

force. His thesis is that this group's reputation has suffered by being associated in general estimation with the more hard-line fundamentalist party grouped around the *Record*, and he is on the whole convincing in demonstrating their concern to distance themselves from these extremists. The picture, however, remains a fairly depressing one. Only James Stephen, whose commitment to Evangelicalism in his mature years was a matter of emotion and ethos rather than theological position, showed any intellectual liveliness. On the whole, Hensley Henson's unkind characterisation of the Evangelical party at a slightly later date as 'an army of the illiterate generalised by octogenarians' has still enough truth about it to hurt.

Most of Mr Hennell's subjects have already been exhaustively biographised; his competent essays add little to what we already know of Buxton, Bickersteth, Shaftesbury, Henry Venn and James Stephen. An exception is Francis Close, whose importance (and awfulness) had previously been kept in the decent obscurity of a manuscript life. Close ran Cheltenham as an Evangelical Geneva during his thirty years incumbency of St Mary's: 'the local theatre was in fact burnt down: no-one ventured to rebuild it', Mr Hennell laconically observes. His view that 'it is impossible for a minister

to open his mouth without being conservative' would have found general (if perhaps more guarded) support from Mr Hennell's other subjects, and the wry assent of the radical George Jacob Holyoake, to whose Denis Lemon Close played a mercilessly efficient Mary Whitehouse. This political conservatism, issuing at times in a horrified hatred of the newly organising working class, has been a persistent feature of Anglican Evangelicals of all shades and all periods. Mr Hennell accepts it as a fact of life (or act of God?) – it would be interesting if someone could explain exactly how it happens, but that would be another book, and I doubt if Mr Hennell would be writing it.

Because this is basically an approving book. To take just one example: Mr Hennell brings out the strong unifying influence which a fear of Rome and Ritualism had in building and uniting the Evangelical party in the period. What he does not mention, but what should not therefore be forgotten, is that this party contained the last people in England to succeed in imprisoning their fellow-Christians for their beliefs. Neither the Public Worship Regulation Act nor Lord Penzance are to be found in the index to Mr Hennell's sanitized history.

PETER GRANT

FESTAL DRAMA IN DEUTERO-ISAIAH
£4.95.

by John Eaton, *SPCK* 1979 pp xii + 132

This study forms a sequel in its approach and argument to the writer's earlier volume *Kingship and the Psalms* (SCM Press, London, 1976), and in fact forms part of an ongoing concern, set out in various commentaries and studies, with the nature of kingship in the Old Testament, the possibility of the reconstruction in some measure of religious celebrations, and particularly an autumnal festival, connected with the position of the kind, and the exploration of the presence in Old Testament writings of the themes and language deriving from that festival. It has long been recognized that there is an intimate relationship between the psalms, and especially the royal psalms, and that part of the book of Isaiah commonly designated

'Deutero-Isaiah', chapters 40-55. Here Eaton offers an exploration in a fuller form of the ways in which these chapters, taken seriatim, make use of the royal themes, themes of the autumnal festival. In one sense, this is not new; but it offers a fuller coverage of the material than has been previously given.

The general thesis is an attractive one, though questions may be asked about the degree to which reconstruction of a festival is possible from the kind of evidence available to us. As in the writings of Aubrey R. Johnson, the coherence of different metaphors and themes is shown by the linking of them to this central point. Eaton is well aware of the difficulties, and does not attempt an ordered reconstruc-

tion of a festival for which there is no direct and unequivocal description in the texts. To set out the context for his discussion of Deutero-Isaiah, he provides what he terms an 'Outline of the ... festival' with 38 subheadings – a somewhat formidable list; but they are not an outline of a festival, since there is no clear order, and while the subdivisions are intelligible, there is a degree of overlap between many of them to suggest a certain arbitrariness in presentation. A grouping of the various themes would have given a clearer picture, since separation suggests precise moments where only a more general appraisal can be made.

The subsequent handling of the individual sections of Isa. 40-55, with which is included discussion of 60-62 within the following chapters, illustrates the presence of the same ranges of metaphor as can be seen in the psalms. But this is without any correspondence with a supposed order for the festival or the festal drama. If the order of these chapters is significant, then it would seem more just to see in them reflections on the meaning of various themes, rather than the following of a particular pattern. That the whole section is seen to cohere is proper, and a separate chapter is devoted to arguing for distinctive levels within the 'servant' concept as here presented while maintaining the interconnections. The relationship of this section to

other parts of the book of Isaiah and also to other prophetic material is taken up in a main concluding section, followed by a short summary and outlook. But the division of Deutero-Isaiah from the rest of the book, while conventional, does less than justice even to the understanding of the 'Isaianic circle' which Eaton propounds here as he has done earlier. The inter-relationship between the thought of these chapters and that of other sections of the book points rather to a more complex re-handling of older themes, suggesting that we might be better served with a theological exposition of royal themes in the book of Isaiah rather than with the narrower concern with Deutero-Isaiah. A certain looseness in the discussion appears when comparisons are made and it becomes clear that the texts being compared do not use the same language (e.g. p. 41); this may suggest either that the themes are not identical or that the supposed underlying dramatic structure is even less reconstructible than Eaton supposes.

As a contribution to the study of Deutero-Isaiah, this is valuable and full of insight; if it does not fully convince, it offers a real appreciation of the richness of language and thought in the incomparable poetry of these chapters.

PETER R. ACKROYD

INCARNATION AND MYTH: THE DEBATE CONTINUED edited by Michael Goulder
SCM Press, 1979 pp xi + 257 £3.50

This is a much better book than *The Myth of God Incarnate* from which it arises. The original seven essayists met in Birmingham for three days to hold discussions with seven of their critics and this book is the result.

Brian Hebblethwaite, who is no less, and in fact a very great deal more, representative of Anglican clergymen than Don Cupitt (they are both Cambridge college chaplains), insists very firmly at the outset that the views about the Trinity and the Incarnation expressed in *The Myth* are not "Christian views, in the sense of views which the church could ever endorse as permissible variants within the broad spec-

trum of its official doctrine" (p. 16). He goes as far as to say that "the church ought definitely to repudiate those views", although he does not make clear *how*. Of course Roman Catholics generally suppose that "anything goes" in the Church of England, which is by no means the case. The Ecclesiastical Jurisdiction Measure of as recently as 1963 legislates for offenders to be charged for heresy as well as for 'conduct unbecoming the office and work of a clerk in holy orders', and after due process, if found guilty, a priest can even be deposed from holy orders. The main reason for Anglican reluctance to resort to these procedures is the memory of the traumatic