

movements that he has in mind and Christianity. His questions about the causes for the break-away of these para- or post-Christian movements are important: "Why did these leaders reject the church?... Did these people perhaps hear or see something in a dream or a vision for which there was no room in the church? And, does not the Bible itself mention even false prophets who were inspired by God to reveal truth, ... to guide and direct His people?" (p. 35).

One could have wished that the author had suggested how *he* verifies any continuity in *revelation* between Christianity and "messianic movements." (That there are similarities and continuity in needs and functions and in the various ways in which cultures meet them, is not being questioned.) In appealing to Jesus Christ as the only norm, Oosterwal is on safe ground. However, the reader may feel that his application of that norm is vague and is in danger of disappearing into the existential "mist." He says that "to be a valid criterion, that norm must be a lived Truth," and "it is not doctrines or some Christian truth that are a valid criterion, but 'the Truth'" (p. 31). Is there any tension between truth and "the Truth"? (Notwithstanding the fact that the sum of a certain number of doctrines will never equal *truth*, the norm must nevertheless be such that the *mind* can come to grips with it.)

One final point: Oosterwal's study, which has been well received by a number of scholars in Europe, may be using the term "messianic" in a wider sense than these scholars commonly do. Hence he finds himself in disagreement with one scholar (Beyerhaus), but the reviewer suspects that semantics is partly to blame.

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JAN PAULSEN

Pawley, Bernard, and Pawley, Margaret. *Rome and Canterbury through Four Centuries*. New York: Seabury, 1975. xii + 419 pp. \$13.50.

The Malines Conversations in the 1920s and Vatican II's *Decree on Ecumenism* were not the first efforts at Anglican-Roman Catholic rapprochement since the Reformation. In fact, no generation has passed since that period without contacts between the two Churches, sometimes political, sometimes ecclesiastical, and all interesting.

Those who have followed the intricate maneuvers attendant upon this rapprochement during the last twenty years are familiar with the authors of this fascinating study. Bernard Pawley is presently Archdeacon of Canterbury. He was the first representative of the Archbishops of Canterbury and York in Rome (1960-65), and was one of the official Anglican observers at Vatican II. Margaret Pawley, a trained historian, read history at Oxford.

The Pawleys are genial, remarkably knowledgeable and definitely sympathetic to all ecumenical endeavors. They give us a well-researched Anglo-Catholic overview of relations between Rome and Canterbury from the 16th century to the present day. They have compressed this vast amount of material into 18 chapters.

The first three hundred years of division from 1530 to 1830 are dealt with in general terms, ending with a description of the long drawn out debate on the restitution of limited political and civil rights to Roman Catholics under the Emancipation Act of 1829. The authors are at their best in narrating events and trends during the 19th century. Half of the book deals with this period which begins with the Oxford Movement and progresses through the establishment of a Roman Catholic hierarchy, the dreams and schemes of Ambrose Phillipps de Lisle, and the Roman policy during the long pontificates of Pius IX and Leo XIII. It deals also with the ecumenical pioneers Charles Lindley Wood, Viscount Halifax and Abbé Fernand Portal. There is, as well, an excellent chapter on the Malines Conversations, and a sober treatment of the *Apostolicae Curae* affair. This American edition contains an appendix by Episcopalian Bishop Arthur Vogel that provides a summary of current Anglican-Roman Catholic relations in the United States. All of this is most interesting reading, written in a very lucid style.

It is a pity, however, that no attempt is made to start with the pre-Reformation relationship, and that the few pages on the 16th century are largely inadequate. In the initial chapters on the Reformation in England the Pawleys assert that the English Reformers were only Renaissance men, and the break with Rome was really rooted in this cultural movement, not in a sympathy with the religious convictions of the continental Reformers. In the light of contemporary historical scholarship on the religious ideals of the Renaissance the Pawleys' thesis is an unhelpful oversimplification. One wonders whether the authors had access to the work of Kristeller, Trinkaus, and O'Malley.

Just as difficult to understand is the Pawleys' almost complete silence regarding the rich diversity that characterizes the worldwide Anglican communion. Except for Bishop Vogel's chapter on the past decade in the United States and perhaps a score of sentences elsewhere in the book there is no attempt to describe the significant relationships between Roman Catholics and Anglicans in Canada, Latin America, Australia, and the pioneering developments in some provinces of Africa.

In spite of these flaws and an excessive number of typographical errors, the volume is a valuable contribution to the growing literature on Anglican-Roman Catholic relations. There will be few scholars who will not learn much from this remarkable work of investigative research.

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RAOUL DEDEREN

Payne, J. Barton. *Encyclopedia of Biblical Prophecy: The Complete Guide to Scriptural Predictions and Their Fulfillment*. New York: Harper & Row, 1973. 754 pp. \$19.95.

This *Encyclopedia of Biblical Prophecy* is the first serious attempt by conservative evangelical Protestantism to synthesize the promises and predictions of all the books of Holy Scripture. J. Barton Payne has put us all in debt by