all those who have experienced that 'herald of the twentieth century', the concentration camp.

In the camp, in the cancer ward, men are faced with the alternatives of transcendence or despair. Here, in the circles of Hell, integrity has a new meaning, and it is possible to glimpse the face of Christ. It is the face of Alyosha, the Baptist, who 'looked happy, a smile on his lips. What had he to be happy about? His cheeks were sunken, he lived strictly on his rations,

he earned nothing.' Through his faith in Christ, harrowing this modern hell, Solzhenitsyn himself can repeat the doxology, Bless you, prison.'

Clement shows how Solzhenitsyn's spirituality is both Orthodox and Slavophile in a way that the West can barely understand. Conversely, Solzhenitsyn does not fully understand the West, and in his political judgments can seem alarmingly reactionary. What he understands consummately is the spiritual struggle of the twentieth century and the death and resurrection that is daily taking place behind barbed wire. This splendid commentary has given me new eyes not just for the writings of Solzhenitsyn, but also for the newspaper.

NICHOLAS SAGOVSKY.

WIFE TO THE ARCHBISHOP. *Anne Arnott*. Mobrays, 1976. 161 pp. £3.60.

This short book tells the unusual story of the woman of God beside the Primate. Mrs Arnott describes Jean Strain's background and her childhood in Wimbledon, one of the large family of a Harley Street specialist, a former medical missionary (in all but name) in Brazil who worshipped with the Brethren. After her student days in London she served with the Inter-Varsity Fellowship and thus met Donald Coggan, president of C.I.C.C.U.

From the earliest days of their marriage during his curacy in the pre-war slums of Islington, Jean Coggan was his full partner in the ministry. Mrs Arnott received every co-operation from Mrs Coggan, her family and friends. Inevitably a book about a living public figure cannot reach the depth of a historical biography but author and subject emerged from similar Brethren backgrounds and feel, rightly, that this story of faith, doubts, family life, and service in a widening circle of influence, can help and encourage.

It is told pleasantly, with a true sense of Jean Coggan's devotion to Christ: it was no empty gesture when she took Holy Communion at her husband's side during his Consecration, nor when she became a lay reader while they were at York.

JOHN POLLOCK.

DICK SHEPPARD: a biography. *Carolyn Scott*. (Hodder and Stoughton, 1977) 253 pp. £4.95.

Dick Sheppard has again been fortunate in his latest biographer. The mind boggles as to what a theologian or a member of the ecclesiastical Establishment would have made of the human dynamo who happened to be a clergyman. A journalist was just the right person to understand a man so much of whose life was a series of head-lines. Carolyn Scott has matched her subject with deep sympathy. She has captured his glamour. She has also most sensitively entered into his prevailing moods of self-distrust, as well as into his domestic tragedy.

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Dick Sheppard showed just how enigmatic simplicity could be. In the seven years before 1914 he first proved that he could meet the poorest slum-dweller in the East End and win his affection: and then go on to bring life to a West End parish by the same human touch. But it was the three months of War-service (August–October 1914), before his health broke down, which transformed a man of genuine humility into a man of passionate compassion. This, Carolyn Scott brings out brilliantly in her description of his twelve years at St. Martin-in-the-Fields, which he transformed into the Parish Church of London and of the Empire.

In his twelve years there he became a legend, and not only because he pioneered religious broadcasting from a Church, and thereby became a national personality. Only one such, who also had prophetic fire, could have denounced the authorities of the Albert Hall for the obscenity of planning a fancy-dress Ball on the evening of Armistice Day, 1925, and having secured its cancellation, take the same Hall for a Memorial Service the same evening – a Service attended by the King, the Queen and the Prime Minister.

With all this, he was in continuous rebellion against the conventionality and complacency which he found in so many Church circles. It was as a rebel that he tried to make the Life and Liberty Movement of the Church of England into something genuinely liberating. It was the man of passionate compassion who, once convinced of his duty to become a pacifist, led the nation-wide Peace Pledge Union.

What must baffle any historian is how such a stormy petrel could have been appointed Dean of Canterbury and then, when health failed again, be made a Canon of St. Paul's. He seems, in almost a mesmeric way, to have quite hypnotised men like Cosmo Gordon Lang, and so sober an enthusiast as William Temple. Perhaps it was that, as a man of compassion, he was larger than life. A great many people saw more clearly in him than in other men a dazzling mystery. 'Jesus is my God', he said, 'I don't think I have any faith except that. But I have a love for men somewhere in me. I have love. I hang on to that.'

That was what made multitudes, also with little faith, hang on to Dick Sheppard.

MAX WARREN

JESUS THE CHRIST. *Walter Kasper*. Burns and Oates, 1976. 289 pp. £6.95. This tightly packed and wide ranging book is not a survey volume but a restatement of orthodox Christology in terms of the contemporary debate. The author is Professor of Dogmatic Theology in the Catholic Faculty of the University of Tübingen. He is fully abreast of the most recent Protestant theology and Bultmann, Kasemann and Marxsen appear side by side with Karl Rahner, Geiselman and Teilhard de Chardin. His critical conclusions

are somewhat more radical than those of his English conservative counterparts. In his discussion of the Resurrection he works back from the Church to the empty tomb and the Easter appearances. The Easter faith rests on the apostolic witness embodied in the Church considered as the community of believers. The fact that Jesus appeared to some disciples after his death, proved himself living and was proclaimed risen from the dead is the centre, the core where the divergent traditions of the New Testament meet, but it is a moving centre, a core that simply cannot be ascertained or apprehended. He holds that the tradition of the empty tomb (which he accepts) was not initially combined with the Easter appearances. Kasper himself is aware that his view has some similarity with Bultmann's claim that Jesus is risen in the kerygma. Many Evangelical scholars would start from the biblical evidence and invert the order of Kasper's progression from the Church to the Gospels.

Kasper rightly finds soteriology as the determinative factor in Christology. The theme of Christ in Creation in the New Testament is not an exercise in cosmology but the implicate of redemption. The classical formulations of the major doctrines are not the result of the hellenisation of Christianity but the reassertion (though in Greek terms) of the conditions of Redemption against the hellenising impact of Arianism. The Person and Work of Christ belong together and cannot be treated as separate subjects without the theological impoverishment of both. The doctrine of the Trinity is the systematic attempt to draw out the implications of redemption by God through Christ in the Holy Spirit. He accepts the claim of Karl Rahner that the doctrines of an economic and of an essential or immanent Trinity necessarily imply each other. The former cannot be substituted for the latter without theological travesty. Without a doctrine of the essential Trinity the conditions of salvation history cannot be satisfied.

Many readers may find this book heavy going, partly because of the frequent appeal to German theological literature. Yet to master the argument by patient and thorough study will go far to counteract the prevalent theological disease of lack of confidence in orthodox Christology and its relevance to the contemporary scene.

H.E.W TURNER.

A MARXIST LOOKS AT JESUS *Milan Machovec*. Darton, Longman and Todd, 1976. 231 pp. £2.95.

What would you expect from a title like this one? An ideological debunking of a superstitious cult? An economic analysis of the origins of a world religion? Yet another attempt at explaining why Christian faith still flourishes in supposedly classless societies? None of these things. The author, at least, is not apparently interested in promoting the wisdom of Marx, nor in convincing Christians that their faith is the mere product of their social

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circumstances. He is, however, concerned to rescue the Jesus story from the suffocating clutches of 2,000 years of ecclesiastical misunderstanding.

For nearly a decade (1959-1967), Machovec was the promoter of a very significant debate between Christians and Marxists. He has clearly read widely and thought deeply about the historical meaning of Jesus of Nazareth, using those tools of critical research which have been elaborated largely in Germany. Thus, he dedicates two chapters to demonstrating that, whatever the conclusion drawn, he intends to take the sources for the life of Jesus seriously, especially those which are essential for understanding the religious, cultural and political milieu of his time.

In the first chapter Machovec outlines his understanding of 'modern' Marxism and its relationship to contemporary Christianity. Clearly he eschews unreflecting dogmatism: the repetition of formulae which history has had occasion to mock as totally inadequate descriptions of actual reality. Consequently, he is forced to ask whether Marxism really has the last word concerning 'true knowledge about man's being and existence as well as inspiring ideals, models and norms of value. . .' Hence, the interest in (re-)discovering what, for him, is the essential message of Jesus, the one historical man who apparently refuses to fit into the simplistic, prefabricated scheme of Marxist theory.

The majority of the book, once the introductory questions of identification and method are disposed of, is taken up by two basic questions: What did Jesus really believe about his particular mission? How was it that the early church (particularly Peter) converted the message *of* Jesus into a message *about* Christ? Now the curious thing is that as Machovec sets about discussing the evidence relative to these two questions he adopts the speculative and sceptical approach to the Gospels which has been characteristic of much German erudition for a long time past. He comes to the same fundamental conclusion as this latter, namely that the faith of the early Church did not coincide very exactly with the faith of Jesus. In many parts of the study, if one was not already aware of the author's identity, one might be following any classical, neo-Bultmannian, form-critical exposition. However, whereas the German theologian would tend to accept the validity of the Christ - kerygma - stripped, of course, of its mythological offence - the Czech Marxist is more captivated by what he considers to be the eschatological core of Jesus' message: the radical change of life demanded by the approaching kingdom.

Both positions are arbitrary and subjective and spring from a basically rationalistic foundation, however interesting some of the exegetical insights may be. For example, Machovec's attempt to explain Easter faith without Easter is about as tepid and unconvincing as that of Bultmann and borders on

on a naive 'psychologism'.

In spite of the necessary criticisms, this book is a very great advance on the cheap pamphleteering associated with many Marxist opinions about the significance of Christian faith. Let us hope that other Marxists will study the Scriptures with as open a mind towards the value to man of Jesus, but with less dependence upon the speculative German approach to exegesis.

ANDREW KIRK.

SALVATION TOMORROW: The originality of Jesus Christ and the world's religions. *Stephen Neill*. Lutterworth Press, 1976. 150 pp. £1.75.

At 76, Bishop Stephen Neill in this admirable book has further increased the great debt which is owed to him by the churches. The sub-title does not really do it justice. Though it deals excellently with that subject, and is set against the background of Nairobi 1975 it is in fact a profound consideration of the function and purpose of the Church in the world today. As in all Bishop Neill's writings, his own personal devotion to Our Lord shines through on every page. It is this which enables him to write with both frankness and charity. On controversial issues his wisdom and balance are accompanied by deep conviction and a sense of urgency. Some pages merit special commendation. The 'tentative list of qualities and rules' for those engaged in 'the difficult task of dialogue' which are set out on pages 35 and 36 provide indispensable guidance for any evangelist. His analysis of the nature of mission and the three types of Christian outreach on pages 57-63 is most valuable. It provides an admirable background to the working out of 'Partners in Mission' by the Church of England.

In Chapter 4, having discussed realistically the problems of political involvement, the Bishop attempts on pages 91-99 to set out the basic Christian considerations on which discussions about political commitment must be based. The Chapter on theological education should be made required reading for all members of A.C.C.M. and those who are to be responsible for developing the Regional Centres for theological education. To quote but one sentence: 'A seminary, as an instrument of the life of the Church, must be . . . a place of adoration, of fellowship and of proclamation' - and that from one whose academic standards can never be in question. The advocates of the Sheffield Report and the assumptions on which it is based should take note when the Bishop points out that in the history of the Church the break-through has taken place when resources are used at the weakest point in the enemy's defence, not when they are spread evenly on the front. On the question of part-time ministries he says that 'to imagine that a supplement can be a substitute is sheer illusion.'

Here indeed is a cordial for drooping spirits, full of hope, based on fact,

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experience, vision and above all a profound belief in the redeeming power of our Living Lord.

† GRAHAM TRURON:

ON BEING A CHRISTIAN. *Hans Kung*. Collins, 1977. 720 pp. £7.95.

Christians of all traditions are finding themselves in debt to Hans Kung for writing this magisterial book, which first appeared in German in 1974, and to Edward Quinn for translating it into English. It is a refreshing book — one realises that the writer has put much of *himself* into it, not only his massive intellectual equipment which is evident in every section but also his spiritual searching and — so often — finding. 'This book was written', Kung says, 'not because the author thinks he is a good Christian, but because he thinks that being a Christian is a particularly good thing.' It is in a very real sense an invitation to pilgrimage, an invitation issued by one who has found so much in the Christian faith that he is encouraged to seek for more, and who is sufficiently indebted to the Roman Catholic Church, of which he is a priest, to be critical of many of its dogmas.

Kung refuses to contemplate a return to pre-conciliar ways of thinking. He stands for 'an unbiased *open-mindedness* . . . and for relentless criticism of our own positions . . . Nevertheless, there is no place for uncritical ecclesiastical or theological *modernism*' (pp. 36-37). That is his stance; and the results are lively, even exhilarating.

The book is so long and encyclopaedic that it deserves a full article rather than a review such as the present one. Pressure of work has not allowed me to give the amount of time to the reading of it which the book deserves or which I should like to have set aside for its study. But a testing of the book at points of doctrinal and practical interest has shown the reviewer that it is a work of penetrating scholarship and brave recommendation, written by a man who stays in the Church, not because he is uncritical of it, but because he loves it. 'I am not staying in the Church *although* I am a Christian. It is *because* I am a Christian that I am staying in the Church.' One listens with respect to such a man.

Kung is no fundamentalist. He seeks, with a rigorism which is worthy of emulation and with an honesty which has not been characteristic of by any means all theologians, to differentiate between what are primary issues for faith and what are secondary. Thus after a long and brilliant section on the resurrection, when he comes to the problem of the empty tomb he writes: 'Faith in the risen Christ therefore is independent of the empty tomb. The empty tomb is not a condition, but at best an illustration, of the Easter event. It is not an article of faith, it is neither the ground nor the object of the Easter faith' (p. 366).

Again, in a passage in which he discusses the doctrine of the virgin birth

(pp. 453 ff.), he seeks with great skill to disentangle the theological significance of the doctrine which has become enshrined in the creeds from the *biological-ontological* element. 'The virgin birth, attested only in the prehistories of Matthew and Luke, does not belong to the center (*sic*) of the Gospel. As Mark, Paul, John and the other New Testament witnesses prove, the Christian message can be proclaimed even without these theological (aetiological) legends which are marginal to the New Testament.' There is nothing very new about this, of course, but it helps to show the theological standpoint from which Kung writes.

I think it would be true to say that there are few contemporary theologians who can succinctly and clearly sum up a matter as does Hans Kung. For example, his section on *Mary* occupies only some five pages (pp. 457-462). But in those pages he gives us a review of what the New Testament says about her (with cross references to the passages concerned), followed by the two features of her image which are 'founded in scripture and must not be neglected in proclamation', viz. that, as the mother of Jesus, she is human and not a heavenly being . . . and that she is the example and model of Christian faith. He then traces the development of Marian devotion and the influences which led to that development. From the definition of her as 'Mother of God', attested with certainty only in the fourth century, we are led on through the Middle Ages, through the reformers, through the time of Pius IX and the definition of the immaculate conception (1854) to the year 1950 when Pius XII, 'against all Protestant, Orthodox and even Catholic misgivings, defined solemnly the dogma of the bodily assumption of Mary into heavenly glory at the end of her life. There is nothing about this in Scripture or even in the tradition of the first five centuries . . .' Kung then proceeds to outline what he thinks to be necessary for ecumenical agreement. On the Catholic side 'there must be a more decisive attempt than formerly to follow the guidelines of the biblical evidence and not to fear an honest, critical examination of the recent two Marian and two papal dogmas. . .' On the Protestant side, 'the biblical material on Mary and the role of woman as a whole in the history of salvation must be examined without prejudice and utilized for proclamation. . .' It is a masterly survey.

We have mentioned Hans Kung's love for the Church of which he is a member. Because of his love for it, he pleads passionately for its reform. Perhaps the best way of indicating some of his desires — desires which will long continue to act as a ferment within the thinking of the Roman Catholic Church — will be to end this review by quoting a few sentences in which he writes of matters of lively interest, all of which have great significance for all Christians who long for closer relationship with this great Communion:

'The *Pope* too, if he claims to be more than Bishop of Rome and

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Primate of Italy, should be elected by a body consisting of bishops and laypeople which – unlike the college of cardinals, nominated solely by the Pope – would be representative of the *whole* Church, not only the different nations, but especially the different mentalities and generations.'

'Priests' (leaders of congregations and also of dioceses), in the light of the freedom that the Gospel assures them on this point, should decide – each according to his personal vocation – whether they want to marry or not.'

'Women should have at least that dignity, freedom and responsibility in the Church which they are guaranteed in modern society: equal rights in canon law, in the Church's decision-making bodies, and also practical opportunities of studying theology and being ordained.'

'The question of *birth control*, even by artificial methods, should be left to the married parties to decide conscientiously in the light of medical, psychological and social criteria; the leaders in the Catholic Church should revise the present teaching (the encyclical *Humanae Vitae*) on this point.'

DONALD CANTUAR:

DEATH AND ETERNAL LIFE. *John Hick*. Collins, 1976. 495 pp. £5.95
CHRISTIAN BELIEFS ABOUT LIFE AFTER DEATH. *Paul Badham*.
Macmillan, 1976. 174 pp. £8.95.

What happens to us when we die? John Hick gives an answer in *Death and Eternal Life*. This is in every way a big book – in length, in scope, in importance. It is also free from jargon, crystal clear, learned, sensitive and humble. *O si sic omnes!*

Hick takes from Michael Goulder the word *parechatology* to denote the study of the penultimate things, between death and the eschaton. His study leads him to a number of sources – psychical research, the findings of neurophysiology and biology about the nature of the human animal and the physiological correlates of personality, the teachings of the great religions of the East. All these can converge with Christian teaching to point to what Hick calls a 'global' theology.

We use several words when we speak about the self. As a pure individual, it is an 'ego'; in relationships, it is a 'person'. 'Soul' is the word we use to indicate the notion of value. The soul is not pre-existent, nor is it divinely injected into the soul-less embryo. It is biologically transmitted – the basis of each human self comes from the common gene-pool via its parents, and the self grows and matures with the body. The goal of the human pilgrimage is to move through egoity to a supra-individual (but still personal) unity. In Eastern terms, this is to know and experience Atman (the universal self at the depths of us all, somewhat akin to Jung's 'collective

unconscious', but eschatological rather than primitive); Christian mystics speak of the same thing as the unitive state. In it, human individuality remains but, paradoxically, the self has been completely surrendered. The ego is negated but the personality is by no means obliterated; a man, through losing his *psuche*, finds it. (There is a like concept in Buddhism and Hinduism, except in the uncharacteristic advaita form of Vedanta where the self is believed to dissolve into Infinite Consciousness.) In the final state, the soul is transparent to the divine life. It is 'no longer I, but Christ in me' — yet I still exist, just as red-hot iron in the fires shines through and through with the brightness of the fire whilst still remaining iron. And, since the person is known in relationships, so in this state our ego-aspect will be totally left behind and our relational aspects developed into a community of one-in-many and many-in-one. Of this state we see the great Original in the Holy Trinity himself where there are, not three egos but three mutually constitutive personal centres, harmoniously inter-related to form a unity.

That is the eschaton; what of the pareschaton? Hick has a long and sympathetic discussion of the possibility of reincarnation, both in its simple Western and its more sophisticated Vedantic and Buddhist forms. The simpler versions soon run into philosophical difficulties, and the Eastern ones tend to attenuate the idea of the 'soul' to a mere bundle of character-dispositions. It is hard to give meaning to the concept unless (either now or eschatologically) there is a memory-link between successive incarnations. The empirical evidence for such a link is sketchy and of doubtful interpretation. Eventually, Hick confesses he cannot come to a clear-out decision as to the truth of the doctrine; but he believes it to be an unnecessary one. In his view, this present life is our first, and the necessary perfecting of the individual will take place in a post-mortem existence in some other space than this material one of ours. Some hint of what experiences to expect there is given in the Tibetan *Book of the Dead* and in some mediumistic communications. There may be successive lives and deaths in successive 'next worlds'; the Father's house has many mansions. But in the end, all souls will be saved.

Dr Badham's book, as its title shows, is more limited in scope than Professor Hick's, though, page for page, it is more than four times as expensive. Its main topics are immortality, resurrection, and the resurrection body. There is a good summary of biblical teachings on pareschatology and the eschatology of the individual. There was no empty tomb, and there is no locatable spatial heaven for physically resurrected bodies. How, then, do we think of bodily resurrection? By defending Cartesian dualism and showing that mind and brain are correlated, not identical. We can expect

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a new life in a different kind of body, in a space unconnected with the space of this universe, whose laws are not physical. The stuff of that world will come from memories and its form from our desires, whilst interpersonal communication will be by telepathy. Dr Badham believes such a conception can accord with Christian doctrines of judgment, heaven, hell, and the communion of saints.

Of these two, the 'best buy' is Hick. In a brief review I can mention only a few of the topics he covers, without a critical discussion; suffice it to say that he is thorough, critical, clear, and comprehensive. Whether or not he agrees with its conclusions, the parish minister ought to buy, read, and think through this book. It deals with questions to which very many members of his congregation want an answer.

MICHAEL PERRY.

CONTEMPORARY TRANSFORMATIONS OF RELIGION. *B.R. Wilson*. O.U.P. for the University of Newcastle. 1976, 116 pp. £2.95.

Practically each page of Bryan Wilson's latest volume contains memorable lines of sociological comment upon modern trends in religion. While the central message of secularisation is far from new, Wilson's application of the thesis to the Divine Light Mission, Hare Krishna, Kimbanguists, as well as to consumer society is refreshingly appropriate. Harvey Cox and experiment in worship, sensitivity training and Pentecostals all come in for critical analysis, not in statistical terms but as a form of social history. The complexity of contemporary society is never forgotten as the two themes of 'secularisation and the decline of old faiths; and sectarianism and the rise of new cults' are played out. Wilson chides churchmen for seeing religious interests among the young and within the counter-cultures as indicating true religious revival; he regards them as merely confirming the process of secularisation. For these movements 'seek mystification rather than rationalisation — the new cults do not serve society'. Human experience of technology and social mobility is considered as one aspect of recent religiosity and modern religious symbols are seen as desired 'not for their quality as solemn communicators of values, but only as titillations for jaded palates that have experienced too much, too quickly and too lightly'. And as far as liturgical experiments are concerned, Wilson sees them as having constructed a 'liturgical emporium, from which items may be . . . mindlessly brought together, not to represent an appreciation of the accumulated inheritance of past culture, but merely to keep people high for an hour or two'.

He often expresses the beliefs of movements more clearly than their members might: e.g. 'Christians must reject the total commitment to complete mysticism and communal withdrawal of many of the new cult movements, and must also reject the message of complete self-indulgence and

liberation which constitute the message of the sensitivity training group'.

A book worth reading for these and many other ideas produced solidly on each page.

DOUGLAS DAVIES.

AUTHORITY. *Jack Dominican.* Burns & Oates, 1976. 107 pp. £2.50.

This is another book contributing to the vitally important debate about Christian authority, recently marked by the Anglican-Roman Catholic statement, and by John Goldingay's 'Authority and Ministry' (Grove Booklet 46). This time a well known Christian psychiatrist of Roman Catholic persuasion directs our attention to the psychological evolution of authority and its relevance to present-day Christian attitudes.

The twentieth century has brought concern for freedom at all levels, and a corresponding right to question and evaluate authority, rather than simply accept it. But the tragedy is that the Christian church has given so little support to this movement, and Dr Dominican asks why. He finds three answers:

- 1) We have associated the Kingdom of God with an authoritarian style church.
- 2) We have failed to discriminate between the support for law and order, and the encouragement of relationships which have grown out of a childhood fear and dependency style into mutual autonomy based upon a sense of equal worth.
- 3) The Christian Community has fostered characteristics of immature relationships, for example, hierarchical priesthood, and intellectual solutions enforced by authoritarian roles.

While it is clear that the author has his own church very much in mind, which church is exempt from this criticism?

What is advocated is 'not a move towards . . . disobedience for its own sake, but a much greater balance between obedience and autonomy'. Authoritarianism is fundamentally inconsistent with a gospel whose witnesses carry only the authority of serving love. The argument is developed with insights from Freud, Erikson, Piaget, Adler, Kohlberg and Sears, and with reference to findings concerning the Authoritarian Personality (Adorno), the Closed Mind (Rokeah), and Milgram's work on the pressure of obedience even to inflict pain. The argument is convincing. Much psychology bears out the immaturity of authoritarian patterns.

So the way forward is education for true authority, fostering relationships that strengthen self-esteem, and in which goodness is not identified primarily as obedience, but as something of more creative value. There is helpful advice for parents and teachers, and insistence that without such value-laden relationships we could be in greater danger from blind obedience

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in a growing anonymous urban society. Christians have a vital role: 'a world that seeks the truth intuitively but lacks the support of Christ is a confused world'.

The weak point in the book is the attempt to find a model in the obedient response of Christ solely within the perfect love relationship with the Father. There is the implication that the Lord gives no laws where his love has not been fully experienced. This is borne out by the section on marriage where the best that can be said for life-long union is that it is the Lord's 'ideal' or 'recommendation'. So, in what is otherwise a persuasive book, Dr Dominian has sadly followed today's fashion in carrying over to the person of Christ the human tension between law and love, such that in the supposed interests of love, Christ's commands are weakened. GRAHAM DOW.

THE CHRISTIAN WARFARE: An Exposition of Ephesians 6:10 to 13.
D.M. Lloyd-Jones. Banner of Truth Trust, 1976. 373 pp. £3.00.

Twenty-six sermons on four verses of scripture comprising less than 100 words in all! Surely only Dr Lloyd-Jones could achieve such a feat in our times, and how he does it is demonstrated in the volume of sermons before us, the sermons having been preached in Westminster Chapel as part of a systematic exposition of the Epistle to the Ephesians.

While they are described as an exposition of Ephesians 6.10-13, they are, for the most part, not so much expository as topical. Their particular theme is the devil and all his works: the principalities and powers of darkness with which the Christian has to contend in the spiritual warfare. Dr Lloyd-Jones is convinced that the state of the world and of the church can only be understood in terms of demonic activity, and he has no hesitation in asserting his belief in a personal devil. Indeed in the preface to his book he says "I suggest that a belief in a personal devil and demon activities is the touchstone by which one can most easily test any profession of Christian faith today."

The overall text for these sermons is 'the wiles of the devil', and the sermons are concerned in the first place with the arch-enemy himself, and then with his strategy – the ways in which he attacks the believer in the realms of knowledge and experience. The sermons cover in considerable detail such themes as cults, heresies, counterfeits, vain philosophy, false assurance, temptation, discouragement, anxiety, and the like, all of which are treated as wiles of the devil.

Those who are familiar with Dr Lloyd-Jones' style and approach will know what to expect in these sermons. He preaches with passionate conviction and expresses himself without fear or compromise. Whether or not we are prepared to accept his theological standpoint, we must agree, I think, that there is a lot of sanctified common sense as well as biblical truth

in what he says and that he takes a serious, not a shallow or superficial, view of the Christian life and warfare.

FRANK COLQUHOUN.

A STAIRCASE FOR SILENCE. *Alan Ecclestone*. Darton, Longman and Todd, 1976. 152 pp. £2.00.

A Staircase for Silence, a title drawn from R.S. Thomas's poem 'Kneeling', is about the poet, thinker and political activist Peguy, born in Orleans in 1873 of peasant stock. He died early in 1914. He began as an unbeliever and a radical critic of the social order. He ceased to be an unbeliever but remained a radical critic – and that perhaps is the secret of his continuing influence in the world of life and letters. I find myself at a disadvantage in reviewing this book because I am quite unfamiliar with Peguy's work, but as the author explains he is not writing a book about Peguy so much as a book about prayer. So I take courage – and indeed encouragement – from the distinctive spirituality which emerges from this study. Here was a man 'on the frontier', at grips with the social and political problems of his day, yet viewing them from the standpoint of a profound if uncomfortable Christian conviction. 'Peguy's spirituality was not dependent upon the experience of mystical states or vision but laboriously apprehended from the feelings of his everyday working life.' We often hear of our need for a new spirituality. Perhaps we just need to recapture an old one more akin to that Hebrew spirituality which so clearly informs all Peguy's thought. 'Prayer is concerned with getting things right in the scale of what really matters to mankind.'

This is a charming and informative book and I treasure many happy reflections from it. For example, 'How annoying, God says 'When there are no more Frenchmen, there are things which I do, nobody will any longer understand.' After reading this book I take the point. STUART EBOR:

BODY AS SPIRIT: The Nature of Religious Feeling. *Charles Davis*. Hodder & Stoughton, 1976. 181 pp. £4.25.

It is a pity that the Once Born and the Twice Born (See Wm. James) write only for their own group, and neither has a proper understanding of the other. Charles Davis has scant regard for the Twice Born or Sick Soul, and concentrates on the 'religion of healthy-mindedness', though with certain caveats (pp. 46,47). But he steals the regeneration/conversion texts, so valued by the Twice Born, concerning the incoming and indwelling of the Holy Spirit, and applies them to the immanence of God in all mankind, to 'the interior self beyond the ego', as accepted by Christian and non-Christian mysticism (pp. 62ff). In fact, the N.T. accepts immanence, but never regards it as the way through to the supreme experience of Abba, Father.

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There is, however, much food for thought and for experience in this book. Twice Born Christianity is often too negative in its attitude to the body, and Evangelicals and others are realising this. Davis looks for a proper sensuousness (not sensuality) as 'the embodiment of the spirit's spontaneity' (p. 53). Laws and doctrines constrict, but one may look for 'a poetics of religion and an erotics of religion (which) come together as a critical aesthetics of religion' (p. 154). Sex has a chapter, but this is only one aspect of the whole for which the author looks. Sin is a problem, although less felt by the Once Born; it is not to be located in rebellious bodily impulses, but in the abuse of man's higher powers (p. 48), with which I think St. Paul would agree, although Davis does not think so (p. 49).

The chapter on death and the self accepts the idea of conditional immortality, since 'the continuance of identity (is) dependent upon a relationship with God as constituting the inmost self' (p. 103), a reasonable conclusion.

My review copy had a number of pages where the lettering was thick and blurry. Check this when you buy a copy. J. STAFFORD WRIGHT.

ANGELS AND MEN. *Ladislaus Boros*. Search Press, 1976. 128 pp. £2.25. A reviewer likes to fit a book into a class, but this one presents a problem, although fortunately any book by Ladislaus Boros is a devotional delight. You want to know what the Bible says about angels? Boros has everything in eighteen chapters — appearing angels, mighty angels, hierarchy of angels, guardian angels, tall of the angels, angels of the visible world, angels of death — to list a few of the many.

Yet this is not a treatise. Boros says in the foreword, 'I have tried to help people to tune in to the angels once again.' The aim is laudable, yet the theme is worked out in a puzzling way. Based on the N.T. truth that 'Christ replaced all the good angels and conquered all the bad angels' by His death on the cross (p. 103), the chapters read as though the ministry of the angels is the ministry of Christ Himself. I think Boros means, quite rightly, that good angels do not initiate anything on their own, but are so much the absolute ministers of God that they are actually God and Christ in action.

One fascinating chapter feels after the ultimate restoration of the devil and the fallen angels. In the Boros manner the case is made so charmingly that one is almost persuaded.

The text is interspersed with full page drawings by Max von Moos. They are fascinatingly unusual. J. STAFFORD WRIGHT.

A CHRISTIAN METHOD OF MORAL JUDGMENT *J. Philip Wogaman*. SCM, 1976. 270 pp. £5.75.

The greater part of this book is, as the title suggests, an essay in general ethical method. The author presents what is distinctive about Christian moral decisions as a series of 'presumptions': positive presumptions about the value of creation, man and society, negative presumptions about finitude and sin, and 'polar' presumptions (which are, in effect, a version of Aristotle's doctrine of the mean) in favour of maintaining essential tensions (between, for example, freedom and responsibility or individual and society). Wogaman's thesis is fresh and he expounds it with great clarity, especially in an excellent chapter near the beginning on the concept of 'presumption' itself. But his theological weight is light, and, moved, one suspects, by simple fear of the critical landmines, he baulks serious discussion of the role of Scripture. Evangelicals will be interested by full and sympathetic critiques of the thought of Jacques Ellul and John H. Yoder.

In the last two chapters there is a sudden change of direction, and, under the dubious heading of 'ideological' presumption, the author plunges unexpectedly into a discussion of Christian political strategy. Political decision is, of course, a part of ethical decision. Yet political thinking needs its own methodology, with careful attention to the character of power, coercion, justice and so on. The loose title 'Social Ethics' can obscure the special features of political ethics. Wogaman is perfectly entitled to turn the talk towards politics, but he seems to have left out at least one chapter on the way. His somewhat tedious attention to the ephemera of recent American politics adds to the sense of disorientation and will, I imagine, date the book rather fast.

O.M.T. O'DONOVAN.

THE DIVINE IMAGE: The Foundations of Christian Morality. *Keith Ward.* SPCK, 1976. 115 pp. £3:50.

With his first book, *Ethics and Christianity* (1970), Keith Ward put himself in the forefront of that small band of thinkers who were concerned to bridge the gap between Moral Philosophy and Theology. After two books directed elsewhere, he now returns to the task, addressing himself to a less specialised readership. On several matters he has changed his mind or his emphasis. *E & C* manifested a rather dour obligationism (the only ones to get to Heaven were those who didn't care very much one way or the other); this has given way to a more genial teleological humanism. There is less about revealed ethics, more about a response to 'God in the world'. Ward has been persuaded by theologians (using rather shallow arguments, I think) that no weight can be put on the recorded commands of Jesus (ch. 12). Yet the essential identity of moral duty with God's will remains at the centre of his thought. To this he allows no alternative: Christians who say otherwise have got Christian morality wrong.

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Three features are common to all presentations of Christian morality, according to Ward: 'moral seriousness', 'objectivity', and 'personal purpose'. The last of these allows us to say that morality is actually for our good; and so, by way of a qualified affirmation of the image of God in man, we may attempt to discern the content of morality by examining human nature. This Ward does, identifying a series of duties which follow from man's biological, psychological, social and spiritual needs. The book is rounded off with some remarks on authority and the place of rules.

Some books disappoint us like *Lincolnshire on a bright day*: everything clear and without interest. This book disappoints us like the Cairngorms in mist. Massive ideas loom on every side, their outlines and dimensions ill-defined and obscure. The recurrent hints at correlation between differing views of the *imago Dei* and differing presentations of morality are an example of the unusual fruitfulness of the author's ideas, as well as of his tantalising disinclination to work them out. Intriguing things are thrown out in every chapter. Special mention must be made of the teasing treatment of 'duties of pleasure' (but why is going to concerts a 'duty' while eating good meals is merely 'permissible?'), and of the judicious discussion of the interpretation of the 'impossible' commands of the Sermon on the Mount. Yet in many ways *The Divine Image* appears half finished. A single example: the schema of duties on p.77 does not correspond to that followed in the exposition which it is supposed to be summing up. Many arguments are muddier than they ought to be because the meaning of the terms has not been clarified. The train of thought is often difficult to follow, a matter which could have been helped much by careful sub-heading and use of footnotes. Not a massive success as it stands, then; but one cannot miss the quality of the intelligence behind it.

O.M.T. O'DONOVAN.

MORAL EDUCATION: A Sociological Study of the Influence of Society and School. *William Kay.* Allen and Unwin, 1976. 383 pp. £4.95.

This is altogether a splendid book for any who wish to have a systematic survey of current discussion on moral education and the broader context within which that discussion has to be understood. Dr Kay is well able to act as guide to the discussion: his command of the literature is extensive and his ability to express the conclusions of monographs and research papers by others in a simple and concise way is remarkable.

The first part of the book is a lengthy discussion of the social class determinants of morality. Here Dr Kay candidly faces the differentials that are created in morality by social class and the inter-relationship between social-class differences and moral judgment. In chapter 10 he discusses the question of the relationship between moral judgment and moral perception

on the one hand and the overlapping of various class characteristics on the other – the Chapter is headed Moral Embourgeoisement.

The second part of the book is concerned with the moral influence of the school and the discussion proceeds first of all in a very general way in discussing the contribution of the school, its relationship to the home, the possible co-operation between home and school and moral education, and then the school itself as a social system, various models of school organisation and the relationship between school organisations and ideologies. There is a discussion of the comprehensive school, the question of democratic schools and socialisation, and teacher-pupil inter-action; and the part is completed with a chapter on problems related to moral education. This chapter is really concerned with questions of curriculum. Where can moral education be placed in our new analyses of the curriculum? In a table of elements in various taxonomies of knowledge Kay wants to see two basic elements, affective and cognitive. Under the affective, moral education is to be found, though he is careful to emphasise that moral education is an integral part of any taxonomy and must have both practical and theoretical components. He insists that moral education must have a place in the curriculum, thus disagreeing with Hirst, and he insists that moral education must consist of something more than ethical discussions alone, thus disagreeing with May.

In the concluding chapter on the task of moral education Dr Kay's Christian commitments and perspectives come clearly to the fore, not as tyrants within a secular environment, but as partners in his empirical investigation as to the nature of morality and education 'With his view that existing privileged elitism should be replaced by 'An Aristocracy of Service' with full pupil participation in every aspect of school life, he is not likely to gain widespread or immediate acceptance but his clear and lucid analysis of the issues involved will command widespread and deserved respect. B.N. KAYE.

AND SO TO BED? *Michael Saward*. Good Reading, 1976. 72 pp. £0.75p.

'It is, quite frankly, very difficult for a parson to write about sex,' says Michael Saward, but he has none the less made a good job of it. Serious without being solemn, he has discussed the questions that engaged couples are urgently concerned about, and boldly names D.H. Lawrence as an ally in asserting that sexual fulfilment is a great and good thing. Neither self-induced nor mutually induced (as between an engaged couple) orgasm is seen as some kind of Fate Almost Worse Than Death. The tone is so sensible that I look forward to a second book on sex *within* marriage. JOHN C. KING.

I BELIEVE IN THE GREAT COMMISSION. *Max Warren*. Hodder & Stoughton, 1976. 190 pp. £2.60.

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Dr Max Warren never fails to educate and stimulate. This book in the series of which Canon Michael Green is the Editor will be warmly welcomed. There are three sections spelling out the claim that Jesus Himself is the Great Commission.

The first deals with the New Testament evidence about Jesus and ends with a review of several Scripture passages setting forth both the exclusive demand of our Lord and his inclusive intention. This double emphasis, found of course in the Old Testament as well as the New, gives urgency to our task but also 'gives to our obedience an endurance based on hope'.

Section two looks at the 'bitter-sweet story' of the next nineteen hundred years. To do this in sixty pages is a feat few would dare to attempt, but Max Warren's vivid, fast-moving account makes fascinating reading. There is a wealth of memorable details. Through it all runs the fourfold pattern of all missionary endeavour — preaching, teaching, healing, witness. And over it all stands the patience of God. The survey ends with Neil Armstrong's landing on the moon in 1969. The sixty years from 1909-1969 are seen as very significant and have an important bearing on the years to come. More people died for the Name of Christ during those sixty years than in any other sixty years in human history.

Most of his readers will turn to the third section with great expectation for in 'what spelling it out today means' Dr Warren begins to grapple with what is fast becoming a major problem for many Christians in England today. What is the relation of Christianity to the other great faiths? Over against all the discouraging elements in our scene today stands God in control, Himself the uncontrollable. There are many indications of His working in the world today. Religious pluralism is to be welcomed. 'It is God's providential challenge and the Church's opportunity' as Dr L.O. Sanneh, himself a convert from Islam, wrote. Dr Warren then deals with seven different and current responses to religious pluralism and asks searching questions about each of them. When men ask whether salvation can be found outside Christianity or whether the other great religions are other ways of life and salvation, Dr Warren feels that these are not the real questions. 'What is the significance of the convergence of so many seekers on the Jesus of history?' He believes that 'Jesus offers a quality of salvation which . . . can be found nowhere else.' The Gospel has proceeded towards its goal in different ways over the centuries. It infiltrated a dominant culture in the early years when insignificant men 'turned the world upside down.' Over the next one thousand years it created a civilisation. Then there came the years of exploration. Now for today and tomorrow perhaps the word 'incarnation' best denotes our peculiar task. Obeying the great commission, an individual and corporate responsibility, will be no easier than it ever was. But like our Lord himself, Christians are sent

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into the world, and seven aspects of their life and work are set down. None of these are new characteristics but all need to be minted afresh.

'A strictly limited book-list' giving suggestions for further reading shows what a vast field this is. A lifetime of commitment to the Great Commission lies behind this book. What shines through its pages is an optimism and quiet confidence — gifts of God's grace we sorely need today.

A.S. NEECH.

I BELIEVE IN EVANGELISM. *David Watson*. Hodder and Stoughton, 1976. 188 pp. £2.75.

This text-book will fill for today the place Bryan Green's *The Practice of Evangelism* has gone on filling until recently. It is a thorough, Biblically sound, balanced exposition which avoids all the obvious pitfalls for a 'successful' writer.

It provides too a fascinating picture of a conservative Evangelical who, having been caught up in charismatic renewal, loses none of his old power, but develops unselfconsciously areas of experience and insight not easily come by elsewhere.

To deal first with the basics, David Watson here deals faithfully and and convincingly with the Bible background to evangelism. This is a book to learn from, no frothy addition to the charismatic testimony range. To be sure the writer's sources combine Scripture and experience, but there is no doubt that all is under the Word.

Many will rejoice to see such strong affirmation of the place of the local congregation in evangelism, and to read David Watson's careful differentiation between the special calling of an 'evangelist' and the common calling as 'witness' which belongs to all Christians.

But it is in his chapter on Worship and Evangelism that David Watson reveals how far he has travelled. For him worship is not a setting for preaching; it is part of the preaching. 'I have seen men and women brought to faith in Christ, largely through the praise of God's people' (p.157). 'In a world starved of love, suffocated with words and lacking in peace,' Spirit-filled worship can awaken *as nothing else can* people's sense of God's presence and reality. Nor does this exclude the Eucharist in which both service and sermon are directed almost exclusively to the convinced believer.

It is at this point that one sees how the charismatic renewal can enable an Evangelical to enter into the heart of Catholic as well as Pentecostal insights. Indeed, if one has any regrets at all when putting down this very important book, it is that there seem not to be others from the Catholic side who could write a complementary study which would use their categories but evidence the same love, power and liberation which clearly are

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the basis of David's ministry and writing.

JOHN POULTON.

DON'T JUST STAND THERE: The Why and How of Mission Today. *Martin Goldsmith.* IVP, 1976. 128 pp. £0.90.

Drawing on a wealth of personal experience and wide grasp of missionary thinking, Martin Goldsmith from All Nations Christian College presents us with a brief but stimulating introduction to mission.

Beginning with the Biblical foundations, the book moves through many practical and theological issues of mission.

Throughout he is aware of the defects of much in the Western missionary movement but his approach is thoroughly positive – the recently popular pastime of 'bashing the pioneer English Missionary in darkest Africa' is not reflected in this book; neither is 'the dowdy lady missionary from Thailand who shows her pretty slides of wild flowers' – for this we can be truly thankful.

It is not a technical book but it ranges over the technical areas, mentioning in passing the work of people like John Mbiti, the African theologian, and the Mexican, Miranda. As one would expect from this author there is an awareness of the significance of culture and the need for indigenous Christianity. On the central issue of God's working in society it strikes a positive note – 'working to bring in the righteous characteristics of the messianic kingdom is part of the task of mission' (p.98). When Martin goes on to discuss theologies of revolution he comes down firmly against their openness to violence.

For the Christian interested in mission but unaware of anything broader than the work of the few isolated 'overseas workers' this book paints a wide canvas which will help put his interest in context. It is more a painting than a survey of the subject – it gives perspective and feel rather than a logical layout of facts and information – and as such it will prove a very helpful introduction. To the reviewer's mind the one defect is that the perspective it draws is weak in the area of other religions. Although the work reflects an awareness of mission in a multi-religious world, in no section does it set out to help the reader think through the urgent issues raised by the increasing awareness of other religions in our world, and particularly in our country.

· DAVID K. GILLET.

REACHING OUT. *Henri Nouwen.* Collins, 1976. 153 pp. £2.95.

This book, the author says, is a response to the question 'What does it mean to live a life in the Spirit of Jesus Christ?' It is divided into three sections – 1. Reaching out to our Innermost Self, 2. Reaching out to our Fellow Human Beings, 3. Reaching out to our God. It rings all sorts of bells in my own

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mind. Take this for example, from section 1: 'We are so afraid of experiencing an all-pervasive sense of loneliness that we will do anything to get busy again and continue the game which makes us believe that everything is fine after all.' So we go back to our files and our visiting and our social round – to avoid reaching out to our innermost self. Or this from section 2: 'Hospitality, therefore, means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy.' If only we could offer such a free space and stop interfering in people's lives, brandishing political slogans, offering panaceas, solving every problem. Or this from section 3: 'There are times when prayer seems easy, obvious and nearly another word for living. But usually we find ourselves somewhere in-between; praying while holding on with at least one hand to our cherished belongings.' I have written 'yes' against that in my own copy. If we want to reach out to God we are going to have to drop a lot of things we habitually cling to.

Those who are not familiar with *The Way of the Pilgrim* may find particularly helpful the chapter on 'The Prayer of the Heart'. The author quotes Simeon the New Theologian – 'Sit down alone and in silence. Lower your head, shut your eyes, breathe out gently and imagine yourself looking into your own heart. Carry your mind, i.e., your thoughts, from your head to your heart. As you breathe out, say: "Lord Jesus Christ, have mercy on me." ' Lord Jesus Christ, have mercy on me.

STUART EBOR:

LET MY PEOPLE GROW: Ministry and Leadership in the Church. *Michael Harper*. Hodder and Stoughton, 1976. 254 pp. £2.95.

One of the finest contributions of the Renewal Movement in recent years has been to remind us that in Christ we are all dependent upon each other and also gifted individually by the Spirit to serve one another in Christ's name. One of the repercussions has been to add ferment to some of the frustrations which are increasingly being felt about the relationship between ordained and unordained Christians, and God's plan for ministry and leadership in the Church. Into this debate Michael Harper enters with an eminently readable contribution which gathers up much of what has been written on the theme and which adds a few practical guidelines of his own.

It will be convenient to review this book in two parts; first as it relates to ministry. Ministry is treated in the context of the priesthood of all believers and underlines the five spheres of ministry given to the Church in Ephesians 4:11: apostolic, prophetic, evangelistic, pastoral and didactic. It is not reasonable to expect to find all these gifts in one omniscient ordained Christian. The Church needs an every-member participation and therefore much greater flexibility in her patterns of ministry. A key chapter

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in the discussion of the plurality of ministries is that which relates to the place of women in the Church. They have gifts which complement those of men, it is argued, and therefore should be included with them in a group leadership, though Michael Harper agrees with the General Synod's decision that the time is not yet ripe for the ordination of women. The good thing about this chapter is that it illustrates the way God provides a wide variety of gifts for his Church through all the members, male and female. The weakness is not only the special pleading that the Pauline texts refer to submission in the family rather than submission in the church but also a lack of clarity about the relationship between leadership and ordination.

In the last part of the book Michael Harper offers the definition: 'Ordination is essentially a recognition of abilities already evidenced in the life of a person, and the authorisation of that person to exercise his gifts in the Body of Christ.' Shall we then ordain everybody who has the gift of leadership? And what do we mean by leadership anyway? Michael Harper says that they are leaders who exercise together the five-fold ministry mentioned above with the added charism or gift of leadership. They will also normally be older people. We should ordain only those who are already manifesting this kind of leadership in the Church. Clearly this has implications for the selection and training of ordinands. Here Michael Harper joins the chorus of those who are critical of existing patterns and is particularly concerned to exorcise the demon of professionalism which oppresses the modern church by exploiting the divide between ordained and unordained Christians. Bishops, theologians and seminaries all come in for a battering, but not because they have no useful function in the Church. A place is even suggested tentatively for the Pope as 'the universal pastor'. It is the proposals which the book makes about these necessary types of leadership which are the most valuable contribution of all.

Perhaps it is not altogether surprising that a book written at this particular period should leave a number of questions unanswered. It may be possible to discern a gift of leadership in a Christian but by what criterion shall we call it a spiritual gift? There are, moreover, gifts of leadership, evangelistic gifts for instance, which do not of themselves necessarily relate to the function of the ordained leadership of the local church. It seems to me that in fact the Church of England in its ordinal has got it right. Ordination is for those who have the necessary qualities to exercise their ministry of Word and sacrament within the congregation committed to their cure and charge, directing its path and preserving its unity. It is a particular, but not special, ministry authorised by the Church and for the Church. We should ordain those who manifest these qualities and summon those who have them, but do not exercise them in the congregation, to consider whether God may not

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be calling them to do so. Ordination will thus become not the status ritual which it is at present but the means by which the Church recognises its leadership; and that, as Michael Harper points out, is a revolutionary step for the Church of England to take.

IAN D. BUNTING.

CALL TO ACTION: *Michael Wright*. Mowbrays, 1976. 141 pp. £0.75.

Life in Ormesby, where Michael Wright is Vicar, must be anything but dull. Mr Average Citizen constantly finds himself bumping into irrepressible Anglicans (some of whom may be more than sympathetic to the Baptist position as a result of going out of their way to listen to the opinions of their Baptist friends) who have got out of the habit of routine and introverted church membership. Michael Wright has a cheerful contempt for the inward-looking world of church bunfights and persuades his worshippers to take part in community carnivals, invite their friends to relaxation classes and look critically at industrial patterns with colleagues of all outlooks. The book is packed with good ideas for parishes and home groups.

JOHN C. KING.

YOU MUST BE JOKING. *Michael Green*. Hodder, 1976. 159 pp. £0.70.

Michael Green has done it again. Here is another paperback to swing the guitar-playing youngster into believing the Gospel. The writer takes common ploys put up by those who intend to avoid commitment to Jesus Christ and demolishes them. The pace is brisk, the illustrations are up-to-date, and the quotations are short and snappy. Bubble reputations – e.g. those of Haile Selassie and Pik Botha – are pricked without hesitation. Paley's watchmaker argument is quoted with approval. In short, Michael Green has done all that a man can do in 159 pages to expose fallacies in the thinking of those who casually ignore Christ.

JOHN C. KING.

CHRISTIAN HEALING REDISCOVERED. *Roy Lawrence*. Coverdale, 1976. 94 pp. £0.70.

'This book is a manual by a beginner for beginners. It Christian healing can come to St George's, Hyde, it can come anywhere!' writes the author. The value of this small volume beyond the many similar autobiographical accounts of healing ministry is its down-to-earth approach. 'Oyr very ordinariness is your comfort and your challenge'.

The writer presents himself as someone who began healing ministry in obedience to biblical teaching, but he tried healing services for a year and a half without any evidence that healing was occurring. Then results came. They are described in many short chapters each dealing with a different aspect or problem of healing ministry. The discussion is wide ranging, albeit at an introductory level.

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Christian Healing is seen as wholeness: spiritual, mental, and psychical. It is supremely harmony with God in Christ. The descriptions of the ministry are characterised by simple listening and Christ or Holy Spirit centred prayer. There is a refreshing absence of techniques. Most of the judgments made are good, and there is the rare combination of firm expectancy with absolute realism. No blind triumphalism here! The book will help those who look for a healing ministry but find little to encourage them.

However, there is little attempt to grapple with the more complex theological questions. The difficulties with just taking our mandate from the ministry of Jesus and the apostles are not discussed. There is an unsatisfactory attempt to dissociate from the will of God both humanly caused suffering and sickness unhealed by prayer. To do this no longer allows God to be God. It is better to distinguish the 'ideal' will of God from what he wills to allow in a sinful world. I was also concerned by the uncritical use in the appendices of testimonies from other healers. One emphasised the life of God within the cells of the body, another referred to healing gifts for all religions. There were favourable references to Brother Mandus whom I believe to have spiritualist connections. There was no obvious reason for the inclusion of these other styles of healing ministry, without the Christ-centredness and balanced discussion which the author gave to his own ministry.

GRAHAM DOW.

EXORCISING DEVILS. *Dom Robert Petitpierre, O.S.B.* Robert Hale, 1976. 172 pp. £3.95.

This book is a significant contribution to the growing number of serious studies on the occult which are now taking their place alongside the many popular and often far from satisfactory introductions to the subject. It is important both for its sane and positive analysis as well as the questions it raises because of its definitely 'Catholic' approach.

Throughout his ministry Robert Petitpierre has had extensive experience in the area of deliverance and his book contains numerous examples of such ministry – some very strange indeed. He is careful to avoid all suggestion of dualism. 'Satanic influence, in short, should not be seen as a great blockbusting counterpart to the idea of God and goodness but as a continual distortion or series of distortions, some larger, some of a minor nature, in human affairs.' (p.30).

He stands firm against the open letter from certain theologians – it is 'wholly bedded in nineteenth century thought'. Yet he is agnostic about much that purports to be demonic and takes the pragmatic approach of conducting 'antiseptic' services. 'One frequently approaches an abnormal situation with the feeling that the minor exorcism can, at least, do no harm

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and may well clean something up' (p.42). Such ministry is often of a very simple and impromptu nature.

His presuppositions are basically those of a sane Biblical world-view, whereas the 'theologians' letter' has a rationalistic base. Nevertheless, from a Biblical viewpoint some of his practices raise urgent questions. The most obvious example is his view that souls of the departed can remain earth-bound and therefore haunt a place (though many 'hauntings' should be otherwise explained); a requiem mass is the way to release this soul to continue its journey. This is based on his view that at death the individual is told 'this is where you are at this moment and you are capable of further development' (p.73). In the reviewer's understanding it is this medieval world-view that clouds his basically Biblical approach and also allows him too easily to accept some of the mediums' own explanations of spirit-phenomena (pp.122f).

Throughout, it is easy to read and, as with most books on the occult, its insistent challenge is 'What are your presuppositions and how have you arrived at them?' It should not be swallowed whole; much is bound to get stuck in a Protestant gullet, but the stimulus it brings is well worth the money!

DAVID K. GILLET.

WATCH WITH THE SICK; N. Autton. SPCK, 1976. 76 pp. £1.25.

READINGS IN SICKNESS. N. Autton. SPCK, 1976. 116 pp. £1.95.

This double offering from N. Autton is to be welcomed by those who spend a good deal of time with the sick, as well as those who are sick themselves.

To the priest or visitor the diversity of prayers in *Watch with the Sick* are a great help, especially when the usual prayers become stale from over use, or a special occasion arises – such as the League of Friends Service.

To the student or priest new to hospital visiting the instructions for administration of the sacraments and conduct in the sick room are full of wisdom and are culled from a vast practical experience. Many Parish Priests of long-standing could learn much from these notes of value for their own ministry in the hospital situation.

The second book – *Readings in Sickness* – is intended for use by those who are sick to aid their own devotions. The only way to assess its value is by the practical test of using it with patients. I have found that generally it has been of great help, though at times of great stress or pain the passages have been too long to cope with. Maybe visitors could be encouraged to read to their loved ones at such times.

The only criticisms are concerning the format of the books. For the priest, *Watch with the Sick* is too large for convenient use: it does not fit into a pocket. This is a serious problem if the book is used frequently

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in the sick room. Frequent use of both books leads swiftly to pages dropping out.

ALAN MAUDE.

PREACHING THROUGHOUT THE CHRISTIAN YEAR: Sermon Outlines for the Seasons of the Church's Year. *Robert Martineau*. Mowbrays, 1976. 107 pp. £1.95.

The Bishop of Blackburn offers more than fifty abbreviated sermons for the Seasons of the Church's Year in the series edited by D.W. Cleverley Ford. There are additional outlines on Prayer, the Claims of Jesus, the Duty of Man and four special occasions. The purpose of the publication is that the preacher will find material, suggestions and inspiration from which he can build up his own sermons.

The congregations will receive sound Christian teaching but, as with nearly all canned sermons, these rarely break free from institutionally assured platitudes. The prophetic note is missing. Robert Martineau's outlines are biblical, simple and clear. Sometimes he has a very nice turn of phrase: 'all knowledge of science, for instance, is knowledge about a world in which we are tenants and not the landlord.' Doubtless the disturbed will find much comfort in these themes but the comfortable are unlikely to be disturbed.

IAN D. BUNTING.

A HANDBOOK OF PARISH MUSIC. *Lionel Dakers*. Mowbrays, 1976. 133 pp. £1.95

My guess is that Lionel Dakers has written a book which was not his own brain-child but that of his publisher. Although it is full of practical common-sense and the occasional flash of brilliance, the overall impression on finishing the book is one of disappointment. It seems to fall between two stools: it is more than a handlist of hymnbooks, psalters, addresses of church music publishers and organisations – although it does contain such information – and it certainly does not begin to be a carefully thought out presentation of the aims and functions of music in the worship of the parish church – which is the book I would have liked Mr Dakers to have written!

One disturbing feature of the book is the impression it gives that parish music is cathedral music writ small; that it is merely a simplified form of its cathedral counterpart. Mr Dakers, who was, of course, a cathedral organist, makes the suggestion more than once that if the local parish needs advice on musical matters, then the person to approach is the diocesan cathedral organist. But the resources, scope and ethos of music in worship are vastly different in the parish church than in the cathedral and the professional musician at the centre of things is probably too committed to cathedral music to be able to give the advice that is needed in the parish.

One would have liked to have seen a clear statement that parish music exists in its own right and is not merely a pale reflection of cathedral music.

There are a number of missed opportunities. One is on page 50 where Mr Dakers bemoans the fact that although schools produce competent instrumental players they are seldom heard in church. But instead of capitalising on the possibility of the use of instruments other than the organ, he merely mentions the piano, which he thinks can be good, and the harmonium, which he considers, rightly, a bad influence. And that is all that is offered on the use of other instruments in worship! As this is supposed to be a practical handbook, there could at least have been a brief mention of, for example, the scores and parts of hymns arranged for brass published by Oxford University Press of the hymn arrangements and descants for recorders issued by Faber. But much more could and should have been said.

Who is the book intended for? The subtitle states that it is 'a working guide for clergy and organists.' If you are a parson who wants to get rid of an organist or an organist who wants to know how to deal with a difficult vicar, then this book could help you. It will be of most use to the beginning organist or the beginning parson: those who are already practising their respective vocations need stronger explosive than this to encourage them to re-examine their own and each other's ministry in worship.

ROBIN A. LEAVER.

JAHRBUCH FUR LITURGIK UND HYMNOLOGIE, Vol. 19, ed. K. Ameln, C. Mahrenholz, K.F. Muller, Joannes Stauda Verlag, Kassel, 1975, 314 pp. & Vol. 20, ed. K. Ameln, C. Mahrenholz, A. Volker, 1976, 269 pp. n.p.

The *Jahrbuch fur Liturgik und Hymnologie* (JbLH) has appeared almost annually since 1955 and throughout the years has maintained its format, organisation and high standard of scholarship. It was first issued independently but since the founding of the Internationalen Arbeitsgemeinschaft fur Hymnologie (IAH = International Fellowship for Research in Hymnology) in 1959, it has been the official publication of that body. The JbLH is virtually two yearbooks in one with approximately half being devoted to liturgical matters and the remainder to hymnological concerns. Each issue has four major sections: 1) principal articles on both liturgy and hymnology, which are often chapters or reductions from unpublished theses; 2) smaller studies collected together under two heads: *Zur Liturgik* and *Zur Hymnologie*; 3) a bibliography of recently published books and articles on liturgical matters classified under the following sections: Biblical Theology and Worship (Gottesdienst), Contemporary Worship, Calendar and Lectionary Questions, Church Art and Architecture; 4) a bibliography of recent hymnological literature classified under: Theology and

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Music, Hymnology, Church Music, General Music History. Although the editors are German Lutherans the contributors and their topics are fully international and interdenominational.

In Volume 19 Werner Merten presents a valuable study – which is continued in Volume 20 – on *Psalmodia, hoc est, Cantica sacra veteris ecclesiae selecta* of Lucas Lossius, first published in Nuremberg in 1553. This collection became most influential in Lutheran circles and did much to establish the north-German liturgical/musical tradition which culminated in the music of composers such as Buxtehude and Bach. Merten establishes Lossius' sources and demonstrates the extent and modification of pre-Reformation liturgical music which was presented for evangelical use. Eckart Otto contributes an investigation into the significance for the current liturgical debate, of Mowinckel's cultic interpretation of the psalms and Klaus-Peter Jorns offers some reflections and theses on the problems of contemporary worship. Wilhelm Stahlin and Jorg Erb elucidate the background of the German Lutheran calendar of 1966 and reproduce it with annotation indicating the points of agreement with other calendars, which include those of *The Book of Common Prayer* and the American Lutheran calendar of 1973 among others. It provides a useful comparison for evaluating the calendar of the *Draft Proposed Book of Common Prayer* (1976) of the Protestant Episcopal Church of America and the proposed calendar and lectionary (1976) of the Church of England. Hans-Christoph Piper investigates the *Ars moriendi* as expressed in hymns and Martin Rossler reviews and enumerates early hymnological studies published in Germany between 1631 and 1759.

In Volume 20 Herbert Goltzen discusses the Thanksgiving (Hochgebet) in the new Massbook (1975) for German speaking Roman Catholics; Henning Schroer investigates the treatment of worship in recent Lutheran synods; Esbjorn Belfrage considers the development of morning and evening hymns since the Reformation; and Werner Merten completes his study of the Lossius *Psalmodia*.

These are the major articles and there are a further ten to twelve smaller studies in each volume as well as the informative bibliographies which make JbLH the essential reference work in both the disciplines of liturgical studies and hymnology. ROBIN A. LEAVER.

CALVIJNS BEGINSSEL VOOR DE ZANG IN DE EREDIENST
VERKLAARD UIT DE HEILIGE SCHRIFT EN UIT DE GESCHIEDENIS
DER KERK: EEN KERKHISTORISCH EN HYMNOLOGISCH
ONDERZOEK (Calvin's Principle for Singing in Worship Explained from
Holy Scripture and the History of the Church: A Church-historical and

and hymnological Investigation), Vol. 2. *H. Hasper*. Uitgeverij Vuurbaak (Groningen, Netherlands), 1976. 1147 pp. fl. 175.

By any standards this is a massive contribution to the understanding of Reformed metrical psalmody in general and of Dutch psalters and psalm-singing in particular. The first volume, which appeared as long ago as 1955, amounted to an exhaustive survey of the background to the French Reformed metrical psalter, with, for example, discussions of the place of singing in the Temple and synagogue, of the early metrical psalms originating from Wittenberg, Constance and Strasbourg in the early sixteenth century, and of Calvin's contribution and influence. This second volume continues the detailed survey by tracing the impact of the French psalter, as completed by Marot and Beza, in countries such as England, Scotland, America, Germany, with more than half of the volume being given over to a detailed study of the development of Dutch metrical psalmody.

Like the first volume, the second is generously punctuated with informative illustrations and facsimiles, and, similarly, some of the material has been presented before in Hasper's smaller study: *Een Reformatorisch Kerboek* (Leeuwarden, 1941).

The section devoted to English metrical psalmody begins with an overview of the progress of the Reformation in England and a discussion of the early attempts at vernacular song in worship, covering the familiar ground of Cranmer's letter to Henry VIII advocating syllabic melodies, and Marbeck's *The Book of Common Praier Noted* (1550). With regard to Marbeck two matters mentioned on page 180 need clarifying: Kooij's article on Marbeck in the journal *Kerk en Eredienst* was issued in 1949 not 1946; it is misleading to say that Marbeck's *Concordance* was of Coverdale's Bible translation of 1539 — although Coverdale was responsible for much of this translation, it is more normal to refer to it as 'The Great Bible'. The rest of the section recounts the early beginnings of English metrical psalmody of Sternhold, Hopkins, Crowley, etc. What is disappointing is that there is no attempt to investigate the possible influence of the metrical psalms sung by the Dutch congregation in London on early English metrical psalms, or vice versa. There were many contacts between England and Holland around the mid-sixteenth century and thus Hasper's work on the earlier Dutch psalters is of great interest to those involved in the study of the early development of metrical psalmody in England.

The earliest Dutch material psalter was the *Souter Liedekens*, Antwerp, 1540, a facsimile of which is due to be issued shortly by Frits Knuf, Buren, Netherlands. It was also the first complete metrical psalter, pre-dating the complete French psalter by some twenty-two years. It is highly likely that this psalter, with its folk-song melodies, was used by the Dutch congregation

in London in the later 1540's. These psalms were later supplanted by Utenhove's two small collections in 1550 and, after the reign of Mary, the London printer, John Day, published Utenhove's *Hondert Psalmen Davids* in 1561 and the complete psalter in 1566. Hasper reviews all these publications but does not attempt to find any links between English and Dutch psalmody: he assumes that both developed independently, even though John Day issued both English and Dutch psalters during the early Elizabethan period. However, Hasper has provided much of the detailed information upon which such a study of interrelations can be made.

The remainder of the volume presents analyses of major metrical versions of the Psalms in use in Holland from the sixteenth century to today. Hasper is perhaps the most informative and thought-provoking in his presentation of something of the background to the current Dutch metrical psalter which was issued in 1968. This psalter combines the rugged, rhythmical metres of the sixteenth century melodies of the French psalter with contemporary texts. The psalms are not merely versifications of the Biblical text but rather free poetic constructions based on the Psalms. I suppose the nearest parallel in feeling and content would be those of Isaac Watts, whose declared aim was to make King David 'speak like a Christian'. However, Hasper himself has produced a metrical psalter, issued in 1949, which, like the psalms of Utenhove, Dathenus and Trommius in Holland, and Sternhold, Hopkins, Tate and Brady in England, attempts to reproduce in metre and contemporary language the essential message of the Biblical Psalms. But in the event Hasper's psalter was passed over by the churches in favour of the composite psalter produced by a group of modern Dutch poets.

The debate between 'poetic-psalms' and 'psalm-versifications' is a live issue in Holland. A similar debate in England followed the publication of Watts' psalms in 1719, and however bitterly Watts' opponents fought against his 'poetic psalms', the latter won the day and were instrumental in the subsequent decline of singing 'psalm-versifications' in England. Hasper clearly fears that the contemporary poetic psalter may have a similar result in Holland, where, at present, metrical psalm-singing has such an important place in the worship of the churches.

It is a pity that there is no summary in English to this second volume as there was in the first, and it could be argued that the study might have been improved if it had been condensed and reduced and made more direct and less discursive. However, this is an important book, full of documentary evidence which is not readily available elsewhere. Together the two volumes will undoubtedly become standard source materials on Reformed metrical psalmody to be used alongside those of Douen, Pidoux and Lenselink.

ROBIN A. LEAVER.