

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

IAN CUNDY reviews

THE FINAL REPORT: Anglican-Roman Catholic International Commission

Catholic Truth Society 1982
SPCK 1982 122pp £1.95

ISBN 0 85183 451 5
ISBN 0 281 03859 7

The long-awaited (and much leaked) final report of the Anglican-Roman Catholic International Commission was published on 29 March 1982. Pre-publication headlines suggesting that Anglicans were being asked to accept the papacy, hook, line and sinker (or rather cathedra, tiara and curia?) have ensured that it will be controversial. That it is, but not in the way suggested. *The Times* leader was nearer the mark in saying: 'Among Anglicans and other Protestant churchmen the Commission's statement may be received as a description of how many of them, and some Roman Catholics, would like the primacy of Rome to function. They will have difficulty in believing that it conveys a reliable portrait of what the primacy has been or what it now is.' It lays before us a concept of primacy in collegiality that many Anglicans, including readers of *Churchman*, could accept. In the process, it defines away many of the papal claims which have caused so many problems; but the ideal is so far removed from the present reality (and in places the former can be unpacked in terms of the latter, albeit with difficulty) that it is difficult to conceive of it as an achievable concept.

The Final Report contains all the material emanating from ARCIC since its creation in 1970, together with the Malta Report (1968) of the Preparatory Commission and the Common Declarations of 1966 and 1977. The material previously unpublished consists of a preface and introduction, together with the documents agreed at Windsor in 1981—*Authority in the Church: Elucidation and Authority in the Church II*.

The Elucidation of Authority I reacts to the comments and criticisms received about the first statement, including the Church of England's response (cf. FOAG report to General Synod, GS 394). There is some useful clarification here (e.g., on the place of Scripture, the role of the laity, etc.), and some further development of the Commission's ideas about conciliar and primatial authority. It has to be said, however, that they have not fully rebuffed the charge that they merely assume a universal primate to be a necessity for a united church, and commend the primacy of the Roman see solely on the basis of history. They point out that their argument is more than historical: 'According to Christian doctrine the unity in truth of the Christian community demands visible expression. We agree that such visible expression is the will of God and that the maintenance of visible unity at the universal level includes the *episcopate* of a universal primate. This is a doctrinal statement.' It may be; but it still needs explanation and justification. It is, at the very least, arguable that the Anglican Communion provides an adequate visible expression of unity in truth without such a figure.

Authority in the Church II deals with the four outstanding issues which the Commission stated were in need of further thought: the Petrine texts, *Jus*

Churchman

divinum, jurisdiction and infallibility. The statement needs to be read in the light of the discussion of primacy in *Authority I* and of the ecclesiology of the introduction to the whole report. This latter section develops the concept of *koinonia* as 'the term that most aptly expresses the mystery underlying the various New Testament images of the church' (p.6). According to Professor Chadwick, the 'Report is made possible by a shared understanding of the nature of the church as a universal communion of which the eucharist is the effectual sign, the episcopate is the bond, and the primacy of the Pope its visible link and focus' (*The Times*, 29 March 1982). So primacy is 'a necessary link between all those exercising *episcopate* within the *koinonia*. All ministers of the Gospel need to be in communion with one another, for the one church is a communion of local churches. They also need to be united in the apostolic faith. Primacy, as a focus within the *koinonia*, is an assurance that what they teach and do is in accord with the faith of the apostles' (p.7). The church as the sacrament of God's saving work needs to be visibly expressed.

In discussing 'the small print of primacy', the statement itself rehearses the New Testament material relating to Peter and recognizes that the transmission of his leadership is not recorded; neither is the transmission of apostolic authority 'very clear'. They again base their argument on the descriptive statements that 'the church at Rome, the city in which Peter and Paul taught and were martyred, came to be recognized as possessing a unique responsibility among the churches', and that 'Fathers and doctors of the church gradually came to interpret the New Testament data as pointing in the same direction' (pp.83f.). They admit that this understanding has been questioned, but still insist that 'it is possible to think that a primacy of the bishop of Rome is not contrary to the New Testament and is part of God's purpose regarding the church's unity and catholicity, while admitting that the New Testament texts offer no sufficient basis for this.' The ministry of Peter should be an analogy for the exercise of such a primacy.

In the preface, they claim to have been determined 'in the spirit of Philippians 3:13, "forgetting what lies behind and straining forward to what lies ahead", to discover each other's faith as it is today and to appeal to history only for enlightenment, not as a way of perpetuating past controversy' (p.1). In one sense that has much to commend it: it recognizes that what was said in the past does not necessarily apply today. But you cannot have it both ways. It may have been 'appropriate' for a primacy of the bishop of Rome to be recognized in AD451, but for it to be so today it must have a justification which is other than historical.

Secondly, the statement defines the 'divine right' language applied to the Roman primacy by the First Vatican Council in terms of the belief that it 'derives from Christ', and that it 'expresses God's purpose for his church'. It *need* not mean that Jesus himself instituted it during his early life, or that the universal primate is 'a source of the church'. In terms of their understanding of *koinonia*, he is to be a sign of the visible *koinonia* God wills for his church, and therefore it must only be applied to the primate in collegiality. Consistent with the decrees of Vatican II, they further suggest that it does not entail the consequence that those out of communion with the see of Rome do not belong to the church of God.

Thirdly, the statement and the elucidation define jurisdiction as 'authority or power (*potestas*) necessary for the exercise (effective fulfilment) of an office'.

Different levels of *episcopate* have therefore different jurisdiction, and that of the universal primate has been called 'ordinary and immediate' because it is inherent in his office, and 'universal' because it must enable him to serve the unity and harmony of the *koinonia* as a whole and in each of its parts. His jurisdiction, however, should be exercised in collegial association with his brother bishops, and his authority should not undermine that of a metropolitan or diocesan bishop. There are also moral limits to the exercise of universal jurisdiction—as yet undefined. In applying such authority, 'Anglicans are entitled to assurance that acknowledgement of the universal primacy of the bishop of Rome would not involve suppression of theological, liturgical and other traditions which they value or the imposition of wholly alien traditions.'

Understandably, the fourth section on infallibility is the longest of all. It begins by acknowledging that the church as a whole is the guardian and teacher of the truth, that doctrinal decisions made by any legitimate authority must be consonant with the community's faith as grounded in Scripture and interpreted by the mind of the church, and that no teaching authority can add new revelation to the original apostolic faith. The rest of the section seeks to answer their own question: 'Is there "a special ministerial gift of discerning the truth and of teaching bestowed at crucial times on one person to enable him to speak authoritatively in the name of the church in order to preserve the people of God in truth"?' The short answer is 'yes', but only after full consultation and discussion. The statement clearly sees synodal decision as the norm, but recognizes that there may be circumstances in which a primate has to articulate or clarify matters of faith which the community already believes 'at least implicitly', in order to preserve the church from fundamental error. This service has been exercised by the bishop of Rome as 'the focus of the *koinonia*'. But the term 'infallible' is 'applicable unconditionally only to God', and its use applied 'to a human being, even in highly restricted circumstances, can produce many misunderstandings' (p.97). So the church needs both a multiple dispersed authority and 'a universal primate as servant and focus of visible unity in truth and love.'

* * * *

It would be wrong to underestimate the achievements of the Commission. They have created an ideal of primacy in which both Anglicans and Roman Catholics can see elements of primacy as they know and experience it: on the one hand a recognition of the universal primacy as a focus of unity within the world-wide church; on the other a recognition that primacy does not 'lord it' over the church but acknowledges the legitimate authority and individual traditions of local churches. They have sought a marriage of the Anglican view of 'dispersed' authority with the Roman Catholic concept of a centralized authority based on the bishop of Rome. In the marriage, the Roman primacy has survived: the more rigorous interpretation of papal claims have not. Instead, universal jurisdiction and infallibility have been re-expressed in the context of the Anglican 'dispersion'. To say that, does not imply that the marriage has no problems, or that it will survive! There are at least three major areas of concern.

First, there is the use of the term *koinonia* as the controlling model for their doctrine of the church. They acknowledge that the equation of *koinonia* and

Churchman

church is not a New Testament one; but its use is open to greater criticism than that, for the idea is clearly important in the understanding of the early church. As a basis for ecclesiology, it leads to a blurring of the spiritual and visible aspects of the church, as others have pointed out (cf. Avery Dulles, *Models of the Church*). It also tends to exalt and 'divinise the church beyond its due' (Avery Dulles). In the present context, this is shown in the tendency to set up an ideal which does not correspond to any present reality. For example, the Commission acknowledges that the practical application of jurisdiction may create problems, but believe they have agreed a series of principles which are in line with both Anglican and Roman Catholic understanding and are therefore capable of satisfactory expression in practice (cf. para. 22). But it is precisely here that the present divisions really bite. It is in matters like mixed marriages and marriage discipline, contraception, the freedom of one province to ordain women to the priesthood, etc., that the differences between an Anglican dispersed authority—with a primacy of honour, not jurisdiction—and a Roman Catholic concept of an authoritative primacy of service, is really felt. In terms of theology, the *koinonia* model of the church needs to be balanced by the concreteness of other models; in terms of practice, the implication of their defined primacy needs to be spelt out.

Secondly, the nature of authority is nowhere clearly discussed. We have in our modern secular world seen a shift from an extrinsic view of authority to a more intrinsic view, a tendency which many would see as not inconsistent with the Pauline view of the body of Christ. In the statement, the two are held in tension without full exploration. For example, the whole discussion of the promulgation and reception of doctrinal statements is shot through with this distinction. Is a statement true because it has been defined by legitimate authority, or is it true because it has been received by the faithful? The suggested answer is that it is both defined and received because it is true! So it must be 'manifestly a legitimate interpretation of biblical faith and in line with orthodox traditions'; if not, Anglicans would wish it to be reserved for discussion (p.95). In Christianity, extrinsic authority belongs ultimately to God; all other authorities are mediated, with the implication that they possess an intrinsic element. The statement would appear to recognize this at several points, but the crucial issue of how far the universal primate should have an extrinsic authority inherent in his office has not been resolved. The Commission have succeeded in providing welcome limits to such a concept, but the fundamental problem still remains (cf. pp.96, 97).

Thirdly, the importance given to historical arguments is open to criticism. We have already noticed their comments in response to the reactions to *Authority I* in this area. While I concede that, in their justification for retaining a universal primate based on the see of Rome, they have given some theological 'straws', I still feel that at crucial points in the argument historical precedent has been made to bear an undeserved weight. Divine providence is a notoriously difficult argument to use, but in order to justify the continuation of a Roman primacy it has to be advanced. There is, however, no *a priori* reason why the *rejection* of papal primacy by the churches of the Reformation in the sixteenth century, and by the Old Catholics in more recent times, could not also be said to be an act of divine providence! It was perhaps for this reason, and in order to avoid repeating dated historical stances, that the Commission set out to 'appeal to history only for enlightenment' (p.1). The result is that enlightenment has

been intermittent. The outcome of a careful historical study of the emergence of the papacy based on Rome, reveals that political as well as theological pressures were at stake (e.g. canon 28 of Chalcedon) in contrast to the emergence of the threefold ministry where, although political *models* may have been used, the pressure was theological. It is at least arguable that the development of the Roman primacy was a reflection of the imperial concern to use Christianity as a unifying force within the empire, i.e., as a political rather than a necessary theological unity.

* * * *

Finally, are they right in thinking that the difficulties will not be wholly resolved until a practical initiative has been taken and our two churches have lived together more visibly in the one *koinonia* (p.98)? That is probably true—it is arguably the logic of ‘covenanting’. It nevertheless raises the difficult, if not unanswerable, question of how much theological agreement is needed for intercommunion, or for complete reunion. I personally believe that the time may be right for acts of intercommunion to be officially recognized, which presumably would require the Roman Catholic Church to ‘look again’ at *Apostolicae Curae*. Reunion is a different matter, for it raises more vexed questions of authority, as the Commission recognize. For that, a revolution in Roman thinking about primacy is essential. I hope that one day it may indeed come about, but there is a long way to go. As *The Times* said today (31 March 1982), ‘the time scale of rapprochement with Rome is such as to allow plenty of time for the fruits of the Covenant to ripen.’

THE REV. IAN CUNDY is Rector of Mortlake, London and Review Editor of *Churchman*.

THE PAST, PRESENT, AND FUTURE OF BIBLICAL THEOLOGY James D. Smart

first published by The Westminster Press, USA in 1979

T. & T. Clark 1981 162pp. £3.95

USA ISBN 0 664 24284 7

Although this book is written with an American audience in mind, James Smart’s arguments might be of interest to anyone who is concerned about biblical theology or hermeneutics. He suggests that there never was such a thing as a ‘biblical theology movement’ because there was little co-operation over methodology, or agreement as to results, amongst those who are generally held to belong to it. Hence scholars such as Brevard Childs and James Barr, who have written about ‘biblical theology’ in this way, receive serious and critical consideration. Further, he contends that the crisis in biblical theology is not located in America, but in an international disagreement about procedures in theological interpretation.

The book gives an outline of the way in which biblical theology has been undertaken, and seeks to demonstrate that ‘neither internationally nor in America has there been any sign in either the ’60s or the ’70s that biblical theology is either dying or dead’ (p.83). And his observation on the same page that ‘it should be remembered that the working out of a valid historical

Churchman

methodology took one hundred and fifty years. The working out of a valid historical-theological methodology is much more complex and it has been in process only one third as long' gives a healthy perspective on the current discussions about hermeneutics. While one might want to disagree with his suggestion (p.98) that the hermeneutic debate never reached Britain, it is certainly true that with a few notable exceptions, such as A. Thiselton's magnificent contribution *The Two Horizons* published recently, we still have much to learn in this area from European and American work.

There are a few other detailed points where one might take issue with the author, such as his suggestion that Barth was insufficiently aware 'how interwoven and interdependent are the historical and theological questions' (p.67); but the book is a readable summary, without detailed footnotes, which might form an introduction to the subject for the student or lay person. It includes a bibliography, and, as one might expect from a scholar who has already made major contributions in this field, there are valuable insights. For example, he argues that 'the test of a hermeneutic must always be the quality of the exegesis which it produces' (p.99) and pleads for a dialogue between biblical and systematic theologian 'to expose the hidden theological assumptions in the thinking of biblical scholars' (p.140). The book is written in the conviction that, however uncertain, the future of biblical theology should be of major significance to the Christian church at large.

St John's College, Nottingham

CHRISTINA BAXTER

THE TWO HORIZONS A. C. Thiselton

Paternoster Press 1980 484pp. £15.00

ISBN 0 85364 245 1

Dr Thiselton's revised PhD thesis on hermeneutics is of first-rate importance. It represents a whole-hearted assault upon the philosophical naivety which we have traditionally regarded as acceptable in biblical scholars, and at the same time a challenge to systematians to take more care over detailed exegesis. It is the product of massive reading and synthetic thought, and reflects very great credit upon the author (and, incidentally, his publishers). Dr Thiselton treats principally Heidegger, Bultmann, Gadamer and Wittgenstein, but also shows his mastery of a large secondary literature, and active engagement with all the major proponents of hermeneutics in our century.

Hermeneutics was (and perhaps still is) 'an absurdly neglected study in English theology at all levels', as Dr Thiselton reminds me I opined in 1969. But now I have come to think that the question to which we ought to address ourselves is how hermeneutics is to be defended against the sophisticated manipulation of meaning practised by those with a vested interest in preserving the vestigial authority of a text against radical criticism. Thus, crudely put, Protestants are tempted to use hermeneutical devices in relation to the Bible to protect the *sola scriptura*, and Roman Catholics in relation to papal documents to protect the *magisterium*. But are there no considerations which may lead us to the conclusion that theological mistakes can be made? Here, it seems to me that David Kelsey's arguments about authority, in his admirable *The Uses of Scripture in Recent Theology*, deserve careful consideration.

Dr Thiselton's argument plays along the margin of protectiveness, but

without endorsing it. He argues clearly and persuasively that rational methods of interpretation are required in theology; and states that the falsification of a text is, in principle, possible. But in a penetrating application of Wittgenstein to Paul's doctrine of justification, the context-relative character of particular statements creates a synthesis which (protectively) avoids the clash both of Protestant and Roman Catholic interpretations, and of Paul and James themselves. In pin-pointing precisely where the author stands on controverted points in theology, it would have been helpful to have had a discussion of the dispute about the 'centre' of the Scriptures, or 'canon within a canon', inaugurated by Käsemann and Küng.

It is greatly to be hoped that Dr Thiselton will feel encouraged by the success of this undertaking to give us a much-needed introduction to understanding the Bible. In such a book he should eschew the nervous tic of referring to other scholars (sometimes as many as six or seven in a single paragraph!) and show us plainly the core of his argument.

University of Durham

S. W. SYKES

APPROACHES TO OLD TESTAMENT INTERPRETATION

John Goldingay *Issues in Contemporary Theology Series*

IVP 1981 191pp. £4.25

ISBN 0 85111 404 0

This, the latest contribution to IVP's 'Issues in Contemporary Theology' series, is an excellent consideration of how the OT has been treated by recent and contemporary scholarship. The OT is discussed as a faith, a way of life, the story of salvation, a witness to Christ, and as Scripture, in five succinct and well-documented chapters. Indeed, so thorough is the documentation (33 pp. of bibliography, and footnotes to almost every page) that it is not always easy to see where the author's own sympathies lie. The chapters usually conclude, however, with a few very useful clues as to what to make of the debates thus unpacked.

The taut and close-packed style of this book makes it concentrated reading, especially for the amateur, for whom the occasional pearl—Von Rad is seen 'like an Old Testament Bultmann by those who did not think he looked too much like an Old Testament Cullmann... but he is really an Old Testament Barth' (p.70n.)—might provoke swine-like reactions; as might such a conundrum as 'Christianity (emphasizes) the *mythos* (gospel-story-identity-*haggadah*) element within Torah rather than its *ethos* (law-ethics-lifestyle-*halakah*) element' (pp.134–5). But a corresponding reward of such a style is the wealth of useful, judicious, pertinent and stimulating information that is crammed into so short a space. The author gives us plenty to think about, including some real gems of his own: e.g., 'one important reason for studying the work of those who start from a different perspective is to see whether there are elements in the material to which they are doing justice in a way one is not oneself' (p.18); or, 'the function of Torah may not be so different from the function of the epistles' (p.137)—an intriguing comparison. He thus proves to be an illuminating Virgil in the inferno of modern OT scholarship.

Wycliffe Hall, Oxford

P. J. M. SOUTHWELL

Churchman

ESSAYS ON THE PATRIARCHAL NARRATIVES

edited A. R. Millard and D. J. Wiseman

IVP 1980 223pp. £6.95

ISBN 0 85111 743 0

It is well known that patriarchal studies are in a state of some disarray at present: the achievement largely of two scholars, T. L. Thompson and J. van Seters, whose work on the patriarchs landed like a bomb in the playground of the biblical archaeologists. That was in the mid-1970s. Since then, a spate of books and articles has appeared in the attempt to re-evaluate the patriarchal traditions in Genesis against their proper background.

The debate, of course, is about whether the patriarchal narratives are primarily *history* or *story*. Broadly speaking, this collection of essays sets out to establish that to construe them as *history* (given what we understand by *history* as applied to the Middle or Late Bronze Age) is at least not inconsistent with the evidence available to us, archaeological and literary, internal and external. Much of the book concerns itself with method. Millard's essay is explicitly devoted to this question: the 'presuppositions' of the scholar, being 'fair' to the text, and so on. J. J. Bimson explores the criteria by which to date the patriarchs: his own dating comes out as decidedly on the early side, offering the year 2092 BC (plus or minus) for Abraham's migration from Haran. M. J. Selman assesses what use to make of the comparative customs adduced from extra-biblical texts, long the chief plank on which the arguments of previous generations of scholars used to turn; and D. W. Baker looks at some of the literary factors relevant to the study of the Genesis narratives. These are all serious essays, impeccably documented (one or two to a fault), conservative in stance, but plausibly so (except where Bimson makes some rather reckless statements about biblical chronology and the ages of the patriarchs at the end of his archaeological *tour de force*).

The trouble with so much of this book, as with a good deal of patriarchal study generally, is its 'hang up' about historicity. William McKane's *Studies in the Patriarchal Narratives*, which appeared just before this book, offered a timely reminder that all does *not* stand or fall on the premise that the narratives 'are a kind of historiography'. So far as the present book is concerned (and it is difficult not to compare it with McKane's), I found myself more compelled by what I could find in it of theological and religious significance than by the array of historical, archaeological and literary evidence by which, despite myself, I wondered whether I was not at times being assaulted. Thus, Wiseman's piece on Abraham, and G. J. Wenham's on patriarchal religion, both offer many an insight that provokes to reflection on what the texts *mean*. But there is no doubt in my mind that the most satisfying essay of all is J. Goldingay's on 'The Patriarchs in Scripture and History'. It is right that this should be placed first in the book; for it is the one that comes closest to being alive to what the patriarchal *story* (*sic*) is really *about*.

Salisbury and Wells Theological College

MICHAEL SADGROVE

THE QUEST FOR THE HISTORICAL ISRAEL: Reconstructing Israel's Early History

George W. Ramsey

SCM Press 1982 193pp. £5.50

ISBN 0 334 02283 5

This book falls into three distinct parts. Part 1 is a shortish chapter explaining

the methods of a critical biblical historian. Part 2, the bulk of the book, surveys the current debates in the field of Israel's early history. Part 3, the shortest section, discusses the implications for faith if the early biblical narratives are not historical.

The most valuable part of the book is the central section, where the modern attempts to challenge the consensus of OT scholarship are evaluated. Here Ramsey admits that Thompson and van Seters have highlighted some of the weaknesses in the traditional arguments for dating the patriarchs to the early second millennium. However, Ramsey still thinks the balance of probability lies with the standard view. But he sides with the radicals in supporting a seventh-century origin for the covenant, instead of the Mosaic era. On the question of the date of the conquest, Ramsey holds that Bimson has made a good case for dating it to the end of the Middle Bronze Age but not for adjusting the date of the Middle Bronze Age itself.

The most exciting, though least satisfactory, part of the book is the last section, where he takes to task evangelicals like Schaeffer and Montgomery for arguing that truth of Scripture is proved by historical miracles. He goes on to rebuke the biblical theology movement for insisting that revelation is in history. It is unfortunate that he has not discussed these theological issues with as much care and thoroughness as he has devoted to the historical ones. Indeed I have the impression that the chapter has been tacked on to bash awkward 'fundamentalist' undergraduates.

Ramsey admits that a core of historicity in the biblical stories has generally been regarded as indispensable by mainline scholarship. But, with a pun on 1 Corinthians 15:17, he asks: 'If Jericho was not razed, is our faith in vain?' He answers: 'It is not the inaugural events which claim and sustain, but the *stories*.' In other words, it does not really matter whether the OT events really happened or not as long as people are prepared to believe them.

This approach is doubly unsatisfactory. First, it opens the door to all kinds of irrational beliefs: on this criterion, Mormon legends are just as valid as the Judaeo-Christian tradition. Second, faith withers once people come to regard the biblical stories as no different from the other pretty fairy tales they were told in childhood. While I fully appreciate the historical difficulties posed by the accounts of early Israel, it is a counsel of despair to adopt Ramsey's approach to them.

College of St Paul and St Mary, Cheltenham

GORDON WENHAM

THE DEUTERONOMISTIC HISTORY Martin Noth

first published in Germany 1943

Supplement Series 15

JSOT Press, Sheffield 1981 154pp+xi hardcover £12.50 ISBN 0 905774 25 6
paperback £7.50 ISBN 9 905774 30 2

Martin Noth's *Überlieferungsgeschichtliche Studien*, first published in 1943, has become a classic of OT criticism. This book is a translation of the first half of the 1943 volume, which deals with the deuteronomistic history (Deuteronomy, Joshua, Judges, Samuel and Kings). The second half of the original work, dealing with Chronicles, Ezra and Nehemiah, is not included in this translation.

Churchman

Noth here argues that the present form of the deuteronomistic history is largely the work of one man, the deuteronomist. He took over earlier materials, such as Josiah's law book and an abstract of the Judaeen royal annals, and wrote a history of Israel from the conquest to the fall of Jerusalem. He was concerned to show that the nation's downfall was the consequence of their disregard of the law. To make his point he adds his own comments at the beginning and end of reigns, and he puts long sermons or prayers into the mouths of leading characters (Moses, Joshua, Solomon) to explain the course of national history.

Before Noth wrote, it was still customary to look for a continuation of the pentateuchal sources (J, E and P) in the deuteronomistic history. This work effectively put an end to that hypothesis, for Noth argued that there was a great break between the first four books of the OT and the deuteronomistic books which follow.

It is because this work so changed the direction of biblical criticism, that it has been thought worthwhile to produce a translation some forty years later. Nevertheless, scholarship has moved on since, and many of the book's positions need modification in the light of later research. There is nothing here about the covenant-treaty pattern of Deuteronomy, or the compositional techniques of the biblical writers, which have so dominated recent discussion of these parts of the Bible. Nevertheless, the outlines of Noth's synthesis still stand; indeed, one might say that the recent studies by van Seters, Rendtorff, Westermann and others, are simply extending Noth's approach in the deuteronomistic history to the Pentateuch. No longer should we think in terms of sources running in parallel: Genesis consists rather of blocks of material brought together by one or more editors. Let us hope that publishers will be more prompt in producing a translation of Rendtorff than they were of Noth!

College of St Paul and St Mary, Cheltenham

GORDON WENHAM

THE TEN COMMANDMENTS Stuart Blanch

Hodder & Stoughton 1981 137pp. £1.50

ISBN 0 340 27149 3

Another book from the Archbishop of York is always welcome, and this one is an exhilarating sequel to *Trumpet in the Morning*. Originally the chapters were sermons delivered over an American radio network, and the result is an easy, colloquial style.

The Ten Commandments are viewed as a golden string which, when wound in, leads 'to the heaven's gate built in Jerusalem's wall': that is, they provide only the starting-place for a journey of moral discovery that leads to the recognition of the place of moral law in the attainment of true freedom. The addresses are well stocked with good stories and illustrations, as well as with apt quotations, particularly from the poets. Since the style is so attractive, the reader may sometimes wonder whether he is not being seduced into too ready an acquiescence in the author's thesis, for in real life it is not always easy to see exactly what the Ten Commandments do ask of twentieth-century man. But the challenge remains, and with it the welcome thought that the Mosaic

decatalogue might after all be a very gracious gift from a loving God to his errant children.

Wycliffe Hall, Oxford

P. J. M. SOUTHWELL

OLD TESTAMENT WISDOM: An Introduction

James L. Crenshaw

first published by John Knox Press, USA in 1981

\$16.50 hardcover, \$9.95 paperback

SCM Press 1982 285pp. £5.95

ISBN 0 334 02233 9

James L. Crenshaw, professor of Old Testament at Vanderbilt Divinity School, has been applying himself systematically and creatively to the study of the wisdom literature for a decade or two, and has produced a stream of interesting papers on the subject in journals and symposia. One therefore especially welcomes from him this textbook on the subject, which will have a standard place on student booklists but is also well worth the attention of preachers looking for a stimulating 'read' on an OT subject.

Professor Crenshaw begins with the question of how to define wisdom and how to understand the background of the wisdom tradition. But the heart of the book considers the actual wisdom books. Professor Crenshaw summarizes his understanding of them by declaring, 'Proverbs searched for knowledge, Job for (God's) presence, Qoheleth for meaning, and Sirach for continuity'. Proverbs' eyes are on the *primeval age* when God established an order that enabled life to continue, Job's on the *present* in which he has to live through his agonizing experience, Qoheleth's on the *future* which he cannot discern given the grim inevitability of death, Sirach's on the glorious *past* which he hopes to salvage for his pupils (p.63). The chapters on each of these books are illuminating and provocative.

One warning, one tip, and one quibble. A strength of this book is that it offers Professor Crenshaw's own thought-out reflections on wisdom. These reflections are the deposit of an ongoing dialogue with other scholars, but the warning is that the book does not always indicate where the points of debate are: that is, where the author's statements reflect commonly accepted views, and where his own viewpoint is only one among several. The tip is that the conclusion (pp.236-9) is actually a summary of the book as a whole, useful to refer to at an early stage because the thread of the opening chapters, in particular, is not always easy to follow. The quibble is that, in the age of the computer, footnotes could surely be restored to the pages to which they apply. Do publishers realize what a curse footnotes at the end of a book are?

St John's College, Nottingham

JOHN GOLDINGAY

MORE DIFFICULT SAYINGS OF JESUS William Neil & Stephen Travis

Mowbrays 1981 128pp. £2.25

ISBN 0 264 66552 X

When the biblical scholar William Neil died in 1979, he left the half-completed

typescript of this book. Intended as a successor to his *What Jesus Really Meant* (a study of difficult sayings of Jesus), published in 1975, the volume has now been finished by Stephen Travis, also of Nottingham University. It consists of a brief treatment of thirty-one sayings (thirteen from Matthew, seven from Mark, eight from Luke and three from John), in two parts: the first by William Neil, and the second by Stephen Travis.

This book is popular in approach, entirely readable, and full of homely illustrations. Neil writes with the clarity and perception we have come to expect from him, and Travis admirably complements his work. Together the authors shed much light on some notoriously 'hard' sayings of Jesus. Although their intention is primarily homiletic and expository, these studies are based on sound scholarship and a thorough knowledge of the background to the NT. Inevitably, however, in a work of this size, some problems are not treated fully (for example, what does Neil really think *happened* at the cursing of the fig-tree?). And is it critically acceptable to explain difficult sayings, which in their very nature are likely to be authentic (Matt. 6:8 or Luke 13:32, for instance), by referring them without further comment to other sayings, the authenticity of which may need to be established?

Nevertheless, despite the slightly off-putting title of this collection, and its relatively high price, Neil and Travis have given us here a book which will be useful for the intelligent layman, especially perhaps in a study group, and of value as a reference book for the preacher.

Coventry Cathedral

STEPHEN S. SMALLEY

ESSAYS ON PAUL C. K. Barrett

SPCK 1982 x+171pp. £10.50

ISBN 0 281 03833 3

Among present-day interpreters of Paul, there is none who commands greater confidence among his colleagues than Professor Barrett. This is due in part to the soundness of his judgement, but it springs also from a capacity, not shared by all NT specialists, for getting under Paul's skin and seeing the significance of Christ as Paul saw it.

These qualities have been demonstrated in his commentaries on Romans and 1 and 2 Corinthians, and in the volume *From First Adam to Last*; but they appear to special advantage in the lectures and articles which are now reissued as *Essays on Paul*. The reviewer listened to three of the lectures here reproduced, and remembers remarking (on the one entitled 'Things Sacrificed to Idols') that it was worth making the journey to Switzerland (to a meeting of the Society for New Testament Studies) just to hear it. Six of the nine essays in this book deal with Corinthian problems: in addition to the one mentioned, they discuss 'Christianity at Corinth', 'Cephas and Corinth', 'Paul's Opponents in 2 Corinthians', 'False Apostles (2 Cor. 11:13)' and 'The One who Did the Wrong (2 Cor. 7:12)'. An essay on 'Titus' involves an examination of both 2 Corinthians and Galatians, but is devoted mainly to the evidence of 2 Corinthians. But so far as the Galatians appearance of Titus is concerned, Professor Barrett (rightly) finds 'a strong probability that Titus emerged from the Jerusalem meeting the uncircumcised Gentile he had always been.'

Another study in Galatians is entitled 'The Allegory of Abraham, Sarah, and

Hagar in the Argument of Galatians', where it is suggested (very reasonably) that Paul makes use of this patriarchal narrative in the way he does because the legalists had already appealed to it in support of *their* position. This study ends with the intriguing words: 'Paul's insight is at once moral (in that his sympathy is engaged by the unprivileged) and theological (in that he holds fast the freedom of God in grace). If space permitted, this dual insight could be traced back to Jesus, and onward to its more elaborate exposition in Romans.'

The remaining essay deals with Romans 9:30–10:21, with special reference to what this paragraph has to say on the fall and responsibility of Israel.

These essays treat several exegetical problems in greater detail than the normal proportions of a commentary would permit. It is good to have them gathered together here in convenient form. The discerning student of Paul's writings will hail this little volume as a treasure-house.

Buxton, Derbyshire

F. F. BRUCE

QUESTIONING CHRISTIAN ORIGINS J. K. Elliott

SCM Press 1982 149pp. £3.95

ISBN 0 334 01355 0

This book is made up of an expanded series of articles which were written for the journal *History Today*, and this determines the claimed approach of the book as a critical historical examination of some central aspects of the life of Jesus and of the rise of the early church.

Starting from the assumption that the NT writers were biased in their over-enthusiastic attempt to present Jesus as the divine Lord of the church, Dr Elliott claims that their writings are not to be seen as primarily an historical record but as a series of religious statements. Hence what appear to be historical events are, in some cases, not so. For example, the miracles are to be explained as the outcome of Jesus being proclaimed as a Son of God by the early church. Given that description, it is said to have been inevitable that miraculous events would be attributed to him. For a similar reason, the Easter stories are not to be treated as historical records. Rather, the resurrection was an event only in the minds and lives of Jesus' followers, and is a faith legend which makes theological statements in dramatic form.

Dr Elliott seems unwilling to accept that the documents are making historical claims, not because they are necessarily unreliable as historical documents, but because their claims are distorted by an intention to evoke faith within the early church. He may be correct both in his view of the theological intentions of the NT writers, and in his view that they selected material to achieve their ends. However, it does not follow that the documents are, at important points, therefore historically unreliable. Yet Dr Elliott seems to make such an assumption, though why this is preferable to the more obvious view that the early church based its theology on their experience of historical events, is not made clear.

Unfortunately the book is concerned more with the description of the results of Dr Elliott's assumptions than with their justification.

Avery Hill College, London

COLIN A. BROWN

Churchman

HUMANITY IN THE THOUGHT OF KARL BARTH

Stuart D. McLean

T. & T. Clark 1981 202pp. £5.95

ISBN 0 567 09304 2

Frankly, I found this book disappointing.

As an introduction to Barth, it is not particularly helpful. Barth certainly wrote at daunting length. McLean reproduces one 'paragraph' (III/2:45, i.e. *The Church Dogmatics* Vol. III on 'Creation': Part 2, chapter 10, on 'The Creature': paragraph 45, 'Man in his Appointment to be God's Covenant Partner'), and this (120 pages) is manageable. All the same, by far the best way to appreciate the majesty and subtlety of Barth's thought is simply to read the *Dogmatics* from cover to cover! And if this cannot or will not be done, then, rather than concentrate on one 'paragraph', it might be better to see the whole in summary form (as, for example, in Geoffrey Bromiley's *Introduction*). And if this is rejected in favour of reading in full one section of Barth, I doubt if paragraph 45 is the wisest selection (McLean says 'if time allows only one volume of *The Church Dogmatics* to be read, it should be III/2', but surely one cannot appreciate this section without first having come to terms with Barth's method, Barth's understanding of revelation, his elucidation of the nature of the Christ-event and of the biblical witness to that event).

As an addition to Barthian studies, the book is not very significant. The publisher's claim that 'Dr McLean makes a major contribution not only to the study of III/2:45 but in illuminating all of Barth's work' is an exaggeration. We are given a brief (ten page) account of Barth's intellectual pilgrimage (seeing the *Dogmatics* in context); equally briefly, III/2 is set in its wider context and then (in thirty pages) III/2 is summarized so that paragraph 45 can be appreciated in its immediate context. In a brief essay (of fifteen pages) three areas of misunderstanding are examined and Barth's position defended (they are: Barth's understanding of the Word of God, his view of individualism and human freedom, and his political stance). Too much is attempted, and too little is achieved. From the author's viewpoint, the overlap in understanding and in language (particularly in the centrality of relationship for human being) between Barth's anthropology and certain trends in sociology is important. But from the theological standpoint, the vexing problem of the relationship in Barth's thought between 'true' humanity 'in Christ' and the empirical human self of each individual is much more significant and much more demanding of attention. Where the really urgent theological questions arise, McLean is disappointingly silent.

Wycliffe Hall, Oxford

ARTHUR MOORE

SHAPERS OF RELIGIOUS TRADITIONS IN GERMANY, SWITZERLAND AND POLAND 1560-1600

edited Jill Riatt

Yale University Press 1981 224pp. £15.75

ISBN 0 300 02457 6

This book consists of twelve essays on the theological leaders of the age of confessionalism, 1560-1600. Each essay falls into the same pattern: a biographical sketch of the person, an analysis of his theology, followed by an assessment of his role in the church. Oliver Olson writes a fine essay on Flacius,

pointing up his significance as a defender of Luther. Ronald Diener shows the significance of Wigand, not only as a supporter of Flacius, but for his own contribution. Chemnitz and Andreae are handled by Fred Kramer and Robert Kolb, who show the contribution of both to the Formula of Concord: the former as theologian, the latter as propagator. Robert Walton reminds us of the immense and weighty contribution of Bullinger, now largely underestimated, and of his influence far beyond Switzerland. Jill Raitt offers some interesting insights on Beza, as well as an indication of Beza scholarship today. There are essays by Oliver Fatio on Lambert Daneau, by Derek Visser on Ursinus and on the Catholic supporters of Trent, on Canisius by J. P. Donnelly, and on Hosius and Skarga by G. H. Williams. An interesting essay by Ogonowski on Socinus ends the list!

The twelve men here represented were concerned with two major doctrinal tasks, viz., education and apologetic defence against enemies, and their work served to clarify the theological issues and to establish denominational orthodoxy. Another aspect of their activity was the development of ecclesiastical policy, and church-state relations. The book breaks new ground, making a valuable contribution to Reformation studies in going beyond the charismatic founders, Luther and Calvin.

Every essay is fully researched, authoritative, well documented, and written in a lively style. It is a fine book, and makes a valuable contribution to Reformation studies. Nevertheless, the reviewer may be allowed the comment that the book is a depressing reminder of the amount of theological ability and energy that went into the making of confessional statements in the late Reformation period. It may be argued that such confessional activity was necessary at the time; nevertheless, it served to transmute evangelical faith into theological assent, and hardened divisions. Had Rome responded in the sixteenth century as she has done in the twentieth in Vatican II, no one would have found it necessary to draw up such confessional statements at all.

Latimer House, Oxford

JAMES ATKINSON

THE ENGLISH CONNECTION: The Puritan Roots of Seventh-day Adventist Belief **Bryan W. Ball**

James Clarke 1981 274pp. £7.50

ISBN 0 227 67844 3

Bryan Ball's recent contribution to seventeenth-century studies exhibits a disappointing gap between title and content—a gap which emerges at two levels. Thematically, the title leads one to expect an examination of aspects of Puritan theology which proved formative in the subsequent development of Seventh-day Adventism, with some account of the historical process by which seventeenth-century beliefs were transmitted to a nineteenth-century movement. In fact, what is offered here is simply an account of Puritan opinion on twelve areas of theological interpretation which are crucial for Adventist thought. Apart from a handful of throw-away remarks, nothing is said about the details of Seventh-day Adventist belief beyond a brief citation from an Adventist author at each chapter-head; so that one is left in the dark as to what the Puritan teaching is actually being compared to, unless one has prior knowledge of the intricacies of Adventist belief. In his introduction, the author confesses

Churchman

that his interest has been in 'the expository and exegetical reasons' for Puritan beliefs in these areas, which 'has often been at the expense of their historical and chronological development'. Indeed, the absence of any attempt to show how the Puritan viewpoints considered may have exerted an influence on Adventist development inevitably raises questions as to the validity of the exercise.

Historically, the title suggests the book is a study of Puritan theology. Unfortunately, Ball never defines Puritanism, and the range of writers he draws upon to illustrate 'Puritan' beliefs includes figures as diverse as Archbishop Ussher and Thomas Hobbes! Seventh-day Adventism is, of course, a sect which shares a good deal of common ground with orthodox conservative Protestantism: significantly, where Ball is illustrating Puritan opinion on those subjects where Adventist teaching overlaps with that of the wider church, like the authority of Scripture and justification by faith, he is able to draw on the writings of undisputed Puritans like Richard Sibbes and Richard Baxter. Where he is attempting to illustrate Puritan commitment to the *distinctive* tenets of Adventism, like investigative judgement and conditional immortality, he is driven to appeal to writers who belonged to the fringe of Puritanism, to misrepresent the views of more mainstream Puritan writers, as, for instance, where he implies that John Owen subscribed to the investigative-judgement doctrine.

One is left with a question-mark in the mind. Why was the book written? It can scarcely have an apologetic purpose, for too little is said about Adventism itself. The introduction specifically disclaims the idea that Puritan advocacy of any particular doctrine somehow establishes its credit, and no attempt is made to suggest that the variety of viewpoints described was ever held *together* in the Puritan period in the way that they are in Adventism today. Ball has given us an often fascinating study of some of the theological *curiosa* of the seventeenth-century religious mind, but his work seems strangely aimless.

Trinity College, Bristol

DAVID SCEATS

THE WORKS OF JOHN WESLEY

Volume 26 Letters II 1740–1755

edited Frank Barber

Clarendon Press: OUP 1982 684pp. £35.00

ISBN 0 19 812546 1

The second volume of the brilliant new edition of Wesley's letters is as splendidly edited as the first. Every reference, allusion and correspondent is annotated, which must have brought Dr Baker a huge work-load. He is a literary detective, ferreting out clues and discovering fragments of lost letters: if a little known biography of a long forgotten contemporary contains a scrap of a genuine Wesley letter, Dr Baker captures it. And the Methodist archives yield many which have never before been published.

This volume is even more interesting than the first because it covers the high noon of the Methodist Revival. Here are gracious letters to and from Whitefield, as well as controversy. Here too is the whole correspondence about doctrine and practice which passed between Wesley and 'John Smith', whom

some believe to have been Archbishop Secker. A flood of light is thrown on Wesley's attitude to the Moravians; they had helped him to find Christ, but as he learned more about them he realized their deficiencies and errors.

The letters to and from local preachers give vivid insights into the spread of the gospel, and the persecutions and tensions which came too. The strict chronological sequence creates a strong sense of the drama which must have been felt by those who were working with, or opposing, John Wesley. His indefatigable brother Charles, whose shorthand has been deciphered, was by no means a tame ally. At one point he complains that 'I find it is utterly in vain to write to you upon anything whereon we are not already agreed. Either you set aside the whole by the short answer that I am in an ill humour, or you take no notice at all of my reasons, but plead conscience.'

Other members of Wesley's family gave him many headaches, to judge by the correspondence. But perhaps the most poignant part concerns his attempts to marry Grace Murray, which foundered in a welter of misunderstanding and mislaid letters, so that she married his friend Bennet instead. Wesley then marries Molly Vazeille, a widow, and the volume ends while he is still writing tenderly, before their marriage grew sour. There are five more volumes to come.

Rose Ash, Devon

JOHN POLLOCK

HUDSON TAYLOR AND CHINA'S OPEN CENTURY

A. J. Broomhall

Vol. 1 *Barbarian at the Gates*

1981 432pp. £2.50

ISBN 0 340 26210 9

Vol. 2 *Over the Treaty Wall*

1982 461pp. £3.95

ISBN 0 340 27561 8

Hodder & Stoughton and Overseas Missionary Fellowship

Dr Broomhall has undertaken a biography of rare ambition. Six volumes are to be produced. The first two, here reviewed, give some indication of the prospect in store.

Broomhall is careful and detailed. He does not treat his subject, as previous biographers of Hudson Taylor have done, with hagiographical reverence; nor does he allow the intense and somewhat immature young Taylor's undoubted capacity to fall in love to become the central part of his story. He rather chooses first of all to set the story in its context.

He does this with the painstaking labour of a man who loves China deeply and had been granted a generous dispensation by his publishers. It is thus virtually three hundred pages before the Taylor family come on to the centre of the stage. The context is fascinating, and the great early missionaries appear as vivid, courageous and far-sighted men. Broomhall is surprisingly magnanimous, for one writing on behalf of such a strongly Protestant society, in his estimate of the Catholic commitment and achievement. His account of the Protestant pioneers Robert Morrison and Charles Gutzlaff seems fair and judicious. He suggests that Gutzlaff has been underestimated and that his ideas, particularly

Churchman

on indigenous leadership, may have an importance which at least allows him to be compared with the more celebrated Henry Venn. Broomhall might, however, have been more critical of the close involvement of both Morrison and Gutzlaff with those engaged in the opium trade. It is perhaps a little too easy to speak of the church being blind to the issue, and indeed Broomhall cites plenty of evidence that it was far from totally blind. The 'strange religious climate of the nineteenth century' may be 'hard for us to understand' (p.212), but it is necessary to attempt that understanding if the insights of its history are to be grasped in depth.

Hudson Taylor is of course put firmly in his home context: a stern, shy, rather distant father; a selfless, loving mother seeking unobtrusively to soften the parental harshness; and all this in an 'unusually intense' religious atmosphere (p.292). Again, at this point, there is perhaps a failure in analysis. Little is said of the religious context of the Wesleyanism in which Taylor was brought up, the struggles which led to the 1849 split, and the consequent (?) dislike of denominationalism which the young Hudson developed. Broomhall, whose mastery and love of the sources is so admirable, is in the end sometimes weak in the sort of analysis and perspective a nineteenth-century historian might have provided. Yet his honesty and his faithfulness to the detailed story carry him through, and, though more enlightenment might have been available, the achievement is considerable.

Hudson's urgent sense of call drove him to abandon his medical studies and go to China in 1853 at the age of twenty-one. Volume two takes us through the first three and a half years of his missionary career. Young, often finding his intense, interdenominational, anticlerical pietism at odds with the more formal religious expression and life-style of the other missionaries, attached to a very badly organized society which seldom provided him with adequate resources, and desperately anxious to overcome his sense of isolation by finding someone with whom he could share his outgoing love, he went through much trauma. He also showed great courage and persistence: adopting Chinese dress, travelling and preaching outside the treaty areas, and allowing his spiritual understanding to deepen through his suffering. He came to question his impetuous abandonment of his medical course—even to doubt whether his cavalier rejection of traditional church organization and distinctions was valid or wise (cf. p.353)—and yet he remained very much outside the missionary establishment, learning principles which the more mature and settled Taylor, who will no doubt emerge in the later volumes, was able to implement.

There is no questioning the importance of Hudson Taylor. He made an immense impact on China, on Great Britain, and on missionary thinking world-wide. It is important that he is seen, warts and all. It is also important that he is seen in his religious and social context. Broomhall's intentions are of the best. His ability to tell a good story well keeps the flow going. He has no desire to hide the warts and they emerge, though described perhaps more with the discretion of a family doctor than with the analytical ruthlessness of a historian. He has produced a remarkable work which must become a definitive source. How far it will entirely satisfy is more open to question. Those who read missionary biographies primarily for spiritual inspiration will find it; but only if they are persistent enough to stay through the 350 to 400 pages per volume, and if they do not get lost in the obscure labyrinths of nineteenth-century Chinese history or through Broomhall's tendency to give quite detailed accounts of

matters somewhat subsidiary to his primary subject. Those who read biographies hoping to satisfy more academic historical questions will also find answers, though they will no doubt wish for more analysis and for a greater empathy with the religious context which threw up Hudson Taylor and which he later did so much to shape and direct. Neither category of readership, if they have any interest in China—or indeed in the subculture of this very influential brand of nineteenth-century evangelicalism—can afford to ignore these books. This, together with their modest pricing, may make their success more probable than their intimidating length, by twentieth-century standards, would suggest.

Trinity College, Bristol

PETER WILLIAMS

CHILDREN OF THE EMPIRE Gillian Wagner

Weidenfeld & Nicolson 1982 284pp. £10.95

ISBN 0 297 78047 6

During the nineteenth century, tens of thousands of British children, mostly from the slums, were sent out as farm labourers or domestic servants to the new lands of the Empire. Those who sent them were convinced that the children would have better lives, and on the whole this proved to be correct. One of the chief organizers of child emigration was Dr Barnado; and Lady Wagner follows up her recent biography of him by a wide-ranging study of a social and historical phenomenon which has never been explored.

She covers the whole subject from the early seventeenth century to the transatlantic evacuees of World War II, but the bulk of the book concerns the efforts of philanthropists in the nineteenth and early twentieth centuries. Before Barnado, the field was led by two redoubtable women working rather in rivalry: Maria Rye and Annie Macpherson, an evangelical who without doubt was the more humane and took more care to protect her children from being exploited. Barnados became the biggest emigrant agency and certainly did much good.

Lady Wagner has researched thoroughly and has visited Canada, Australia and New Zealand to study papers, visit institutions and meet citizens who had emigrated as children without parents. Some of the stories she unearths are extraordinary, such as the orphan of the Russian revolution who was befriended by a British soldier, brought to England and later went to Australia; or the boy sent to Canada who ran away from a hard master and grew up among the Red Indians.

Lady Wagner is a careful historian but she has a warm touch which makes the book enjoyable as well as an addition to social history. She is not dazzled by propaganda. Thus she explores how much the children suffered from being cut off at an early age from familiar surroundings, friends and relatives. She discovers that most of the emigrants were not orphans or 'guttersnipes' but children whose parents were too poor to bring them up; yet the societies were often unnecessarily callous in breaking family ties. Many of the children were sent too young and there was much unhappiness. On the whole, however, the schemes were beneficial both to emigrants and Empire.

Rose Ash, Devon

JOHN POLLOCK

Churchman

AN UNFADING VISION: The Adventure of Books

Edward England

Hodder & Stoughton 1982 159pp. £1.75

ISBN 0 340 27603 7

The surge in worthwhile Christian books over the past twenty years owes much to Edward England, religious editor of Hodders 1966–80. He now tells his story of these years. They began when a 'chance' reading of a new book caused him to resign his secure job as a Christian bookseller without knowing the next step. It proved to be Hodders.

He tells of the thrills and problems of publishing. Here too is the inside story of several famous books, such as *Tortured for Christ* by that strange confessor of the faith, Richard Wurmbrand; and the *Truth of God Incarnate* which, after a telephone call from Michael Green, was commissioned, written and published in three weeks, and thus stopped the mischief which might have been caused by the notorious *Myth*. Here too is told how the *I Believe* series began as a brain-child of its publisher.

Edward England undoubtedly did much to raise the whole tone of popular Christian publishing, giving it wider markets and a firmer base in scholarship and literary quality. His success stemmed from his personal evangelical commitment, combined with broad sympathies plus an instinctive feel both for what people will read and should read, thus widening the range of many Christians while preserving bookshops from junk. He is a true professional with exacting standards, yet knows that authors are tender plants!

Two especially moving chapters: one describes how he learnt with shock, early in his time at Hodders, that his superior, without giving him the slightest hint, had commissioned and accepted a book about the origins of Christianity which was blasphemous, unscholarly, and guaranteed to get maximum publicity from the gutter press. Edward England is frank about his dilemma over the Mushroom fantasy.

The other tells of the death of his wife after a very short illness from undiagnosed cancer. Later he made an equally happy second marriage. The climax of the book comes with the publication of the *New International Version*. Hodder braved every discouragement to make it a world best seller. And then Edward England stepped out in faith again, resigning at the height of his success and powers.

Rose Ash, Devon

JOHN POLLOCK

THIS YEAR IN JERUSALEM Kenneth Cragg

Darton, Longman & Todd 1982 178pp. £5.95

ISBN 0 232 51534 4

Sadly, many Christians whose call to service and/or prayer is to one side of the Jew/Arab divide, are unable to look without prejudice at the other side; unable to see that the God who grieves over Palestinian suffering also loves the Israelis; that he who directs Israel's way also governs the whole earth, including the Palestinians. The author of this book is described as 'one of the leading Christian experts on Islam', but it will be uncomfortable reading for any who view the existence of the state of Israel as an unqualified wrong. It will also be uncomfortable reading for Christians in whose eyes Israel, divinely established, can do little or no wrong.

The author has set out to present the almost impossible: an unbiased account of the present impasse between Israelis and Palestinians, as conditioned by both sides' past actions and reactions. Chapter 1 looks at the situation with real appreciation of Zionist and Israeli intentions and achievement. Chapter 2 scans the same scene from the Palestinians' viewpoint, with deeply sympathetic understanding of their plight. Neither side escapes severe criticism of its past mistakes and present intransigences. The allocation of criticism, taking the book as a whole, is about equal; so is the sharing-out of more sympathetic comment. Chapter 3 examines the paradoxes of the confrontation, with neither party now apparently able to move towards the other to begin building a new relationship. Sensitive comment appears in this chapter about the issue of Christian outreach to Jews in Israel, and about the shrinking size of the nominally Christian community, particularly in Jerusalem.

In chapter 4 come proposals for eventual solution of the impasse. Bishop Cragg's conclusions will not please everyone: that would indeed be impossible. But they are worthy of careful consideration, especially by those who pray for this troubled area. The Christians who believe that in the last analysis real reconciliation can only be possible in Christ, will not find any such theme explored. This book, however, surely clears much ground, preparatory to such an exploration; it seems to stop just short of deeply 'theological' statements about the nature of the proposed new way forward.

This is not an easy book to read, but it certainly rewards the effort of study, not only because it aims to be impartial but also by reason of its author's deep insight into past, present, and future of Middle-Eastern conflict.

Churches' Ministry to the Jews, London

GORDON JESSUP

BEYOND SURVIVAL: Reflections on the Future of Judaism

Dow Marmor

Darton, Longman & Todd 1982 218pp. £7.95

ISBN 0 232 51456 9

The three most numerous segments of the present-day Jewish scenes are Reform in its various manifestations, Zionism, and modern non-extreme Orthodoxy. Rabbi Marmor subjects each to clear-sighted critical examination. Each in its own way is limited by bondage to the past, and an excessive commitment to survival. The latter, he proposes, in a sense gives Hitler a posthumous victory: undue stress on survival, however understandable in the light of Jewish experience, deflects attention away from the future to the past.

Instead of survival, he appeals for new emphasis on purpose, for willingness to subject all aspects of life, religion and politics to radical prophetic scrutiny. He looks, with positive proposals to offer, at Jewish family life and education, at the work ethic, at the Jewish calling to be God's chosen witness among the Gentiles. He demands an end to the various forms of (metaphorical) idolatry of which his three divisions of contemporary Judaism are guilty, and a return to what Buber calls an 'I-Thou' encounter with God. Each group is guilty of over-emphasis where there should be balance: Orthodoxy on Torah, Zionism on Land and State, Reform on God. In particular, he defines as idolatry the reluctance of masculine-oriented Judaism to accept the feminine role in covenant 'marriage' to God, and its opting instead for the masculine role

Churchman

vis-à-vis Torah, Land, or State.

As is his right—speaking from within Judaism to Jews—the author pulls few punches. As he is well aware, anti-Semitism, surely satanically inspired, is still alive and well, both inside and outside the churches. To the Christian who cares prayerfully about the Jewish people, this book could be a real aid to understanding; we shall also do well to pray that the forces of anti-Semitism gather no ammunition from Rabbi Marmur's frank criticism. While we may question his vision of a joint Jewish-Moslem-Christian stand against secularism, this discerning Jew has a message for western Christians: we are becoming a decreasingly influential minority, and therefore have much to learn from the Jewish experience.

Calling Jewry to prophetic radicalism, he cannot offer them the Lord's Spirit by whom alone the true prophet is guided. Summoning the community to change attitudes and ways, he may leave the individual wondering about his own 'I-Thou' approach to God. An excellent book, therefore, but a reminder that Judaism's real hope lies in the Messiah.

Churches' Ministry to the Jews, London

GORDON JESSUP

ACTS OF WORSHIP FOR ASSEMBLIES R. H. Lloyd

Mowbrays 1982 80pp. £2.50

ISBN 0 264 66850 2

This new book of stories for school assemblies, with the additional bonus of thoughtfully chosen hymns and prayers, will be a welcome addition to the libraries of those responsible for leading corporate worship. The stories, sometimes myth and sometimes anecdote, need to be told with verve—one suspects that the author is particularly adept at this, but those with less sense of the dramatic may need careful practice so that the point of the extract is not lost.

What I especially liked about this book was the fact that the lengths of the extracts are particularly well chosen: long enough to say something of value, but short enough to hold the attention of the most wriggly second-former!

Some of the illustrations are very apposite and moving: in particular, perhaps, the one about the bamboo tree, cut, split and cored, yet finding a far more beneficial use in death as a channel for carrying water over dry fields—the perfect illustration for an assembly about Easter.

These patterns for assembly, unlike earlier books by the same author, seem suitable for a wide age range, certainly spanning the upper forms of junior schools and giving sixth-formers something to think about.

My only hesitation about the book is that the flavour, e.g. many classical allusions and middle-class attitudes, may make it less applicable to those battling to make assemblies relevant in a tougher, more unsympathetic environment than the author's. However, the book deserves to be widely read, as its freshness and freedom from cant make it both highly usable and stimulating.

London NW1

GILLIAN HYLSON-SMITH

THE EARTH IN OUR HANDS Rowland Moss

IVP 1982 125pp. £1.65

ISBN 0 85111 427 4

Professor Moss has drawn together a number of strands of Christian thinking on environmental problems and produced a very helpful summary of these issues. He starts with a clear statement of the problems themselves, showing that they are by no means new but are magnified by the pace and nature of technological progress, combined with the rapid acceleration in population growth. This is followed by an examination of the biblical principles involved. Extending beyond the usual range of arguments concerning man's responsibility for stewardship of the created world and restraint in its use, he demonstrates that we are exhorted in the Scriptures to enjoy nature, and that there is a principle of grateful acceptance of its wonderful bounty.

The biblical approach leads to a statement of a Christian ethic comprising some principles of conduct and an honest examination of a number of important practical issues. Whilst some of these cover familiar ground, I found it refreshing to realize that we do have a responsibility as Christians to enlarge our understanding of the created world, and in this context should welcome the efforts of science to extend the frontiers of knowledge about it. The book argues powerfully for a realistic facing-up to personal responsibilities, and a living out of a vital Christian ethic within the society in which God has placed us, rather than becoming ascetics or drop-outs. To do this inevitably involves the adoption of a simpler life-style. However, Professor Moss cautions against a legalistic approach, and shows the value of simplicity which flows from a deep biblical understanding and that spiritual transformation of the mind which he terms Christian maturity. In a 'radical postscript' he develops this theme further and argues that as Christians we should see ourselves as a remnant, called to be different in an age of prosperity and apostasy, with transformed attitudes to money, the use of earth's resources, and the needs of the poor world-wide. He envisages a Christian, resource-conscious life-style, lived out in fellowship with other Christians. Our ultimate response should be that of a caring and sharing community, joyous and hopeful, but realistic in the midst of a chaotic world.

TEAR Fund, Middlesex

IAN WALLACE

PEOPLE IN RURAL DEVELOPMENT Peter Batchelor

Paternoster Press 1981 157pp. £3.40

ISBN 0 85364 310 5

Peter Batchelor's helpful new book is addressed primarily to Christian leaders in Africa and other parts of the developing world, and also to Christians in the industrialized North who wish to understand the problems and needs of rural people in the developing South. It draws widely on his own experiences over many years: first as an agricultural missionary in Nigeria, and over the past decade as RURCON'S consultant, advising on church-based development programmes throughout Africa. The focus of the book is with the people involved: church leaders, villagers, local change-agents and expatriates. It is written for personal and group study, and there are questions 'for further reflection' at the end of each chapter. The style of the book, with its pithy

Churchman

headings, short paragraphs and frequent use of real-life examples, makes for easy reading.

There are introductory chapters which highlight the importance of *people* rather than technological success, the wide gaps between western and traditional value systems (with all the problems which these cause), the role of the church in development, and the blessings and problems which arise from financial assistance. These are followed by practical chapters dealing with stewardship, institutional and localized training, health, appropriate responses to technical problems, workers for development, and the ownership of resources.

I found the content of these chapters both stimulating and helpful, but would have liked to see a more cautionary note in the section on credit. The widely held assumption that capital is the major constraint in traditional society does not equate with the widespread movement to build large churches and schools in many parts of rural Africa. Church-administered credit has sometimes led to spiritual coldness and a weakened church.

The final chapter briefly examines the theological aspects of development. It is helpful to realize that development is a spiritual as well as a physical or technological process. The strongest argument for Christian initiatives in development is that God's own change-agent, the Holy Spirit, is available to lead and empower all the *people* concerned.

TEAR Fund, Middlesex

IAN WALLACE

CURRENT TRENDS IN THEOLOGY: A Third-World Guide

Vinay Samuel and Chris Sugden Partnership Booklet No. 1

Partnership in Mission, Asia 1981 34pp. 45p

THE MEANING AND COST OF DISCIPLESHIP Vinay Samuel

Bombay Urban Industrial League for Development 1981 56pp. 70p

ISBN 0 85364 342 3

Western Christians have an increasing need to listen to what Christians in the Third World are saying. These two pamphlets provide some comment from an Indian context.

Current Trends in Theology affirms that creative theological thought is happening where Christians are seeking the nature of Christian obedience in interaction with the most pressing issues of life in their society. To explain the good news to the world, the church must explain it within the world's understanding, in answer to the world's questions. The concept of one set of timeless truths in propositional terms is firmly repudiated. Language is only seen as having meaning when it functions in a context. The authors set out some hermeneutical responses to these challenges. They then deal with some major areas of theological reflection, with an analysis of some third-world responses to salvation, ecclesiology and Christology.

The pamphlet gives a summary of some current theological ideas, and is a welcome corrective to abstract theologizing, but it overemphasizes relevance. The problem with such an overemphasis is that too easily truth can become a casualty.

In *The Meaning and Cost of Discipleship*, Vinay Samuel writes out of the growing experience of St John's Church, Bangalore.

The basic thesis of the book is that to be a disciple of Jesus meant being a member of the kingdom community and following a master who had a particular social stance. Mr Samuel argues that in the political, economic, social, and religious context, Jesus took a distinctive social position. He had a bias for the poor, and a bias against the rich.

In the light of this assessment, there follows a searching critique of the Indian church, whose identification with the status quo, and failure on social questions, we might readily see mirrored in the English churches.

The author is right in emphasizing the corporate character of discipleship, and in stressing an understanding of the kingdom which commits the church to a social role in the world. But in reacting against privatized interior religion, he reads into NT material a particular political analysis which goes beyond both text and context.

Neither pamphlet takes sufficient account of the Fall and the reality of sin, or of the transcendent aspect of redemption.

Knutsford Vicarage, Cheshire

BILL PERSSON

RADICAL DISCIPLESHIP Christopher Sugden

Marshall Morgan & Scott 1981 214pp. £1.95

ISBN 0 551 00901 2

This book is in the tradition of *Enough is Enough* and *Rich Christians...* But even if not as compelling evangelical writing on social concern, it deserves to be on church bookshelves with strong commendations from those who have read it and are attempting to translate it into local action. Chris Sugden has distilled much 1970s theology with post-Lausanne practical proposals, illustrating the whole from urban experience in England and India. The bibliographies are full, varied and strong on less familiar material.

Radical discipleship is described as a new Christian style of doing things in new church and community structures, prompted by the Holy Spirit. The liberating invasion of the kingdom of God proclaims Jesus' Lordship over all creation so that right relationships have to be expressed in word and action by the church, universal and local, 'the *avant-garde* of the new creation'. God's people are willy-nilly involved in the world, its politics and structures, but need to be trained to model on the incarnate Lord who related the good news of the kingdom to specific people, situations and needs, and paid the cost. This affects how we evangelize, nurture, educate, worship, interpret Scripture and do theology, these last two themes providing some of the book's more original material.

The author emphasizes that radical discipleship stands within, rather than without, an evangelical view of Scripture; and, so far from driving a wedge between evangelism and social action, argues cogently not just that, but how they can interact. Preachers will find quotable quotes here, but those who are attempting to take discipleship back to biblical roots will not thank us for merely quoting or copying them. They ask us simply to open our eyes to our neighbours, our ears to the Word of God, and then to do what the Spirit says to the church.

Wycliffe Hall, Oxford

GORDON OGILVIE

Churchman

PROPHECY AND PRAXIS: The Social Function of the Churches **Robin Gill**

Marshall Morgan & Scott 1981 144pp. £5.95

ISBN 0 551 00918 7

At last someone has said it: the church cannot be prophetic! Because the church is an institution located in society, it is socially conditioned. Individuals within that church may speak the Word of God to that society, but the church rarely can. We know, of course, what the church, let alone society, all too often does to those individuals!

Robin Gill's argument is basic to some of the debates current in the church about the church's relationship to any society. He explores the difference between 'sects' and 'churches', and examines how both open and exclusive theological positions are reflected in social and political stances. He examines this particularly in relation to 'priesthood', by which he means all public ministerial stances.

I was not happy about the argument at this point. Using American research, he illustrates the argument that the more traditional the theological stance, the more conservative is the political stand. I find it difficult to square this with the British situation. Whether viewed from the new biblical radicalism of a number of evangelicals, or from the radical trinitarianism of a number of Anglo-Catholics, there is in British Christianity a renewed commitment to a very profound change in the politico-social order. Fossilized theological positions may lead to an inbred apolitical stance: historical evangelicalism seems to me to be a classic example of that. But the recovery of vibrant biblical and catholic truth certainly does not.

Robin Gill argues that sociology can play as vital a part in the renewal of theological truth as historical method has done. He argues that it can unpack the social implications of different theological notions and help us to understand the social effects of those notions. But, he adds, that picture must be compared with the claims of the whole gospel. Nothing less, he argues, will help us towards an adequate understanding of the relation between faith and practice. I agree.

Southwark, London

ROBIN GREEN

THE ADEQUACY OF CHRISTIAN ETHICS

Brian Hebblethwaite Contemporary Christian Studies

Marshall Morgan & Scott 1981 144pp. £5.95

ISBN 0 551 00919 5

Anything from the pen of Brian Hebblethwaite, Dean of Queen's College, Cambridge, must be taken seriously. His critical work is always clear and incisive, and in the new Marshall, Morgan and Scott series in Contemporary Christian Studies, his attention is turned to the adequacy of Christian ethics. Defence is the best form of attack, and Hebblethwaite seeks to defend Christian ethics against its critics from the Enlightenment to the present. Inevitably, in such a wide sweep, there cannot be very much detail. The book is clearly an overview, and selects the key critics and issues. One must query the basis of

selection of critics. While Hume, Kant, Marx and Freud seem excellent choices of critics to be rebutted, it is less clear that Blanshard, Robinson (not John) and Kahl have played a significant role in the critique of Christian ethics. This slightly odd selection removes some of the *force* of the critical analysis in what is, at times, too list-like an approach. Hebblethwaite is at his best in the chapters on 'Situation Ethics and Liberation Theology' and 'Christian Ethics and the Religions of the World'. His critical work is far stronger than his positive restatement; though that is hardly surprising, given the aim of the book. As a general critique of some of the key opponents and critics of Christian ethics in modern times, the book is a useful opener to the batting order. We still need some solid innings from the middle-order batsmen, to make the victory a resounding one.

Westminster College, Oxford

DAVID COOK

ESSAYS IN EVANGELICAL SOCIAL ETHICS

edited David F. Wright

Paternoster Press 1981 192pp. £4.20

ISBN 0 85364 290 7

A few years ago a title such as this, and the conference which led to these essays, would have been unlikely. For too long evangelicals eschewed the supposed taint of the 'social gospel' and avoided any involvement in social and political issues. There are those today who would echo that unbalanced theology, and so it is useful to have these seven essays which are rooted firmly in Scripture and challenge Christians to be light and salt within the community. Originally given as papers at the National Evangelical Conference on Social Ethics at Hoddesdon in 1978, the essays provide a stimulating and generally closely argued example of some of the recent rigorous thinking by evangelicals on social involvement. The first four essays are largely methodological, and include a discussion of the natural ethic by Oliver O'Donovan, the use of the Bible in ethics by I. Howard Marshall, and Haddon Willmer on a theology of the state. The other three essays deal with more practical questions, such as the challenge of Marxism, human rights, and man in society. Strangely, the question of war receives little attention, although one of the workshops at the conference was on this topic.

The essays provide few answers. Rather they provoke questions, and a challenge to Christians to a deeper understanding of Scripture and a thoughtful application of faith in society. As the contributors to the book emphasize, Christians need to be informed and able to appraise social questions critically, to be aware that each one of us is responsible and answerable, and to be spiritually equipped to take loving action to meet the needs of others. As John Stott reminds us in a brief epilogue, Christians need to provide answers, action, and passion. And yet is this not likely to appeal only to a small section of evangelicals? Surely what is needed is preaching and teaching to shape evangelical minds, so that each one of us might, within society, work the works of him who has saved us.

Goldsmiths' College, University of London

DAVID KILLINGRAY

Churchman

THE CHANGING CONTINUITY OF CHRISTIAN ETHICS

Volume 2 The Insights of History

R. E. O. White

Paternoster Press 1981 442pp. £8.60

ISBN 0 85364 283 4

This is the second volume of an adaptation of lectures originally prepared for the London BD. The first volume concerned biblical ethics; now R. E. O. White turns his attention to the insights of history. Noting that there is little enthusiasm for histories of ethics, White is clear that 'for the modern Christian biblical ethics is *not* enough'. None of us can 'afford to dispense with the accumulated wisdom and insight of the Christian generations' (p.10). The book is not an extended treatment of current ethical problems. Rather, it is an attempt to bring the student reader reasonably equipped to the threshold of the current debates. In the scope of 366 pages, White takes us from patristics to the present moral theologians. The footnoting is extensive throughout, and is in itself a useful source for further study. There are some crucial gaps in this aspect of the book and in the bibliography, especially in the modern ethical period. The Protestant feel of the book is expressed by the strong emphasis given to Luther, Calvin, and the themes of the Reformation in contrast to the relatively brief treatment of Aquinas, and the little more than passing reference to the various papal encyclicals. It is slightly unfair to the weight of Christian tradition to give such thin treatment to the Catholic contributions. Given the vast nature of the subject, and the obvious textbook feel of the presentation, the pastoral heart of R. E. O. White still shows through in such a way that there is much to be gleaned on a wide variety of ethical issues from his presentation and comment on moral theology down through the ages. There is some pertinent historical and sociological insight, too. Given the general cost of books today, this is a worthwhile return on a modest outlay.

Westminster College, Oxford

DAVID COOK

A TECHNIQUE FOR LOVING: Non-violence in Indian and Christian Traditions

Peter D. Bishop

SCM Press 1981 184pp. £5.50

ISBN 0 334 01601 0

This is a very timely book on the Christian's approach to violence and war. It is firmly against the increasingly fashionable ideas of armed struggle propounded by liberation theology. It also dismisses as inadequate the traditional approaches of Christian militarism and pacifism. It encourages us to think again from first principles. I found it spoke immediately to the situation in Northern Ireland where I live and work.

The life, teaching and deaths of Mahatma Gandhi and Martin Luther King Jr provide the basis for Peter Bishop's exposition of non-violent struggle. His expressed aim is to 'outline a Christian theology of non-violent action which takes account of the insights offered by other great religious traditions, but which finally focuses on the particular contribution to be made by Christian thought, faith and action, and suggests how such a theology might be applied in contemporary situations' (p.3).

In telling Gandhi's story he develops his thesis that non-violence, not pacifism, is the right approach to injustice. Gandhi himself specifically avoided the use of the word 'pacifism'. Instead he used *satyagraha*, and, while this is usually translated 'non-violence', it does in fact mean 'the struggle for truth'. Pacifism he saw as negative, whereas 'the *satyagrahi* was required to demonstrate courage, selflessness, compassion, and a great desire to see justice done. *Satyagraha* is not a passive acquiescence of the weak, but the truly strong standing up for what is right and true' (p.87).

This positive note is also central to Luther King's approach. He told his followers: 'We shall march non-violently. We shall force this nation, this city, this world, to face its own conscience. We will make the God of love in the white man triumphant over the Satan of segregation that is in him' (p.111). Luther King had made an extensive study of Gandhi, travelling to India specifically to study under his followers, and Bishop analyzes well the connection, concluding that he was, above all, 'a Christian who accepted the validity of the Gandhian techniques of non-violent resistance, and who wedded *satyagraha* to the Christian concept of agape' (p.131).

The concluding chapter offers some preliminary thoughts on how Christians in the West should be dealing with the issues of violence in society and the nuclear arms race. Here he is thought-provoking but far more sketchy. The problem is that we have no great 'apostle' who has done in this context what Gandhi and Martin Luther King did in theirs.

Rostrevor, Co. Down

DAVID GILLETT

BISHOP DESMOND TUTU: The Voice of One Crying

in the Wilderness introduced and edited John Webster

Mowbrays 1982 125pp. £2.50

ISBN 0 264 66827 8

At the Lambeth Conference of 1978, the laughter, joy, compassion and intelligent contribution to discussions of Bishop Desmond Tutu, general secretary of the South African Council of Churches, made him an outstanding personality and won him the affection of 500 bishops. Perhaps it is fear of the wrath of this episcopal army that has kept the South African Government from interneting this courageous critic of its policies!

John Webster has collected the sermons, papers and speeches of the bishop relating to the past few years, and they certainly present a clear-sighted Christian judgement of the evil that is apartheid; judgement by an insider, and one who loves God and his fellow men, black and white.

It's all here: the pathetic 'homelands', the vicious pass laws, the banning, torture and killing, the destruction of family life, the draconian laws, and the blasphemous claim to be protecting 'Christian civilization'. But Bishop Tutu is a reconciler; never unfair, never bitter. He says to white university students: 'We are committed to black liberation, because we are committed to white liberation. You will never be free until we blacks are free.'

The book has moving tributes to some of the heroes of African resistance: Steve Biko, Nelson Mandela and, above all, Robert Sobukwe, who 'was a holy man, devoted to Jesus Christ his Lord and Master, and for that reason com-

Churchman

mitted to seeing radical change happening in South Africa without violence, bloodshed, death and destruction.' These words about another great leader could well apply to Bishop Tutu himself.

Where necessary, the editor gives brief and helpful introductions to Bishop Tutu's words, setting the scene but never intruding his own opinions.

Read this book. It is the prophetic outpouring of a great soul, working and witnessing where church and state are in confrontation.

Barnes, London

JOHN KINGSNORTH

GOD AND MARRIAGE Geoffrey W. Bromiley

Eerdmans, USA 1981

USA ISBN 0 8028 1851 X

T. & T. Clark 1981 88p. £1.95

UK ISBN 0 567 29104 9

GOD'S YES TO SEXUALITY: Towards a Christian Understanding of Sex, Sexism and Sexuality edited Rachel Moss

Report of a Working Group appointed by the British Council of Churches

Collins Fount Paperbacks 1981 189pp. £1.75

ISBN 0 00 626341 0

DISPOSSESSED DAUGHTERS OF EVE: Faith and Feminism

Susan Dowell and Linda Hurcombe

SCM Press 1981 148pp. £4.50

ISBN 0 334 00321 0

Appropriately for royal wedding seasons, this trio of books present a variety of theological approaches to the themes of marriage and sexuality. For the conservative, Bromiley's treatment of marriage is solidly biblical in basis. His framework is trinitarian, and he builds his theological case through the historical development within the Bible. The Fall and redemption are the key concepts in understanding both God's intention for marriage and how that intention may be realized today.

He argues for an indissolubilist case, though his treatment of the 'hard' passages is overbrief and we would all benefit from more detailed application of Scripture to life's problems. His presentation of the 'perfect' standard seems daunting, but he is well aware of such a reaction. His views may seem unfashionable, but they are clearly presented and biblically supported. In contrast, the report of the BCC Working Group on Sexuality makes a virtue of its theological diversity. It is more a collection and reflection of a varied group, whose sympathies are on the liberal side. The emphasis is on producing a framework for Christian thinking on sexuality within which an acceptable pluralism may be held. Many will feel it gives too much ground to the relativism and pluralism of modern society and has an inadequate view of Scripture and tradition, though these materials are carefully explored in the book. The report is strongest on personhood and relationships, but should have explored further its assumptions concerning sexism. While Bromiley emphasizes the Fall and redemption, the working group's basic theological assumption is men and women made in the image of God. This diversity leads to widely differing conclusions concerning sexuality. Both books have different assumptions, yet are winsome in their own ways. Those looking for clear biblical lines should read Bromiley; those concerned about the variety of views in our secular world,

and taking them seriously, will prefer the BCC report.

In contrast to both is the attempt to steer a middle course between the conservative reactionary and the extreme feminist in the church's approach to, and understanding of, the role of women. This is meaty stuff in its attack on sexism and clericalism, but it seems too uncritical of the presuppositions of feminism. The weakest treatment is of the biblical material, and that is disappointing. If the church's traditional views are to be challenged, the handling of Scripture will be of crucial concern. If the women's movement is to be integrated into the life of the church, there will need to be less polemic and greater insight into the role, function and importance of tradition, especially within Anglicanism.

Regent's Park College, Oxford

DAVID COOK

WHO CARES? A Handbook of Christian Counselling

Evelyn Peterson

Paternoster Press 1980 181pp. £3.20

ISBN 0 85364 272 9

The task of writing an adequate handbook on counselling is formidable! No doubt that explains why there are so few. Evelyn Peterson has addressed herself bravely to this task, with careful attention to detail, and has produced the best 'Christian' counselling book I have yet read.

The book cover describes Dr Peterson as a teacher of clinical psychology in New York and a registered psychotherapist who believes that the gospel, experienced through the fellowship, can meet emotional needs. She has produced this comprehensive handbook in a professional, competent, readable style for people who want to be prepared for a counselling ministry.

It is divided into four parts, each with three chapters and discussion material. Part I is a survey of the need, the goals of work and the qualities of the counsellor, including the valuable caveat that the counsellor is just as exposed to sickness or weakness as the client and for this reason it is imperative for him to know himself (not simply to know about himself). Part II covers the developmental stages of personality growth, and the defence mechanisms which people adopt in relation to their emotional world. Part III discusses some various types of counselling (e.g. crises intervention/supportive) and different methods which are used. Part IV is a brief survey of major psychological disturbances (e.g. anxiety, neuroses, phobias, obsessional behaviour, etc.), their aetiology and symptomatology.

Whilst many people will find the book extremely helpful, it has certain inevitable shortcomings. How can one condense lifetimes of experience and libraries of writing into 181 pages? Just as the whirlwind tour into spiritual maturity left me breathless, so did the exceedingly concise summaries, diagnostic labels and prescribed treatments. If handbooks on Christian counselling are used as DIY manuals, they could be very dangerous. However, used as an adjunct to personal supervision by a qualified therapist they could be useful.

There is no explicit reference throughout the book to the influence of the unconscious mind. Dr Peterson seems to belong more to the behaviourist

Churchman

school of thought. I found it somewhat mechanistic, although technically good.

Each chapter is concluded by an appropriate biblical quotation. Is Dr Peterson 'baptising the secular therapies'? I happen to think that many of the secular therapies are of unacknowledged scriptural origin, but I would have liked to see a more vigorous theological input, not to mention an historical perspective.

Throughout the book I was aware of a tantalizing double message. Ways of being a helpful counsellor were being expounded encouragingly, but always with the proviso that one must have enough knowledge. Nothing was said about where one acquires this knowledge or when enough is enough. My main reservation about the book is its failure to make the boundaries clear enough. The wise may know without being told.

Care and Counsel, London

MYRA CHAVE-JONES

COPING WITH DEPRESSION Myra Chave-Jones

Lion Publishing 1981 80pp. £1.00

ISBN 0 85648 360 5

Albatross Books, Australia 1981 A\$2.95

ISBN 0 86760 282 1

The growing ministry of Care and Counsel in this past decade has demonstrated the increasing need for a more sympathetic understanding of the griefs and agonies which countless people suffer from emotional and mental disturbance. Not least among these is the problem of depression which, according to Myra Chave-Jones, the director, 'is as universal as the common cold'.

The book is written for ordinary people who need help, and is pitched at a level which ought to make it accessible to almost everyone. By 'need help', I do not just mean people who are feeling 'down', but also those who have to cope with others in that state.

Miss Chave-Jones begins by dealing with the physical causes of depression, and then moves on to consider some of the reasons, both external and internal, for it, and how to recognize them. 'What', she asks, 'can be done?' Her answers, both to the sufferer and to those who have to live in range, are wise and compassionate, and she deals well with the matter of guilt which often seems a particular problem to Christians.

My main problem with the book was that while almost everything in it made sense to me as a pastor, I, by no virtue of my own, almost never seem to get even mildly depressed! If Myra Chave-Jones is right, that makes me as odd as the man who never had a cold and as suitable to review such a book as a non-cold-sufferer would be to handle a book on sneezles and wheezles. Well, not quite, because actually reading the book did leave me feeling quite subdued—not to say a trifle depressed!

So, from that rather unsatisfactory vantage-point, I give the book full marks. Someone more experienced must double-check my assessment. In the meantime I warmly commend it.

Ealing Vicarage, London

MICHAEL SAWARD

BEYOND TOMORROW J. Neville Ward

Epworth Press 1981 112pp. £2.95

ISBN 0 7162 0362 6

'This is how you should pray', said Jesus, and he then gave his disciples the

pattern prayer which we know as 'The Lord's Prayer'. This little book offers reflections on its several clauses. The prayer gives an outline for all Christian prayer to follow, and it also points to basic features of Christian living which we do well to notice.

J. Neville Ward does not give an exposition of the kind that has often been done before. He tries, rather, to let various aspects of human life interact with the prayer so that they are illuminated by it and it by them. So, for instance, he reflects on the problem of suffering and asks how the Christian can address God as 'Father' in face of such an apparent contradiction to God's fatherly nature. He takes the clause, 'Hallowed be thy name', and relates it to the need to give people room to be themselves in the midst of all the depersonalizing pressures of modern life. When dealing with the petition concerning forgiveness, he reflects on the nature of human forgiveness and the liberation which it brings. This is a book about segments of the life we all know.

There is much here to stimulate thought and to cause the reader to ask questions about the Christian quality of his own life. There may also be some useful hints for the preacher doing a series of sermons on the Lord's Prayer! The book is written in eminently readable prose broken up into unusually short paragraphs, and there is a liberal sprinkling of vivid images and illustrations (see, for instance, the good comment on Raymond Chandler and detective stories, on page 35: the ideal mystery is 'one you would read if the end was missing'. So 'human life, as Jesus understood it, is not that brand of story whose meaning is entirely concentrated in some eschatological disclosure and explanation. All our moments, all life's scenes, are packed with importance, but they are also in meaning and purpose related to an end'). Altogether an attractive study.

Wheldrake Rectory, York

JOHN COCKERTON

BE STILL AND KNOW: A Study in the Life of Prayer

Michael Ramsey

Collins Fount Paperbacks 1982 127pp. £1.25

ISBN 0 00 626350 X

This very 'gentle' study comes in two parts. The first is NT exposition. In typical Ramsey idiom, successive chapters cover prayer in the life of Jesus; the teaching in the synoptic gospels, in St Paul and in the Johannine writings; the teaching of Hebrews on the heavenly intercession; and the transfiguration in relation to the writings of Peter, James and John. Prayer is anchored in Sonship and the Father's will; it is concerned with the Father's kingdom.

Part two covers how Christians pray. Jesus prays through and with us; we pray through the Spirit; we pray as part of the praying church. A chapter on 'Contemplation' describes the territory with deceptive simplicity and opens the gate for us all—some of the fourteenth-century English and fifteenth-century Spanish mystics are very helpfully expounded. Another on 'Confessing our Sins' includes congregational, 'private' and 'sacramental' confession. That on 'The Communion of Saints' leans heavily on Eastern Orthodox practice. 'The Epilogue' links Christian prayer with Christian life, worship and service.

All this is done eirenically and instructively, though a bald statement on

Churchman

p.114 about life after death will be questioned by some. Indeed, in part two evangelicals will probably both learn and want to question most. The matter of terminology raises its head constantly. Are mystics and contemplatives talking about the same thing as the evangelical 'abiding in Christ' or 'walking with the Lord'? Does the concept of 'perfection' introduce a ladder of worthiness? Is one form of prayer intrinsically 'higher' than another? To what extent is 'charismatic praying' moving in the same area as the mystics' 'prayer of quiet' and other non-verbal praying?

Periodically through the book, the heading 'Be Still and Know' occurs in heavy type—seemingly an invitation to reflect on the material and relate it to one's own prayer life. A helpful and stimulating exercise.

Weymouth, Dorset

PETER R. AKEHURST

DISCIPLESHIP David Watson

Hodder & Stoughton 1981 287pp. £3.95

ISBN 0 340 26572 8

I find this latest work of David Watson frustrating. It is so very nearly very good.

When he is on familiar ground, dealing with prayer, Bible study, life in the spirit and spiritual warfare, we have the clear comprehensive approach which we find in his earlier works. These chapters could well be used by Bible study groups or made the basis of courses of teaching sermons.

But in his opening chapters, introducing the theme of discipleship itself, he is obviously using new material and trying to think himself clear, and in some places he has not done so sufficiently to take us with him to some concrete conclusion. However, his cautionary words to house church leaders in chapter 4 are important and specific. We hope they may be read by those concerned—and heeded.

A similar criticism can be levelled at the closing chapters on life-style. We are all caught up with the temptations associated with affluence, and, if he had been able to be more specific in his challenge to a new standard of living, I'm sure many would have been glad to follow his lead.

His distinction between the witness and the evangelist in chapter 9 is encouraging and instructive. The Bible study outlines in appendix C are predictably clear and definitive. One would hope that these would be widely used, now that home groups are widespread and so much in need of guidance in how to tackle the study of the Bible profitably. Perhaps David might be encouraged to give us some more of these to get us back into our Bibles.

The book has some noticeable blind spots. The matter of money, for instance, is relegated to a single page at the close of the chapter on life-style. We all need to think through this vital issue carefully, and we would have expected to find some guide-lines here.

That Holy Communion should have been dismissed, almost as an after-thought, in a couple of pages, is a surprise, particularly as it comes at the end of three chapters in which he has been discussing the type of community life that should arise out of true discipleship. This fails to reflect the new awareness of the significance of the sacrament which is continuing to spread through the

evangelical world, particularly among those who are more charismatically inclined.

But on the whole this is a useful book that the rising generation of Christians should read and digest.

Oxford

RAYMOND TURVEY

THE ELEVENTH COMMANDMENT: Church and Mission Today

Peter Cotterell

IVP 1981 174pp. £4.75

ISBN 0 85110 705 2

GROW OR DIE: Essays on Church Growth to mark the 900th Anniversary of Winchester edited Alexander Wedderspoon

SPCK 1981 141pp. £3.95

ISBN 0 281 03789 2

The Eleventh Commandment is a welcome contribution to a positive and evangelistic Christianity. For too long, both at home and abroad, we have been trumpets of uncertain sound. In addition to this positive overall emphasis, the book is also full of practical insights and perspectives on mission. My reservation about the book is that it proceeds by way of a theology of distinction. A long list of distinctions emerge: either God has spoken (in which case dialogue with other faiths is impossible) or God has not spoken; either the OT is valid (and all non-Christian faiths outlawed) or it is invalid; the kingdom of God is *contrasted* with the kingdom of darkness (in which other religions come); evangelism is *contrasted* with social action, faith with politics, spiritual salvation with the release of the captives. A missiology that is based on such a theology will always be unhelpful. It inevitably leads to an ecclesiology where the church is the 'unique vehicle of salvation', and to a theology that does not take contextualization seriously. It is no wonder that Peter Cotterell can hardly find a good word to say about liberation theology. Such a missiology will also fail to see any theological reservations about the exclusivist ecclesiology that underlies 'church-growth' thinking. So, while it is good to hear some very positive things said about Christian mission and missionaries, I do find the book arrogant in places.

Underlying much of *Grow or Die* I perceive a more integrated theology. There is a concern that there should be no sharp distinction between the gospel and social action, for instance. However, on the theological front, the chapter on 'Church Growth' suffers from too little attention being paid to the theological presuppositions of this movement. This chapter is also notable for offering a new definition of the role of the minister. In the present confusion over this role, it is a brave thing to offer such a definition, but I find it a slightly frightening one. Overall it is good to have a book which concentrates positively on signs of life within the church. It is refreshing to read so many stories of life in the church. However, in rejecting the overcritical approach of recent years, one should not leave out analysis altogether. Renewal sometimes does entrench conservatism.

With any book written by a number of authors it is inevitable that some chapters will be stronger than others. At points the chapters on Wakefield and

Churchman

the Church of Scotland degenerate into mere catalogues of activities, whilst the chapter on cathedrals descends to the level of uncritical sentimentality. One of the most illuminating suggestions in the book comes in the foreword, where the Archbishop of Canterbury offers the alternative title 'Die and Grow'.

St John's College, Durham

MICHAEL WILLIAMS

I BELIEVE IN PREACHING J. W. R. Stott

Hodder & Stoughton 1982 351pp. £5.95

ISBN 0 340 27564 2

It is to be hoped that this book will do much to encourage that revival of preaching which is so urgent a need. There is certainly material within its pages to help bring it about.

Having stated that preaching has been recognized throughout the church's history as central and distinctive to Christianity, and reviewing that history briefly, with special reference to the Reformed tradition, the author goes on to list and meet some of the contemporary objections to preaching. These are the modern anti-authority mood, the cybernetics revolution, and a loss of confidence in the gospel. This leads him on to set out five theological arguments in support of preaching based on the doctrine of God, Scripture, the church, the ministry (or pastorate as he prefers to call it), and preaching as biblical exposition.

The remainder of the book, chapters 4-8, offers balanced and wise guidance about the practice of preaching. Chapter 4, 'Preaching as Bridge-Building', is an example. It ends: 'Such preaching will be authoritative in expounding biblical principles, but tentative in applying them to the complex issues of the day. The combination of the authoritative and tentative, the dogmatic and the agnostic, conviction and open-mindedness, teaching the people and leaving them free to make up their own minds is exceedingly difficult to maintain. But it seems to me to be the only way to handle the Word of God with integrity (declaring what is plain but not pretending everything is plain when it is not), and on the other hand to lead the people of God into maturity (by encouraging them to develop a Christian mind, and use it).'

It has to be conceded that not all will look to Spurgeon (mentioned some seventeen times), Campbell Morgan, Martin Lloyd Jones and Billy Graham, as Mr Stott does, for their pulpit heroes. Nor would all be happy with his silence over preaching at the parish Communion (where most of today's Anglican preaching occurs), the meagre comments on the relation of Word to sacraments, and his omission of the thorny problems of how to preach authoritatively in the light of contemporary biblical studies. And chapters seven and eight are too drawn out. These are not unimportant matters, because preaching—as the proclamation of Christ—needs to be strengthened in more than one school of thought.

Lingfield, Surrey

D. W. CLEVERLEY FORD

TOWARDS CONFIRMATION John Eddison

Marshall Morgan & Scott 1982 128pp. £1.25

ISBN 0 551 00931 4

John Eddison has had a long ministry among children, generally from rather well-to-do homes and schools, and this is very evidently reflected in his new book. I do not mean to be unkind when I say that I have not heard most Anglican evangelists present the Christian faith in this way for at least fifteen years.

The book has almost nothing to say about the church. Christian nourishment is best gained by 'reading the Bible and praying on your own', though 'listening to really good preachers' is one of the best ways of keeping alive to God. Being part of a eucharistic people does not figure at all, though 'it is customary to try to attend at Christmas and Easter'. The Lord's Prayer will be in a slightly modified AV form, and despite attempts to revise 'lead us not unto temptation' in a Series-Three way, people generally return 'to the original' (*sic*). People now frequently use the Revised Catechism of 1973 (not in my experience). Christian believers 'in *every* [my italics] different church or sect' are members of the 'Catholic' church (p.73).

Confirmation is 'the second half of baptism' (which was 'taken over by Jesus' from John the Baptist). Early Christians were immersed in water (there is no awareness of any distinction in meaning between *baptō* and *baptizō*) and infants were baptized (which 'puzzles some people') by a tradition going back to the third century (didn't Origen say 'handed down from the Apostles?'). Baptism only makes you an 'associate member' of the church: it is confirmation which makes you a 'full member'.

These are just a few samples of the flavour of the book. I must say that I discarded this approach years ago as posing far more problems than it solved, and I would certainly think more than twice before putting this book into the hands of confirmees. Doubtless there are still those whose approach to faith is as individualistically and pietistically well-heeled as this, but can it possibly be solid ground on which to build even a rudimentary doctrine of church and sacraments?

Ealing Vicarage, London

MICHAEL SAWARD

In brief

PSYCHOLOGY GONE AWRY: Four Psychological World

Views **Mark P. Cosgrove**

IVP 1982 144pp. £1.95

ISBN 0 85110 432 0

A stimulating book which first examines three 'world views' underlying the explanations and solutions generally proposed for man's problems: naturalistic, humanistic and transpersonal. Cosgrove then proceeds to a fourth view: that of Christian theism. The quotations which head each chapter are particularly thought-provoking.

THE LIVING FOUNTAIN: The Christian, the Cross and Renewal

Ronald S. Wallace

Marshall Morgan & Scott 1982 93pp. £1.25

ISBN 0 551 00940 3

In his desire to focus attention upon Christ's sacrifice on the cross, the author urges us to beware of our own theories about the atonement: 'The faith of those who hear us is meant to grasp... *not* the interpretation but the *event* we are speaking about.' Fair enough: yet as one goes through this book, and interpretations are accorded seemingly patronizing treatment, there is a distinct sense of movement towards a somewhat undefined area of mysticism. An interesting book, needing careful reading.

THE BIBLICAL DOCTRINE OF INFANT BAPTISM

Pierre Ch. Marcel translated Philip Edgcumbe Hughes

James Clarke 1981 256pp. £4.95

ISBN 0 227 6785 9

A classic on the subject, this is a reprint of a translation first published in 1953 and subsequently reprinted in 1959. The French text appeared originally in *La Revue Réformée*, of which the author was editor. With regard to the translation, one need only quote Marcel's comment about Philip Hughes, 'who has succeeded in translating me with a rare distinction'. Coming from a formidable Frenchman, that is praise indeed!

THE PRACTICE OF THE PRESENCE OF GOD

Brother Lawrence translated E. M. Blaiklock

Hodder & Stoughton 1981 93pp. £1.25

ISBN 0 340 26937 5

A new translation (again from the French) of another classic. Blaiklock's work shows a deep sensitivity towards his seventeenth-century 'brother', and includes a short but useful introduction placing Frère Laurent in historical context. An admirable companion for EMB's earlier translation of *The Imitation of Christ*.

DISCOVERING GOD'S WILL Sinclair B. Ferguson

Banner of Truth Trust 1981 126pp. £1.95

ISBN 0 85151 334 4

The first sentence in this book reads, 'Are you in need of guidance?' Surely no Christian has ever answered 'no' to such a question, so we are bound to look with interest at what the author has to say. What particularly caught my eye was a chapter entitled 'A Christian Life-style'. In the context of so much popular writing on this theme, Ferguson's sub-headings may seem quaint: 'Walking in Love', 'Walking in the Light' and 'Walking in Wisdom'. But they underline the truth that God's guidance comes essentially through knowing, loving and obeying him. There is plenty of practical advice—often lacking in books on the subject.

THE SHADOW OF THE CROSS: Studies in Self-Denial**Walter J. Chantry**

Banner of Truth Trust 1981 79pp. £1.25

ISBN 0 85151 331 X

As usual, Chantry writes 'straight from the shoulder'—some might consider him too authoritarian in style. But there is little doubt that much of what he says, needs saying. Of considerable value is a brief chapter on 'Christian Liberty'.

RELIGION AND THEOLOGY: A Book Guide

Revised edition compiled The Editorial Dept. of SCM Press

SCM Press 1982 95pp. £1.75

ISBN 0 334 02313 0

This annual book guide now lists over 1500 titles, and the compilers are to be congratulated on their enterprise. It is certainly a valuable summary of certain books currently in print on a wide range of subjects—books which, according to the publishers, 'have proved their worth' and which 'show signs of establishing themselves among students of religion and theology, teachers and lecturers, classes and study groups in the churches, and clergy convinced of the importance of keeping up their reading, as well as more casual churchgoers and enquirers.'

Given these criteria, one is bound to ponder the fact that titles from evangelical publishers or authors are comparatively thin on the ground.

This is an imbalance which has been perpetuated from the past and which needs rectifying in future editions.

LANCE BIDEWELL

WITNESSES TO JESUS Mieczyslaw Malinski

translated Lucy Mazareski

Burns & Oates 1982 307pp. £6.95

ISBN 0 86012 124 0

Written originally in Polish, then translated into English in the USA, this book presents, in a series of five distinct portraits, a comprehensive picture of events in and around Jerusalem during the final week of Jesus' earthly life.

Pilate, Judas, Annas, Mary Magdalene and Simon Peter see Jesus from their

Churchman

own, widely differing standpoints. As we move from one character to the next, the familiar words from the gospels fall easily into place and the whole atmosphere is one of authenticity.

I read this on Maundy Thursday/Good Friday and found the experience to be a most moving accompaniment to the more traditional observances of those days.

THE SUN, DANCING: Christian Verse compiled Charles Causley
Kestrel Books: Penguin Books 1982 248pp. £6.95 ISBN 0 7226 5593 2

There is a legend that, on Easter Day, the sun danced. The title of this collection of poems highlights the importance which the compiler attaches to this festival.

In the very nature of poetry, legend and fact often become intertwined and one may have reservations about the inclusion of certain poems under the heading of 'Christian Verse'. However, there is much of value and significance in this anthology, whether traditional (Herbert, Milton, Wesley and Macdonald) or modern (the author of 'That Night'—a poem describing the OT Exodus—lost her parents in a twentieth-century concentration camp).

Charles Causley's 'entirely personal choice' reflects much of the changing pattern of Christian belief, life and thought over almost one thousand years. Very interesting: so why should one have to refer to the index in order to place the items in historical context? This arrangement makes the book frustrating to read and unnecessarily complicated to use for reference purposes.

HAZEL BIDEWELL

HISTORICAL COLLECTIONS OF ACCOUNTS OF REVIVAL

John Gillies

Banner of Truth Trust 1981 582pp. £10.95 ISBN 0 85151 325 5

One of the earliest anthologies of church history. A facsimile of the 1845 updated edition, by Horatius Bonar, of Gillies' *Success of the Gospel*, compiled 1754. Gillies was a Glasgow minister and Whitefield's biographer. Unfortunately the print is very small and the pages yellowed, but for those who are prepared to browse uncritically there is much to inspire.

THE LIFE OF ARTHUR W. PINK Iain H. Murray

Banner of Truth Trust 1981 272pp. £2.45 ISBN 0 85151 332 8

Pink was an English-born Bible teacher of Calvinist views who taught in America and Australia and died in the Hebrides in 1952. Somewhat a recluse, his chief work in later life was to write *Studies in Scripture* in monthly parts over a long period. Some have been reissued since in book form. Includes forty pages of extracts, and a bibliography.

JOHN POLLOCK

OTHER BOOKS RECEIVED

- Banner of Truth** *The Life of Jesus: For the Very Young*, I. Tallach, 85p, 1982
Christian Friends of Israel *Islam and the Arab/Israeli Conflict*, T. Pearce, n.p., 1982
Hodder and Stoughton *Man from a Far Country*, M. Craig, £1.50, 1982 revised edition; *The Love Affair*, M. Harper, £4.95, 1982
Lion Publishing *Hell's Angel*, B. Greenaway, £1.50, 1982
Mowbrays *Stamp Album: ASB Lectionary Gospels, Year One*, 45p, Stamps 35p per sheet, 1982
SPCK *Things of the Spirit*, compiled K. Spink, £1.25, 1982; *A Touch of God*, edited M. Boulding, £4.95, 1982

INDEX OF REVIEWS

ARCIC, <i>Final Report</i> , (I. Cundy)	151
BALL, <i>The English Connection</i> , (D. Sceats)	165
BARBER ed., <i>The Works of John Wesley</i> , Vol. 26, <i>Letters II 1740-1755</i> , (J. Pollock)	166
BARRETT, <i>Essays on Paul</i> , (F. F. Bruce)	162
BATCHELOR, <i>People in Rural Development</i> , (I. Wallace)	173
BISHOP, <i>A Technique for Loving</i> , (D. Gillett)	178
BLANCH, <i>The Ten Commandments</i> , (P.J.M. Southwell)	160
BROMILEY, <i>God and Marriage</i> , (D. Cook)	180
BROOMHALL, <i>Hudson Taylor and China's Open Century</i> , Vol. I & Vol. II, (P. Williams)	167
CHAVE-JONES, <i>Coping with Depression</i> , (M. Saward)	182
COTTERELL, <i>The Eleventh Commandment</i> , (M. Williams)	185
CRAGG, <i>This Year in Jerusalem</i> , (G. Jessup)	170
CRENSHAW, <i>Old Testament Wisdom</i> , (J. Goldingay)	161
DOWELL, HURCOMBE, <i>Dispossessed Daughters of Eve</i> , (D. Cook)	180
EDDISON, <i>Towards Confirmation</i> , (M. Saward)	187
ELLIOTT, <i>Questioning Christian Origins</i> , (C. A. Brown)	163
ENGLAND, <i>An Unfading Vision</i> , (J. Pollock)	170
GILL, <i>Prophecy and Praxis</i> , (R. Green)	176
GOLDINGAY, <i>Approaches to Old Testament Interpretation</i> , (P. J. M. Southwell)	157
HEBBLETHWAITE, <i>The Adequacy of Christian Ethics</i> , (D. Cook)	176
LLOYD, <i>Acts of Worship for Assemblies</i> , (G. Hylson-Smith)	172
MCLEAN, <i>Humanity in the Thought of Karl Barth</i> , (A. Moore)	164
MARMUR, <i>Beyond Survival</i> , (G. Jessup)	171
MILLARD, WISEMAN eds., <i>Essays on the Patriarchal Narratives</i> , (M. Sadgrove)	158
MOSS, Rachel ed., <i>God's Yes to Sexuality</i> , (D. Cook)	180
MOSS, Rowland, <i>The Earth in Our Hands</i> , (I. Wallace)	173
NEIL, TRAVIS, <i>More Difficult Sayings of Jesus</i> , (S. Smalley)	161
NOTH, <i>The Deuteronomistic History</i> , (G. Wenham)	159
PETERSON, <i>Who Cares?</i> (M. Chave-Jones)	181
RAMSEY, George, <i>The Quest for the Historical Israel</i> , (G. Wenham)	158
RAMSEY, Michael, <i>Be Still and Know</i> , (P. Akehurst)	183
RLATT ed., <i>Shapers of Religious Traditions in Germany, Switzerland and Poland 1560-1600</i> , (J. Atkinson)	164
	191

Churchman

SAMUEL, <i>The Meaning and Cost of Discipleship</i> , (B. Persson)	174
SAMUEL, SUGDEN, <i>Current Trends in Theology</i> , (B. Persson)	174
SMART, <i>The Past, Present and Future of Biblical Theology</i> , (C. Baxter)	155
STOTT, <i>I Believe in Preaching</i> , (D. C. Ford)	186
SUGDEN, <i>Radical Discipleship</i> , (G. Ogilvie)	175
THISELTON, <i>The Two Horizons</i> , (S. W. Sykes)	156
WAGNER, <i>Children of the Empire</i> , (J. Pollock)	169
WARD, <i>Beyond Tomorrow</i> , (J. Cockerton)	182
WATSON, <i>Discipleship</i> , (R. Turvey)	184
WEBSTER ed., <i>Bishop Desmond Tutu</i> , (J. Kingsnorth)	179
WEDDERSPOON ed., <i>Grow or Die</i> , (M. Williams)	185
WHITE, <i>The Changing Continuity of Christian Ethics</i> , Vol. 2, (D. Cook)	178
WRIGHT ed., <i>Essays on Evangelical Social Ethics</i> , (D. Killingray)	177

IN BRIEF

CAUSLEY ed., <i>The Sun, Dancing</i>	190
CHANNY, <i>The Shadow of the Cross</i>	189
COSGROVE, <i>Psychology Gone Awry</i>	188
FERGUSON, <i>Discovering God's Will</i>	189
GILLIES, <i>Historical Collections of Accounts of Revival</i>	190
LAWRENCE, <i>The Practice of the Presence of God</i>	188
MALINSKI, <i>Witnesses to Jesus</i>	189
MARCEL, <i>The Biblical Doctrine of Infant Baptism</i>	188
MURRAY, <i>The Life of Arthur W. Pink</i>	190
SCM PRESS, <i>Religion and Theology: A Book Guide</i>	189
WALLACE, <i>The Living Fountain</i>	188



**a magazine for members of synods
and PCCs, and all leaders in the local church
published three times a year**

■ informative ■ practical ■ topical

**contains a wide range of material for individual
and group study**

why not order a number of copies for your PCC?

**for further details write to
CHURCH SOCIETY · WHITEFIELD HOUSE
186 KENNINGTON PARK ROAD
LONDON SE11 4BT tel: 01-582 0132**