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# Book Reviews

## **BIBLICAL INSPIRATION I. Howard Marshall**

Hodder & Stoughton 1982 125pp. £3.95

ISBN 0 340 32337 X

Howard Marshall, professor of New Testament exegesis at the University of Aberdeen, is well known as a stalwart of evangelical Christianity. In this book, originally two lectures at Wycliffe Hall, Oxford, he has taken up the challenge of what is once again one of the storm centres in evangelical thought, and has done so with the careful and cautious scholarship which is his hallmark.

At first, on the Bible's testimony to itself and the meaning of inspiration, he does not seem to move the discussion beyond J. I. Packer's influential treatment of *Fundamentalism*, with the opportunity for a thorough discussion of important recent contributions by P. J. Achtemeier and W. J. Abraham only taken up in part. In particular, the correlation between 'inspiring' (God speaks now through Scripture) and 'inspired' needs more careful analysis, and the claim that 'New Testament writers regard the statements in the Old Testament as having unquestioned authority' (p.23) does surely need to be more carefully correlated with the recognition on the next page that much of the OT teachings had been 'superseded', 'lost their validity', and were regarded as 'no longer binding' on the first Christians.

The subsequent discussion of 'the results of inspiration', however, is more carefully nuanced. Marshall justifiably warns that 'a concern for the truth of the Bible in every part may be too narrow and even inappropriate' (p.53). The student of the Bible must always ask questions like 'true for what purpose?', 'true for whom?'. Such features as 'historical approximation' and even 'historical error' need not be regarded as incompatible with the Bible's character as the Word of God, or with a belief in its entire trustworthiness for its divinely intended purpose. Since even upholders of biblical inerrancy have to reckon with textual uncertainties and disputed problems of interpretation, 'a further measure of uncertainty at the level of the original text does not greatly affect the situation' (p.69).

The following chapter is an exposition of 'the grammatico-historical method' of biblical study. 'A self-critical biblical criticism is indispensable and... the devout seeker after God's truth has nothing to fear from it' (p.93). And the question, 'How are we to interpret the Bible?', is answered by rightly stressing the primacy of the meaning which the original authors intended to convey to the original readers.

As the author himself predicts, he will probably draw fire from both sides of the debate about the Bible: from his academic colleagues for reverting to such oversimplified conservative constructs as 'biblical Christianity', from his more conservative admirers for championing the slogan 'infallibility' against the current favourite 'inerrancy'. All the more praise to him that, with passions running high, he has chosen to present such an eirenic middle way. It would be a heartening sign if his quiet counsel was given the hearing and allowed the influence it deserves.

**A HISTORY OF ISRAEL IN THE OLD TESTAMENT PERIOD****H. Jagersma**

first published in 1979

SCM Press 1982 304pp. £9.50

ISBN 0 334 02048 4

This is a translation of the Dutch original which appeared in 1979. It is quite a short book, only 211 of its 304 pages consisting of text, the remainder being devoted to footnotes (which are lavish), indices, chronological tables and maps. The brevity is at once a strength and a weakness. It is a strength because it affords a useful overview of the OT period and modern literature relating to it, while opening up larger quantities of further reading on specific points. The bibliography, though it contains a large amount of Dutch material, is potentially one of the more useful aspects of the book.

The brevity is also a weakness because it inevitably permits frustratingly little discussion of major issues. Thus, on the relative dating of Ezra and Nehemiah, the author pleads pressure of space and simply plumps for the priority of Ezra (pp.201f.). Similarly, J. J. Bimson's *Redating the Exodus and Conquest* attracts only two footnotes and the issue of the date of the exodus is not taken up seriously (pp.224f.). By and large, the book is up to date on scholarly literature (though I missed a reference to G. I. Davies' *The Way of the Wilderness* on the route of the exodus). Yet at times it reads rather like a digest of other people's views.

Jagersma's view of the biblical material is 'mainstream critical'. The OT is not a history book; rather its 'truth' is of a different kind (p.1). His views on the major issues of OT history contain little that is new or surprising: the people who came to compose 'Israel' were largely indigenous to Canaan; there was originally no real alliance of the tribes; Deuteronomy emerged with Josiah's reform, etc.

Despite the author's generally negative view of the biblical material as historical sources, there is a definite tendency to take a positive view of the biblical picture as a whole. Thus it is never questioned that the patriarchs existed, and indeed it is affirmed that the existence of a religious group at Haran under Abraham may be a possibility (p.16). (One wished for dialogue with T. L. Thompson *et al.* at this point.)

The reviewer felt tensions in this negative evaluation of sources along with a readiness to use them (despite the programmatic statement on p.1) to construct actual history. Can it reasonably be argued on the one hand that the account of Korah's rebellion reflects 'social situations in the history of Israel', yet affirmed on the other hand that it might nevertheless derive from real events in the wilderness (p.53)? Perhaps. But an important issue is raised here. The writing of a history of Israel depends heavily upon literary-critical judgements, which are in turn affected by a general view of the history. The conservative scholarly world should note that the writing of a major OT history is a long overdue accompaniment to the works on biblical literature which it continues to produce.

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**WOMEN RECOUNTED: Narrative Thinking and the God of Israel** James G. Williams

The Almond Press 1982 150pp.

hardcover £14.95, US\$ 21.95

ISBN 0 907459 18 8

paperback £5.95, US\$ 10.95

ISBN 0 907459 19 6

**SITUATION AND THEOLOGY: Old Testament Interpretations of the Syro-Ephraimite War** Michael E. W. Thompson

The Almond Press 1982 179pp.

hardcover £15.95, US\$25.95

ISBN 0 907459 14 5

paperback £6.95, US\$12.95

ISBN 0 907459 15 3

**THE ENIGMA OF THE HEBREW VERBAL SYSTEM: Solutions from Ewald to the Present Day** Leslie Mcfall

The Almond Press 1982 259pp.

hardcover £17.95, US\$29.95

ISBN 0 907459 20 X

paperback £8.95, US\$16.95

ISBN 0 907459 21 8

**THE FOURTH GENTILE KINGDOM** (in Daniel and Revelation)  
C. G. Ozanne

Henry E. Walter 1982 97pp. £1.95

ISBN 0 8547 904 54

Of these four worthwhile books, *Women Recounted* is of most general interest. Its central focus is the way that biblical stories picture the feminine: especially mother figures such as Sarah, Rebecca, and Eve, and alternative female models such as Deborah and Jael, Esther, Mary, and Ruth. The combination of two trendy topics, feminism and narrative interpretation, is a dangerous one, and perhaps too much is attempted; the expositions cannot be as sustained as those of (e.g.) Phyllis Trible in *God and the Rhetoric of Sexuality*. But they are nevertheless stimulating, precisely in their relative brevity.

The subtitle *OT Interpretations of the Syro-Ephraimite War* is a necessary clarifier of *Situation and Theology*, a study of the interpretation of this event in Isaiah, Hosea, 2 Kings, and 2 Chronicles. Building on an article by P. R. Ackroyd and paralleling B. S. Childs' study of *Isaiah and the Assyrian Crisis*, M. E. W. Thompson offers a detailed exegesis of the various chapters, a summary of the drift of each writer's interpretation, and some conclusions on historical and theological matters. The whole is competently done, though I wonder what, as a circuit minister, Mr Thompson sees as the 'so what?' of his study.

I would have thought that, for those two volumes, the Almond Press's word processor could have put footnotes on the pages where they belong. Alas, it didn't get access at all to Leslie McFall's thesis, which seems to be reproduced from the original typescript. Dr McFall leaves us still looking to the future for a resolution of the enigma of the Hebrew verb with its two tenses, neither of which is a tense, and its waw-consecutive phenomenon; he sees the most promising approaches as those of William Turner (who contrasts the verbal forms as abstract-concrete, objective-subjective) and G. R. Driver (whose more familiar approach from comparative grammar is reckoned to require reworking in the light of recent study of Western Semitic languages).

C. G. Ozanne's study of Daniel and Revelation stresses the principle that

biblical prophecies are not forecasts of what is inevitably to take place, but revelations of what God purposes to do if his word meets with the right response from his people. If people did not give God that response, there is no presumption that this precise word ever will be fulfilled. I am not convinced by Dr Ozanne's application of his principle (e.g., he believes that Daniel 11:5-45 is still to be fulfilled)—indeed I think he is not rigorous enough in following through its implications. But it is an important, often neglected principle (not least for approaching the question of whether Jesus and Paul were wrong about the imminence of the *parousia*).

St John's College, Nottingham

JOHN GOLDINGAY

### **PRAISE AND LAMENT IN THE PSALMS** Claus Westermann

first English edition published in 1965, translated Keith R. Crim

& Richard N. Soulen

T. & T. Clark 1981 301pp. £4.95

ISBN 0 567 29107 3

Westermann's studies on the psalms have been influential over the past twenty years or so and, even though more recent scholars such as H-J. Kraus have called into question some of his analyses, his writings on the psalms remain required reading for anyone who attempts to study the biblical psalter.

This is not a new book. The first part appeared in German in 1961 as *The Praise of God in the Psalms*, and was issued in English in 1965. The fifth German edition was published in 1977 under the new title and with the addition of four substantial essays, three of which appeared earlier in various sources. This new English edition therefore offers a reprint of the 1965 translation of the original book, to which is added a translation of these essays which form a second part (pp.165-280) entitled 'Lament in the Psalms'.

Westermann's book is not for casual reading. The style is economical and compressed. Therefore to get the most out of it one must work through the examples with the author. But it is worth the hard work, for even if one may not agree with all the author's conclusions—or even with all his premises—he makes one look at the psalms with new eyes.

Westermann's book is a form-critical criticism of much of earlier psalm study, which followed Mowinckel in being preoccupied with *Sitz-im-Leben* questions, interpretations and attempts to reconstruct cultic contexts. In spite of all the efforts in this direction, he concludes that they have 'produced meagre results for the understanding of individual psalms' (p.21). Westermann believes that insufficient attention has been given to the question raised by Gunkel: the question of the categories of the psalms.

The bulk of the book is an analysis of such categories: 'Lament of the People', 'Lament of the Individual', 'Declarative Psalm of Praise of the People', 'Declarative Psalm of Praise of the Individual', etc. But, throughout, Westermann has an eye for NT studies and contemporary questions of worship, for example, in the thought-provoking passage which equates praise with confession (pp.107f., cp. p.32); or in his demonstration that the structure of a declarative psalm of praise is to be found in St Paul's letter to the Romans, and in Luther's hymn *Nun freuet euch* (pp.115f.).

Latimer House, Oxford

ROBIN A. LEAVER

Churchman

## **LEARN TO READ THE GREEK NEW TESTAMENT**

**Ward Powers**

first published in 1979

Anzea Publishers, Australia 1982, Eerdmans, USA 1982

Paternoster Press 1982 336pp. £14.60

ISBN 0 85364 291 5

I have long believed that it should be possible to improve on our inherited methods of teaching Greek, by using scientific linguistics and by following as far as practicable the methods by which we learnt our mother tongue. Hitherto, attempts to do this have resulted either in books which are difficult to follow and are more valuable as an introduction to linguistics than to Greek, or in courses which encourage the idea that the language can be picked up through direct contact with the text without hard work. Ward Powers is the first writer who successfully seems to have introduced the new knowledge into a beginner's textbook. His presentation is still by no means easy, but he tries to avoid unnecessary jargon and he certainly expects the beginner to work hard at *learning* basic material. He does not, however, expect his reader to master the whole of each lesson—some is to be learnt, the rest is to be understood and picked up as time goes on. His method is to give all the basic grammar and all the common vocabulary in a term of ten lessons. This means, for instance, that lesson two introduces all the declensions of nouns, adjectives, pronouns and article, the case system, propositions, and the conjugation of the present active. After the ten lessons, acquisition of the language comes by obtaining a further text book (Zerwick) and by working through a gospel.

I do not doubt that at the hands of an enthusiastic teacher this method will work well and (a great merit) be very enjoyable. But I am not altogether sure that the methods developed for learning living languages are so appropriate to dead ones. One remembers how the scholarly giants of old acquired their knowledge at the hands of taskmasters who demanded much accurate learning, and these same taskmasters worked out methods of building up this knowledge in the easiest ways they could devise. Experience alone will tell whether Powers' book has reached the stage of lucidity where it will be more successful than its predecessors in establishing an accurate knowledge of the language. We congratulate him on his pioneering effort and wish the book every success.

Oxford

JOHN WENHAM

## **THE REVIVAL OF THE GRIESBACH HYPOTHESIS:**

**An Analysis and Appraisal C. M. Tuckett**

Society for New Testament Studies Monograph Series 44

CUP 1983 255pp. £18.00

ISBN 0 521 23803 X

This long-awaited book is an important contribution to the reopened synoptic debate. In 1964, W. R. Farmer startled the world of NT scholarship by reviving the theory of J. J. Griesbach, which had apparently been dead for a hundred years, claiming that the true order of the gospels is Matthew, Luke, Mark. He held that Luke was derived largely from Matthew, and that Mark was produced almost entirely by a weaving together of Matthew and Luke. To many of an earlier generation, it had seemed just about incredible that a book with the vigour and freshness of Mark could have been produced by such an artificial

process. Farmer, however, got his book read, and set in motion a re-examination of all the arguments in current use. With the accession of a growing number of disciples, it became evident that the new movement could not be ignored, and it provided an excellent subject for a doctoral thesis. This SNTS monograph is an abridged version of Christopher Tuckett's dissertation, and it is the weightiest reply so far given to Farmer, Orchard, Longstaff, Dungan, Stoldt and the rest.

Tuckett does not rely upon sweeping assertions about the artificiality of the supposed mode of composition of Mark, but meticulously deals with the particular arguments adduced in its favour and with particular texts. He shares with Farmer a belief that verbal similarity must always mean a common literary origin, and he has great faith in the powers of tradition-criticism to peel away redactions and discover earlier forms of gospel sayings. He has undoubtedly built up a strong case, which will have to be answered if the Griesbach revival is not to run out of steam.

Tuckett wisely sticks to his last and does no more than answer his chosen opponents (at the same time putting in some good words for Q). But a victory for Tuckett would not be an end to the debate. In the present ferment there are other opponents in the wings: there is J. M. Rist's notable SNTS monograph *On the Independence of Matthew and Mark*, and Bo Reicke is known to have a book ready for publication arguing the entire literary independence of all the synoptists. Although I would not go as far as they do, I believe that there has been too great an emphasis on literary dependence and too little on the common fund of oral teaching shared by the early Christian teachers. I do not believe that the many thousands of differences between the gospels are thousands of documentary changes. Rather, most of them represent the different ways in which the different evangelists were accustomed to tell their story.

The debate continues, and we are greatly indebted to both Farmer and Tuckett for their part in it.

Oxford

JOHN WENHAM

**JESUS ACROSS THE CENTURIES: His Relevance to our Problems** Hugh Montefiore

SCM Press 1983 86pp. £2.50

ISBN 0 334 02092 1

This book offers provocative and often ingenious analyses of the gospels, leading to some very short comments on present-day problems which are, at times, enigmatic or vague. For example, there is a very useful discussion of the gospel material on the fatherhood of God, at the end of which we are told that people from different ethnic groups and religions all worship the same God who is father of all. To arrive at this conclusion, without spelling out some of its implications, leaves one wondering just what it means. There are similar frustrations at the end of each chapter, and the general impression given is that the author believes our modern problems can be solved by appeals to simple slogans. There is a depth of biblical scholarship here that is not matched by careful analysis of present-day life. To say that we live in an age which is characterized by violence, as the bishop does, is to make an almost meaningless statement. Were not other ages equally as violent? If we are going to try to relate Jesus to our present problems, we need to expose those problems by very

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careful analysis, using all the sociological and historical tools at our disposal.

A further weakness in the book is the methodology, or lack of it, in relating gospel insights to our modern life. The essential argument in the chapter on the family, for instance, is no more than that the family in Jesus' day was claustrophobic—and hence our Lord's reservations about it—whilst today it is in danger of disintegrating and so therefore we should shore it up.

The strength of the book is that it reveals a truly human (not merely human) Jesus who faces squarely the problems of his own day, though the reader will need some background in NT studies to grasp this.

St John's College, Durham

MICHAEL WILLIAMS

### **THE LIGHT HAS COME: An Exposition of the Fourth Gospel** **Lesslie Newbigin**

The Handsel Press 1982 281pp. £5.50

ISBN 0 905312 22 8

### **THE GOSPEL ACCORDING TO ST JOHN**

Volume 3 Commentary on Chapters 13–21

**Rudolf Schnackenburg** translated David Smith and G. A. Kon  
first published in Germany 1975

The Crossroads Publishing Co., USA 1982

ISBN 0 8245 0098 9

Burns & Oates 1982 510pp. £28.00

ISBN 0 86012 110 0

The fourth gospel remains the most popular among general readers, and these two volumes represent the interest it continues to generate. Lesslie Newbigin, formerly a bishop in the Church of South India, writes with the avowed intention of addressing modern Christians with the power of the gospel as a witness to Jesus Christ. Rudolf Schnackenburg's commentary is in the nature of a theological investigation, but its method involves thinking through critical questions rather than leaving them aside. In their own ways, it must be said, both books are successful.

Newbigin's book bears the sub-title *An Exposition*, and that is precisely what it is. He writes with an awareness of the critical questions which attend the study of the fourth gospel, but his purpose is not to address these questions. Rather, he speaks of how John presents Jesus to us. The strength of this treatment is its consistent focus on that single and central issue; there is no wandering off the course into interesting byways. The result is that the text is disclosed as a symbol of faith. The believer is invited to look at Jesus in a series of new ways which may challenge or deepen his usual understanding.

A single reservation may be registered here. Newbigin proceeds on the general supposition—which is entirely reasonable—that the gospels are to be understood as the reflection of faith on historical events. But his programme prevents him at certain key points, for example in his interpretations of the wedding at Cana and the raising of Lazarus, from saying just where interpretation ends and history begins. One really cannot bypass this question if one wishes to speak of John's witness to Jesus; we assess the nature of John's testimony to some extent according to the historical reliability of what he says. By refusing to grapple with this issue directly, Newbigin will leave the more reflective of his readers in a quandry.

Rudolf Schnackenburg's book will scarcely be accused of cutting corners.



Some 500 pages are devoted to chapters 13–21 of John. Those statistics might suggest that text-critical questions, the history of interpretation and modern debates are all dealt with in the course of a strict exegesis. If so, the statistics do not lie. On the other hand, they might mislead. The dominant impression one gains from studying this most readable of commentaries is of coherence and economy. Popular fallacy has it that professional scholars are not concerned with questions of substance. Schnackenburg's disciplined passion exposes that slander for what it is. His devotion to detail derives from the greatness of his goal: that of understanding the intention of the text as a whole. He is notably more concerned with the structure of his text than are most exegetes, and this gives each page of his book a clearer orientation than it would otherwise have. At the same time, he is concerned not only with the meaning of the text, but with an appreciation of the significance of the text for a theologically responsible understanding of Jesus. In particular, he faces squarely the historical issue of which modern faith must take account. The last six pages, 'On the Significance of John's Gospel Today', are an eloquent rejoinder to the assertion that a critical approach to the NT is of no consequence to the believer.

University of Sheffield

BRUCE CHILTON

## THE SOCIAL SETTING OF PAULINE CHRISTIANITY

**Gerd Theissen** edited & translated **John H. Schütz**

T. & T. Clark 1982 210pp. £11.95

ISBN 0 567 09311 5

There is now a major area of study in the interaction between the inner structure of the church and its changing surroundings and conditions of life, which seeks to throw light upon its activities, the influence of some leaders, the development of thought, and the struggles and changes involved in its history. This now has been applied, through biblical study and other contemporary material, to offer similar understanding of the life of Israel and of the NT church. Professor Theissen has already written one book on Christian origins, *The First Followers of Jesus: A Sociological Analysis of the Earliest Christianity* (1978), where a radically critical use of the text gave us a theory of differing groups served by a distinct group of wandering 'charismatic' preachers. The present book is based upon five essays, first appearing in German in various journals and now translated and brought together by John H. Schütz of the University of North Carolina, who has also contributed a valuable introduction of just over twenty pages. Four of the essays concentrate upon the Corinthian epistles and Paul's relations with the Christians there; the last is a general essay upon the sociological interpretation of religion, particularly with reference to early Christianity.

The first essay explores the underlying nature of Paul's controversy and self-defence against his detractors in Corinth, and in so doing uses 'conflict' as a sociological tool of wider range, drawn from general theory. As seen here, the clash was not so much over theological ideas; rather, the issues are social. It was in fact based upon the problems created by Paul's determination to support himself, when the early Christians were used to itinerant 'charismatic' missionaries who were given hospitality as bearers of 'The Word'. They had a Palestinian pattern, while Paul, with a Hellenistic urban background, had the role rather of a

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community organizer. Both kinds of visitors to Corinth were taken up into existing differences, social and economic, within the Christian community there. This leads on to the theme of the second essay, which analyses the social stratification of the Corinthian church, and the influence, in the NT letters, of the dominant better-off minority in it. The next two essays develop two further problems (conflicts) in the Corinthian church involving class-distinction: the question of eating idol meats, and the 'disorder' at the Lord's Supper. These studies are based on a wide range of social data, provided by a very substantial range of reference, as well as by close examination of the text.

The final essay is a valuable discussion of methodology, which must surely provide an important contribution to the considerable debate that has engaged historians and sociologists in their doubts as to the possibility of soundly based conclusions when dealing with ancient texts. This was especially the reaction to Theissen's earlier book on the sociology of the 'Palestinian' origins of Christianity in the ministry of Jesus. But this essay exhibits his sensitivity and caution, his discriminating assessment of much work in this field, his dismissal of reductionism, and his recognition of the equal importance of theological intentions and religious conviction.

There remain obvious queries, perhaps the most obvious being whether Theissen has been able to make the link between the Palestinian background to 'wandering charismatic missionaries' in Corinth; just as there remains a good deal of the earlier thesis standing in doubt in his radical use of gospel form-criticism. His use of the Corinthian correspondence suffers little from that problem, and much of what he has brought to light provides illumination to their background. It will be an important book.

Norwich

G. J. C. MARCHANT

### **THE LETTER TO THE COLOSSIANS: A Commentary**

**Eduard Schweizer** translated Andrew Chester

first published in Switzerland 1976

Augsburg Publishing House, USA 1982

SPCK 1982 319pp. £12.50

ISBN 0 8066 1893 0

ISBN 0 281 03856 2

Schweizer needs no introduction as a commentator, and this volume has already proved its worth (in German) as a member of the EKK series. A brief introduction sets the scene, covering the nature of the community in Colossae, and discussing date and authorship. Schweizer concludes that we can see Colossians *neither* as Pauline *nor* as post-Pauline. All that remains is the possibility that its form derives from one of Paul's co-workers—in this case, presumably, Timothy (1:1).

The commentary is based on the RSV, with all foreign languages relegated to the footnotes. Excursuses cover the Colossian philosophy (a quasi-Pythagoreanism) and the Household Rules. Each section of the text is briefly analysed in whole before being commented on verse by verse. The interpretation is described as '*theological*... in the sense that no section has been written without having been first preached' (pp. 10f.); and much that is here is eminently preachable.

At the end of the commentary a sixty-page section, called 'The Impact of Colossians', traces the history of the letter in the church. This is not a history of

the text, but a stimulating discussion of its influence in the development of the doctrines of Christology, soteriology (especially in the context of universalism) and ethics. Schweizer sees real parallels between the situation to which Colossians was addressed, and that of today. Even those who suspect that this hermeneutical move has been made too easily will find much to stimulate and challenge their thinking here.

The translation is generally good, with occasional lapses into the syntax of the original which make for heavy going in places; but only rarely is the sense unclear. Indices add to the book's usefulness. In brief, a helpful addition to the library of the preacher or teacher.

Ridley Hall, Cambridge

D. R. de LACEY

### **HOLDING FAST TO GOD: A Reply to Don Cupitt**

**Keith Ward**

SPCK 1982 166pp. £4.95

ISBN 0 281 04022 2

I cannot think of any book more needed today than this one, nor any person more competent to write it—and competent on two grounds: his intellectual power as a philosopher, and, not unimportant, his spiritual pilgrimage with its profound religious experience.

As the title implies, the book is a direct rebuttal of Don Cupitt's *Taking Leave of God* (SCM Press 1980). What Cupitt wants to discard is the traditional theism which the secularized dogmatism of the modern liberal culture has already jettisoned. He is not merely seeking to rid himself of the caricature of the 'white-bearded-God-in-the-sky', but of the God who gives oral rules, the God who intervenes in life, the God who can be reached in prayer, the God who explains things science cannot explain. Cupitt stands for the modern secular culture which has driven God out as an unnecessary hypothesis; there is no verifiable evidence for God, and plain logic leads man away from such belief.

To Ward, Cupitt is dead wrong in almost all respects. He answers Cupitt with courtesy and sensitivity, yet with remorseless logic and penetrating discernment. He is fully aware that Cupitt has captured the mood of many people today, and not only of the outsider but of many in the churches. He is intensely sensitive to, and knowledgeable of, the reality of Cupitt's problems, and most respectful. The strength of Ward's book is the convincing options he offers to meet the all-too-real problems to which both he and Cupitt address themselves.

The first three chapters of his book Ward gives to the argument that the idea of God is both intellectually and morally acceptable. Perhaps the essential difference between the two men is that Ward vindicates metaphysics, while Cupitt derides even its possibility. Ward argues that logical positivism is now discredited as being self-disproving. To limit truth to what can be verified experimentally, or according to the mathematical laws of logic, is to make a statement about the very nature of truth which is itself neither logical nor demonstrable. It fails both in its internal tests; therefore, according to its own principles, it is untrue. Truth must be larger than that, even if truth has to contain verifiable or logical truth as part of the whole. Logical positivism is a system metaphysical by nature, and actually shows that metaphysics is

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inescapable. Nevertheless, Ward is not speaking of an intellectual abstraction. He writes,

... a theist will at least have to say that he is committed to the belief that the world expresses value, purpose and meaning; that is, there must be a metaphysical theory (a theoretical description of the whole of reality) which matches and gives speculative backing to his practical commitment to the world-as-personal: a theory which could in principle be shown to be true (p.20).

He also emphasizes, rightly, the experiential nature of the knowledge of God:

... most of us believe in God because we believe that we experience him, either through beauty, morality or purpose in the world, or as a personal presence sustaining us within (p.40).

Ward's perceptive philosophical rebuttal of Cupitt is not the only value of the book. He takes the reader into the realms of authentic religious experience:

There is another way. It is made possible for the first time by the perception of the love of God, which awakens in us all the joy and longing and devotion of the enraptured heart. To obey that God; to receive from his hand what he is pleased to give; to be raised up by him to share in his life; what more could one ask? (p.74).

There is more than the justification of how to believe again, for he moves forward from the arguments for God and creation into the areas of faith, providence, prayer, salvation and immortality, whilst at the same time facing the problems of evil and of evolution.

He concludes his splendid book:

It is not a vision which takes leave of God. On the contrary, it holds fast to God, as the dynamic and creative source of our responsive faith, the objective reality which we find mediated through focal embodiments in our world and which inspires our changing, developing attempts to understand and articulate it in symbols and concepts. It is that God himself, in his existent reality who is the ultimate goal of the religious life, the source of the intelligibility of the world, the realization of our moral ideals and the guarantor that finally 'all will be well, and all manner of things will be well'.

Latimer House, Oxford

JAMES ATKINSON

## **IN SEARCH OF HUMANITY: A Theological and Philosophical Approach** John Macquarrie

SCM Press 1982 280pp. £8.50

ISBN 0 334 00688 0

Those who know Professor Macquarrie's *Principles of Christian Theology* will not be surprised at his approach in this book. It embodies a phenomenological method in beginning with aspects of the 'universal human', and develops, existentially, dimensions of transcendence from them along lines that he had already affirmed in his *An Existential Theology* (Pelican 1973): 'Theology cannot rest in existential statements, but must go on to speak of God and the transcendent—though in both cases the question of man's existence certainly

appears to me to be the right starting-point for the inquiry' (p.230). Thus there is here a kind of response to the outreach of a sociologist like Peter Berger (*A Rumour of Angels*, Pelican 1971)—urging that, 'In the religious view of reality all phenomena point toward that which transcends them, and this transcendence actively impinges from all sides on the empirical sphere of human existence' (p.118)—and it is done in a way reminiscent of the method of Karl Rahner.

Thus there are twenty studies of human existence and experience, starting with 'Becoming' and ending with 'Being'. In between, such issues as 'Freedom', 'Egoity', 'Embodiedness', 'Cognition', 'Having', 'Language', 'Allienation', 'Commitment', 'Art', 'Suffering' and 'Death' illustrate the range of topics of our experience, while others such as 'Transcendence' or 'Hope' draw in dimensions of existence. The treatment in each chapter follows the well-known educational method of starting with the ordinary and obvious, and working one's way further to the implications for transcendence in which the Christian revelation opens up a deeper understanding of emerging perspectives. In all this the author deploys his profound and wide knowledge of past and contemporary writers in a variety of fields, teasing out, in debate with them, his own Christian response to their views. It is therefore a somewhat homiletic exercise in Tillich's 'Method of Correlation' ('The Christian Message provides the answers to the questions implied in human existence').

Not that it would be satisfactory to think of the Christian revelation as simply making answer to questions put from human life and thought; indeed it puts its own questions to the human situation. This is seen, in these studies, though only in terms of what Professor Macquarrie's own theological presuppositions permit: for example, the questions raised about our death, in terms of sin, are mentioned, but lightly dealt with, and soon dropped. In a parallel fashion, in dealing with sin under 'Alienation', he seeks to establish a neutral precondition for making a 'Fall' possible: in terms of a Kierkegaardian unstable innocence, the anxiety attendant on the need to arrive at moral consciousness and freedom; or, following Ricoeur, suggesting a kind of natural 'break' in original human wholeness. These efforts seem to derive from present experience, and are hardly a response to the biblical pronouncement upon creation as 'good'. It may be true that the possibilities of transcendence involve possibilities of retrogression; but Bonhoeffer, in his *Ethics*, right at the very beginning, gives probably a better assessment of the Fall, based upon Scripture: 'Instead of knowing only the God who is good to him, and instead of knowing all things in Him, he now knows himself as the origin of good and evil.' An oddity has also crept in under 'Commitment', where we read (p.141), 'But from Kierkegaard onwards, first among Protestants and then among Catholics, it has become increasingly recognized that faith is an attitude of the whole person and includes an act of trust or commitment . . . the earlier insistence on orthodoxy as right belief overshadowed the more existential understanding of faith as commitment.' Without going into Kierkegaard's own debt to the Lutheran tradition, it is a considerable oversight here to forget the Reformers' emphasis on saving faith as that of *fiducia*, which *notitia* and *credal assensus* alone could not measure up to. And after them came the Puritans, onwards through the Evangelical Revival and other movements as well.

Nevertheless, having said all this, these studies (originally lectures) contain many valuable insights and much important discussion of modern influential writers—illustrating the necessity of theologizing in an informal interdisciplinary context, yet in straightforward, uncluttered statement that provides a resource,

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and a perceptive mentor, which all engaged in Christian debate with others cannot but find helpful.

Norwich

G. J. C. MARCHANT

**STORIES, SIGNS AND SACRAMENTS IN THE  
EMERGING CHURCH Michael Hare Duke**

Mowbrays 1982 114pp. £2.25

ISBN 0 264 66797 2

Mowbray's 'Emerging Church' series aims at 'fresh, positive and well-informed thought on some of the crucial issues for Christians today.'

Michael Hare Duke's book is well informed, though one is left to guess at the source of his information— a short bibliography, or references in the text, would have helped. Process theology, perhaps as refined by modern German systematic theologians, seems to have been a great influence on the 'story' of God's involvement with Israel, and the 'story' of God's self-revelation in Christ. The term 'story' does not carry negative overtones; though the author does not define it, it seems to mean 'what has occurred and is still occurring'. Our post-Enlightenment historical understanding, he says, means that we can no longer be content with a static picture of our faith (as presented in the creeds and the Scriptures). The author has to suppress, with varying degrees of success, that peculiarly modern hubris which suggests that late-twentieth-century man is omniscient as far as theological method is concerned.

The author's stated concern is that the church should be able to explain and understand itself in terms which are familiar to modern man. Having shown his methodological colours in the first few chapters, he goes on to examine some of the elements of Christian life and faith, including the resurrection, sacraments and liturgical revision. The church must be open to receive a fuller understanding of God through its own contribution to the great 'story'.

It is hard to decide to which audience this book will appeal. Theologians will have heard it all before; laymen, despite the author's concern with communication, and use of illustrations, will find the book difficult. But his contribution is nevertheless valuable.

St John's College, Nottingham

MICHAEL INSLEY

**THE CHURCH IN THE THEOLOGY OF THE REFORMERS  
Paul D. L. Avis**

Marshalls Theological Library

Marshall Morgan & Scott 1981 245pp. £8.95

ISBN 0 551 00852 0

In the valuable series of Marshalls Theological Library, edited by Peter Toon, this is one of the most outstanding volumes to date. It is all the better for consisting largely of the Reformers' own words, linked together by the author's text. He includes the Lutheran, Swiss and English Reformers, and will surprise many readers by arguing that the culmination of the Reformation doctrine of the church is to be found in the English writers Hooker and Field. This is not because he wishes to represent them as anything other than Reformed, but

because he considers them to have overcome certain weaknesses in Reformation ecclesiology which the continental Reformers were unable to surmount. Even if one is not fully convinced by his interpretations and criticisms, his illuminating and thought-provoking account is not materially impaired, since it consists so largely of what the Reformers themselves say.

There is much topical matter here. Contrary to what many evangelical Anglican writers have recently been saying, we find the Reformers firmly maintaining that the chief outward mark of the church visible is not the ministry of the sacraments but the ministry of the Word. Again, if we want to know whether the Reformers regarded Rome as a church, we have the evidence here (they did and they did not!).

The book contains large sections on the ministry of the church and the mission of the church, which have a value of their own. It is good to hear the Reformers' well-known moderate approach to episcopacy put in its proper context of ecclesiology. The 'godly prince' and church-state relations are also discussed at length. Altogether, this is an unusual, relevant and most important book.

Latimer House, Oxford

R. T. BECKWITH

## **FAITH AND WORKS: Cranmer and Hooker on Justification**

**Philip Edgcumbe Hughes**

Morehouse-Barlow, USA 1982 118pp. US\$5.95

ISBN 0 8192 1315 2

This useful book contains Thomas Cranmer's *Homily of the Salvation of Mankind* and Richard Hooker's *Learned Discourse of Justification*, along with a helpful forty-page introduction to their background and content. In choosing to reprint these two works, Dr Hughes has undoubtedly selected the two most important discussions of justification to emerge from the sixteenth-century Anglican Church. The significance of Cranmer's *Homily* is that it is almost certainly the work referred to as the 'Homily of Justification' by Article XI of the Thirty-nine Articles. If this is the case, the work is of decisive importance in establishing the Article's teaching on justification, and it cannot be neglected in any current ecumenical discussion of the matter. As the *Homilies* have long been out of print, it is good to have at least this one available once more. While Hooker's *Learned Discourse* has probably had far more influence on Anglicans of the nineteenth century than those of the sixteenth, it remains a magisterial statement of a *via media* doctrine of justification, steering a middle course between Protestant and Roman Catholic understandings of the matter *without* adopting the totally unsatisfactory solution of the doctrine of double justification, particularly associated with the theologians of the Rhineland.

In reprinting these works, Dr Hughes has provided us with the opportunity to reconsider the relation between present-day Anglican understandings of justification and those of the first great age of Anglicanism. It is perfectly reasonable to ask, not merely that the teaching of the Thirty-nine Articles on justification, but that their brief statements *as developed in this Homily*, be given full consideration in any attempt to state a doctrine of justification which can properly be called 'Anglican'.

Finally, American students of Hooker should be alerted to the existence of

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the important unpublished study of Joseph G. Devine, 'Richard Hooker's Doctrine of Justification and Sanctification in the Debate with Walter Travers' (PhD thesis, Hartford Seminary Foundation 1976).

Wollaton, Nottingham

ALISTER McGRATH

### **THE HISTORY OF THE REFORMATION OF RELIGION WITHIN THE REALM OF SCOTLAND John Knox** edited C. J. Guthrie

first published in 1898

Banner of Truth Trust 1982 364pp. £2.95

ISBN 0 85151 3581 1

### **THE THEOLOGY AND THEOLOGIANS OF SCOTLAND 1560–1750 James Walker**

first published in 1872

The Knox Press 1982 207pp. hardcover £4.50  
paperback £2.95

ISBN 0 904422 22 4

ISBN 0 904422 23 2

Thomas Carlyle declared it a loss to universal literature that Knox's *History* had not been 'rendered far more extensively legible to serious mankind at large.' The need was met in 1898 by a version edited for popular use by C. J. Guthrie, QC and here reprinted. The narrative begins with the martyrdom of Patrick Hamilton in 1528, and ends four years after the Reformation had been achieved, with Mary, Queen of Scots still trying to counter the influence of one who had served successively the churches of Rome, England and Scotland. With Knox there was no respect of person and no tempering of the tongue. Extraordinary ills called for extraordinary remedy. 'Black is not white', he would say uncompromisingly. His *History* abounds in robust and pithy assessments of events and people: 'The reek of Master Patrick Hamilton has infected as many as it blew upon'... 'Stout Oliver Sinclair was without stroke taken, fleeing full manfully'... 'The Devil ceased not to stir up his own son, Cardinal Beaton'... 'Bishop of Brechin, blind of one eye in the body, but of both in the soul'... '[Bishop of Orkney] departed this life; whither, the Great Day of the Lord will declare.'

This book shows that Knox was not the gloomy bigot his enemies suggest he is; that he was not against bishops on principle (he himself had declined the see of Rochester) but only against some bishops he knew; that he took no pleasure in making Mary, Queen of Scots weep; that his trumpet blast against womanly rule was aimed at Mary Tudor, not at her sister whom it so enraged; and that he was a man of astonishing single-mindedness, for whom everything was subordinated to the cause of Reformation. His book reflects also the turbulent times in which he lived, yet when the battle was won in 1560 it was no bloody victory—and no massacre ensued.

James Walker's book is also a reprint: of a revised version in 1888 of a work published in 1872. The first chapter surveys the field from John Knox to the Seceders of the mid-eighteenth century. For more than two-thirds of that period, the Scottish theologians wrote while the Kirk was teething, harassed or persecuted. Such a background often coloured their work, or even dictated their choice of subject. Andrew Melville, Knox's successor and arguably the real father of Presbyterianism, reminded James VI that Scotland had two kings



and two kingdoms, and told him bluntly which took precedence. Melville and George Buchanan (the latter curiously gets no mention by Walker) laid the groundwork for George Gillespie and Samuel Rutherford, and all who laboured for Christ's Crown and Covenant against the last three Stuart monarchs.

Others reflected their vast learning more in theology and exposition, such as Principal Rollock and Boyd of Trochrigg, John Cameron and David Calderwood (who cared not for bishops and wrote a mammoth work against them), David Dickson and James Durham, and many more. Among the post-revolution writers dealt with by Walker, are Halyburton, Boston and the Erskines.

To many of these scholars Walker returns, as the bulk of the book deals with different doctrines: 'Predestination and Providence', 'The Atonement', 'The Visible Church', 'The Headship of Christ and Erastianism', 'Apostolic Succession'. The remaining section is concerned to refute the view that Scottish religion is 'a stern and frowning thing, revelling in the dark, dread mysteries of a stern theology.' Sin, guilt, regeneration and atonement, Dr Walker points out, subjects that figure prominently in Scottish theology, were similarly taught by Luther and Cranmer, Hooker and Baxter. Looking south of the border, Walker allows himself a rare note of asperity in commenting: 'Remember that we have no Athanasian Creed, and that our days of sacred rejoicings are not darkened as their [i.e., the Anglicans'] Christmas is, by its dread Anathemas.'

Walker candidly concedes, however, that Scottish theology is 'unquestionably deficient' in having made no contribution to the trinitarian controversy, unlike the English, where 'the battle was at the gates'. Walker adduces historical reasons for this. Scotland lags behind also in historical apologetics, though it has an apologetics of its own.

Appended to this well-written book are biographical notes of the writers discussed.

St Andrews, Fife

J. D. DOUGLAS

**EVANGELICALS UNITED: Ecumenical Stirrings in Pre-Victorian Britain, 1795-1830** **Roger H. Martin**

Scarecrow Press, USA 1983 244pp. US\$17.50

ISBN 0 8108 1586 9

distributed by Bailey & Swinfen in the UK £15.75

After the death of Whitefield, the prevailing tone between evangelicals in England was controversy rather than unity until, at the turn of the century, the founding of societies for specific purposes drew together men from different wings and denominations. This new, if somewhat flawed, spirit of unity has not been adequately researched before the present book.

Dr Roger Martin, from Yale, read for his doctorate at Oxford, and is associate dean of Harvard Divinity School. Born a Methodist, he is now a Quaker, and this gives refreshing detachment to his sympathetic study. His book is based on a larger unpublished thesis and written for a scholarly audience, but it could have been longer, for he writes with clear style and shrewd judgement.

He studies the origin and early history of four societies as they bear on ecumenical stirrings. First in time is 'The Missionary Society', as it was grandly

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called—afterwards the London Missionary Society. Founded by Anglicans and independents to be pan-evangelical (Dr Martin uses this pardonable Americanism a good deal) it later became predominantly dissenting in leadership after Anglicans had founded the Church Missionary Society.

The Bible Society, next in time, remained much more ecumenical, but suffered severe tensions such as the dispute over the Apocrypha. Dr Martin details these quarrels between godly and sincere men, but I was specially glad to see that he recognizes the importance of the Bible Society in the 'remaking of England'.

His other two bodies are the Religious Tract Society; and the Jews Society (short title), founded largely by Lewis Way. Dr Martin calls him a millionaire, but I doubt whether any of these rich evangelicals actually had a million—a vast sum for those days.

Dr Martin's research was evidently done a few years back, but the overall effect of his book is to fill a gap with a first-rate contribution to evangelical studies.

Rose Ash, Devon

JOHN POLLOCK

## **FUNDAMENTALISM AND AMERICAN CULTURE: The Shaping of Twentieth Century Evangelicalism, 1870–1925**

**George M. Marsden**

OUP, New York/Oxford 1980 306pp. £11.50

ISBN 0 19 502758 2

American fundamentalism in the late nineteenth- and early twentieth-centuries was larger in scale, more closely related to the dominant cultural mores, and therefore more all-embracing in its objectives than contemporary evangelicalism or pietism in Europe ever was or tried to be. George Marsden's compelling study consequently demands an examination of the relationship between a religious phenomenon and its cultural context at a time when the world-view of the culture was growing apart from the religious faith which had previously provided its *raison d'être*. He sees the issues, which, of course, surfaced most infamously and damagingly over evolution in the Scopes trial of 1925 and have therefore often been presented as a conflict between science and religion and between urban and rural values, as being much more complex. The fundamentalists were in fact proud, with some justification, of their long-standing commitment to science and they had, as it happened, a largely urban and northern provenance. The real issue was, Marsden argues, the conflict between a "Baconian" model based on common sense, and 'a new perceptual model' (p.215) with a commitment to the theories of Darwin which the fundamentalists with their devotion to fact could never understand. The fundamentalist perception derived, then, from very varied roots and can certainly not be understood wholly in terms of millennialism (contra Sandeen), which, though very important for, was not definitive of the movement.

If this picture is accepted, then the American fundamentalist emerges not deserving to be ridiculed for his opposition to rationalism, but as a figure both noble and tragic, standing fast by values which had been discarded, and having no sympathy with the intellectual changes of the time. Thus Gresham Machen, the brilliant Princeton biblical scholar, could not bring himself to make any

compromises with his opponents—‘the enemies of the Gospel’ (p.183)— and ended his life ‘single-handedly attempting to rally handfuls of supporters in the Dakotas’ (p.192), having been suspended from the Presbyterian ministry and having led a schismatic separation. Marsden draws an instructive contrast with English evangelicalism, where a different historical experience meant that the sense of polarization was less sharp. ‘To be an evangelical in England meant to belong to a respectable minority that had learned over the course of centuries to live with religious diversity’ (p.223).

The story is told by Marsden with wit, style and intellectual penetration. Many over-simple half-truths are exploded: for example, the oft repeated assertion that premillennialism does not have a social concern. Many puzzling contradictions are given plausible explanations: why the post-millennialist and stern opponent of Keswick teaching, Benjamin Warfield, was able to find common ground with premillennialist, dispensationalist and holiness teachers. Many uncomfortable developments are explored: for example, the growing tendency to ludicrous paranoia in the later years of the First World War and afterwards.

The story illustrates both the interaction between culture and faith, and the fatal consequences if faith is expressed in cultural and intellectual terms which no longer have meaning. The story in England is undoubtedly very different but it urgently calls for historians of Marsden’s calibre.

Trinity College, Bristol

PETER WILLIAMS

## **COLLECTED WRITINGS OF JOHN MURRAY**

**Volume 3 Life of John Murray  
Sermons and Reviews**

389pp. £9.95

ISBN 0 85151 337 9

**Volume 4 Studies in Theology  
Reviews**

390pp. £9.95

ISBN 0 85151 340 9

Both volumes published by Banner of Truth Trust 1982

The first two volumes in this series offered respectively Professor Murray’s shorter writings and selections from his theological articles and lectures; the present volumes complete the collection. It seems odd that the biographical material by Iain Murray (no relation), running to 156 pages, should have come so belatedly.

John Murray, who died in 1975 (not 1974 as one cover here suggests), was a Sutherland man whose early loyalties were with the Free Presbyterian Church of Scotland (an 1892 secession from the Free Kirk). Where FP attitudes were in some ways too rigid for him, Princeton and mainline American Presbyterianism proved too lax when he crossed the Atlantic. Murray joined Gresham Machen in the Orthodox Presbyterian Church in 1930, and taught for 36 years at its new Westminster Theological Seminary. The Scotsman was a considerable scholar, a faithful Sabbath-keeper, a meticulous if not brilliant lecturer, a taker of the gospel to New England townships during vacations, and a champion of the decent and orderly in chairing meetings or dealing with youthful high spirits.

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The man who lost an eye in World War I could see right to the heart of an issue; the nineteen sermons printed here are models of lucidity and show (for a Scottish Calvinist) a remarkable economy of words.

The theological studies in volume four, average length seventeen pages, have nearly all seen previous publication, but are brought together here for the first time. Eight of them are in Murray's special field of systematic theology, the other eight deal with aspects of historical theology, but are all conspicuously based on Scripture. Among the chapter headings are 'Inspiration and Inerrancy', 'Tradition: Romish and Protestant', 'Paul's Use of "Nomos"', and 'The Theology of the Westminster Confession of Faith'.

Some readers will be most keenly interested in Murray's book reviews—almost fifty of them covering the period from 1939 to 1967—which are appended to both volumes. They discuss major works of such prominent scholars as the brothers Baillie, E. L. Mascall, B. B. Warfield, Leonard Hodgson, G. C. Berkouwer, Emil Brunner, C. K. Barrett, Karl Barth and Gustaf Aulen. One cannot help wondering what response he got to some of his more robust criticisms—say, of Steven Barabas's *So Great Salvation* (on the Keswick Convention).

Volume four ends with a bibliography of Murray's published writings, two of which (*Principles of Conduct* [1957] and *Commentary on... Romans* [1965]) have become well known in Britain.

St Andrews, Fife

J. D. DOUGLAS

## **D. MARTYN LLOYD-JONES: The First Forty Years 1899-1939**

**Iain H. Murray**

Banner of Truth Trust 1982 394pp. £6.95

ISBN 0 85151 353 0

## **THE DOCTOR HIMSELF and the Human Condition**

**D. Martyn Lloyd-Jones**

Christian Medical Fellowship 1982 120pp. £3.75

ISBN 0 906747 08 2

The reticence of Dr Martyn Lloyd-Jones, in his pulpit ministry, towards anything autobiographical, rivals that of Calvin. A rare illustrative anecdote had to suffice. Yet for a large section of British evangelicalism, the Doctor's reputation was patriarchal. *The First Forty Years* have now been happily brought into the light by Iain Murray and the Banner of Truth Trust.

Whether or not they had opportunity to love him as preacher, personality or pundit, readers are going to be gripped by the Lloyd-Jones of this book. Yet even so it is the surprising character of his ministry, its results and influence, that emerge while the Doctor's opinions, enthusiasms and *bon mots* remain fairly neglected.

The ministry in Aberavon occupies three quarters of this book. There can be no uncertainty about the drama of spiritual revival witnessed there, not least because of the conscious refusal of all 'gimmickry' by pastor and preacher. 'Youth work' was seen simply as a special challenge to meaningful pulpit exposition of Scripture—likewise the needs of the poor, the unemployed, the unlettered. But these were the characters and conversions so delightfully retold from Mrs Bethan Lloyd-Jones's memories.

The background to this pastorate was a politicized Welsh nonconformity—

the moribund descendant of the evangelical revival of the eighteenth century. Lloyd-Jones constantly pointed to the ancestor as his inspiration (and even criterion). He inspired others to live into that revival history.

The Doctor stepped so unexpectedly out of a blossoming medical career in 1926 to accept the Welsh pastorate, which career is briefly examined. Due credit is given for its later impact on his pastoral and pulpit discipline. Most curious is the account of the arrival in evangelical circles of this physician without 'official' theological competence and emerging from a nonconformity whose contemporary evangelical status was negligible. He was able to move through the Bart's professional coterie into a resoundingly biblical faith and independent stance in the course of three or four years. Murray points to evidence of this development but we are left wondering what precise influences were at work. To know more of this pilgrimage would be helpful. It produced an exceptional power in the Christian life of the United Kingdom through the middle years of our century.

The young Lloyd-Jones was a man of pronounced views, even eccentricity. It is not really so difficult to see him renouncing medicine—which merely restores to men their vigour for sinning—for the pulpit.

To discover the man, requires the reading of his sermons and speeches—virtually all the output was spoken. Christian Medical Fellowship Publications have given a selection in *The Doctor Himself: and the human condition*. Useful extracts offer to medical professionals, and others, some idea of Doctor Lloyd-Jones's assessment of the profession he left but never ceased to love. Not a little of his character shines through the concluding remark of one extract: 'All patients are human, and a little mystique now and again is necessary'!

Leeds

DAVID R. HANSON

### **RISEN INDEED: Lessons of Faith from the USSR**

**Michael Bourdeaux**

St Vladimir's Seminary Press, USA 1983

Darton, Longman & Todd 1983 113pp. £2.95

ISBN 0 88141 021 7

ISBN 0 232 51506 9

Michael Bourdeaux has done more than anyone to bring before the British churches the facts of the religious revival and the persecutions which are a feature of life in the Soviet Union. He begins the present book with an account of the remarkable providences which led him to this ministry.

Much of this short book features the Russian Orthodox Church, its spirituality, and some of its modern martyrs and confessors such as Gleb Yakunin and Father Pavel, whose story helped Dr Runcie when he was preparing for his enthronement. Mr Bourdeaux has found that Protestants, in the United States especially, have difficulty in appreciating the depth and reality of the Orthodox experience; also, there has been much publicity about persecution of Baptists and Pentecostals but less about the Orthodox, and he wants to correct the balance, having already written about the Baptists and the Roman Catholics. He succeeds in his aim. The book brings before the reader, in easily digested form, something of the wonder of what is going on in the Soviet Union today, despite all the efforts of official atheism.

He shows how the Soviet young are seeking answers which Marxism cannot

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supply but Christianity can. He shows how costly can be commitment to Christ. But one of the most interesting chapters concerns the *startsy* (plural: *startets*.) A *startsy* is a holy man living a hermit-like existence, whether deep in a forest or in a side street, who is consulted as a spiritual director. Even tsars would seek out a *startsy*. They still have a great influence.

Mr Bourdeaux ends on a note of hope. Atheistic Marxist-Leninism is morally and spiritually bankrupt and in decline. Whatever the shape of Russia in the twenty-first century, the revival of Christianity will be one of the formative influences.

Rose Ash, Devon

JOHN POLLOCK

### **WITH RESPECT: A Doctor's Response to a Healing Pope**

**Frank Lake**

Darton, Longman & Todd 1982 327pp. £6.95

ISBN 0 232 51565 4

There is no doubt that, during the last few years of his life, Dr Frank Lake developed a deep admiration for Pope John Paul II. He read very widely among the wealth of literature that Karol Wojtyla had written before becoming Pope, as well as following closely his speeches and encyclicals. And what Frank Lake read he liked very much. One can sense his love for the Pope time and again.

In essence, Frank Lake, the clinical psychologist—and often a harshly criticized one—finds an unexpected ally in the very highest of circles. 'He was there already full of empathy, offering a coin with a theological head, to which I was able to offer a matching psychological tail.' In comparing John Paul II with his predecessors, he is described as 'a splendid, fully-alive human being... not a distant and dodderly old bachelor.'

Perhaps this deep affection leads to the tendency only to see what one likes. Dr Lake certainly likes what he reads the Pope saying about abortion, the Virgin Mary and liberation theology. Though in the last of these he seems, mistakenly, to think that the Pope is only worried about the violence that often seems to accompany liberation theology.

Dr Lake regards the Pope as a model of integrated personality. He is somewhat confused, even upset, by the seeming lack of understanding that has shown itself when the Pope addresses himself to some borderline moral issues. He sees this apparent dogmatic conservatism as a temporary aberration brought on by certain pressures of his pontificate, and that in the end John Paul's truly integrated and human approach will win through.

Much can be gleaned from this book about the thoughts of both the Pope and his admirer—and as one goes on it becomes more easily digestible. But I am left with a major question: Does the Pope endorse the approach of the Clinical Theology Association quite as precisely as its leading exponent believed? Perhaps the two most contentious claims of the book are that the Pope and doctor are agreed on the fundamental psychological effects of intra-uterine experience on personality development (the maternal-foetal distress syndrome), and that the crucifixion was God's apology to schizoid personalities as Christ suffered alongside and within them in their innocent affliction.

The present reviewer suspects that the Pope would disagree with some of the interpretations put on his words—some written decades ago. It is a pity that

reigning Popes don't write books or enter into correspondence in theological journals! In the absence of any such reply this book remains a fascinating read, but one that occasionally needs a touch of the proverbial pinch of salt.

St Hugh's Vicarage, Luton

DAVID GILLETT

## **FAKHRUDDIN 'IRAQI: DIVINE FLASHES**

**W. Chittick and P. L. Wilson**

Classics of Western Spirituality Series

Paulist Press, USA 1982

SPCK 1982 178pp. £7.50

ISBN 0 281 03867 8

'Iraqi (1213–89) was, despite his name, a Persian poet who spent his life as a wandering dervish. Initiated into the Suhrawardy order of Sufism in Multan, he spent many years in that city of present-day Pakistan, but wrote his enormously influential 'Lama'at'—flashes—in Turkey. His lasting achievement, apart from the immense admiration his verses and his personality won him in his lifetime, was to popularize and make memorable the philosophy of the Spanish Muslim Ibn 'Arabi. It was 'Iraqi who developed the bold Sufi use of the word '*ishq*—passionate love—so that even today Turkish Sufis will quote his version of the Muslim confession of faith: 'There is no deity but '*ishq*'. Are Love and Allah one? 'Iraqi and his friends saw profane love and holy love as all part of the same divine continuum, much as some would read the Song of Songs.

This edition, one of the series of Classics of Western Spirituality (but rightly so, for Islam is part of the scripted West), makes 'Iraqi accessible to the English reader, with extensive introduction, life and commentary. Accessible, but not easy, for the non-Muslim reader has to grapple with a myriad Islamic allusions. But for the missionary who wants to know what moves the pilgrims who sing 'Iraqi's verses still at the shrines of Multan...

BCMS/CMS Other Faiths Project, Birmingham

CHRISTOPHER LAMB

## **ISLAM AND CHRISTIAN WITNESS** **Martin Goldsmith**

Hodder & Stoughton 1982 160pp. £1.50

ISBN 0 340 26968 5

Martin Goldsmith's experience as a missionary to Muslims in Thailand and Indonesia is pressed into valuable service in this book on mission to Muslims. The personal incidents recounted are apt and illuminating, and there are useful illustrations of how to express the Sonship of Jesus in ways Muslims might find acceptable. Away from this home ground, however, his touch is less sure. The repeated statements that Pakistani Christians use Hindu terminology in worship, and that Egyptian and Lebanese Christians are culturally isolated from their Muslim fellow-countrymen, cannot really be substantiated. There is a lack of clarity about the two Arabic words for 'word' which mars his discussion of the Qur'an's treatment of Jesus (p.70). Most modern scholars would, I think, dispute his derivation of the word 'Allah' (from a word meaning 'power'), and therefore the argument he hangs on it (p.90). Something might have been said about women in Islam, and the witness of Christian women missionaries in the

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Muslim world, at the cost of much personal freedom. Indonesia has exposed him to the animism which lurks under the surface of Islam as of other world faiths, and he finds Islamic orthodoxy powerless to deal with it. The growth of the Muslim community in Europe will show if he is right on this point or not.

BCMS/CMS Other Faiths Project, Birmingham

CHRISTOPHER LAMB

## **HINDU ASTROLOGY: Myths, Symbols and Realities**

**Anthony Philip Stone**

Select Books, India 1981 323pp. £7.50

distributed by BMMF in UK

4,320,000 human years constitute 1 caturyuga: 1000 caturyugas constitute 1 kalpa, or day of Brahma. When Brahma's day is over, he sleeps for an equivalent period during his night, and then wakes to recreate the world... This is only a small sample of the world that Stone takes us into, and much more easily comprehensible than his astronomical material. Stone is a theoretical physicist and historian of Indian astrology who knows Sanskrit and has taught mathematics in Indian universities for twenty-seven years. He is also a Christian. His dispassionate and very learned analysis of Indian astrology goes some way towards explaining its persistence and respectability in Indian life, but his conclusion is that astrology has no basis which can be properly called scientific. It does, however, demonstrate a degree of success, which should be regarded as divination, and avoided by any Christian who wants to be faithful to the Bible. He thinks there may be powerful spiritual beings at work who are invoked by astrologers. This is not an easy book, but may be of value to those who counsel people caught up in occult practices with a Hindu flavour. I am left with a personal query about how we are to regard the divination which is approved in the Bible: Urim and Thummim in the OT and the selection of Matthias in the NT (Acts 1:26).

BCMS/CMS Other Faiths Project, Birmingham

CHRISTOPHER LAMB

## **DARK SIDE OF THE MOONIES Erica Heftmann**

Penguin original 1982 292pp. £2.50

ISBN 0 14 00 5683 1

My wife and I saw the lighter side of the Moonies when a small group came to us regularly, and eventually asked me to choose and lead Bible studies with them. Two even brought their parents, visiting from Austria. In the end the leader left the movement as a Christian, and the others were sent to America, which is the scene of this book.

The book opens up a fuller understanding of their dark side. I have never before met writing of this type. Instead of a formal summary of the Unification Church's beliefs and denials, the writer, who rose to an influential position, sweeps one along every step of her involvement, so that one feels almost a Moonie oneself, sharing her hopes, feelings, spiritual experiences, and relationships, even with 'Father' himself. We become involved in 'heavenly deception' in selling in the streets, taking the name of Christian to influence an



old lady, although 'Father had said that Christians were worse than communists' (p.94).

We feel the difference between Moonie and Christian guilt, as, for example, when the use of a dime to phone the police to save a man from suicide becomes a matter of serious guilt. All such deviations from the Moonie code are due to the influence of evil spirits, and guilt must be purged by 'indemnity', which may be suffering some unpleasant experience.

When Erica is rescued against her will, we share with her the trauma of deprogramming. It is an exhausting book to experience, but the final fifty pages give a cold and penetrating analysis of the psychological factors underlying this and similar movements, together with the methods of deprogramming.

I should like to know what Erica has become today. Is she a definite Christian, or has she over-reacted into scepticism of dogmatic and charismatic aspects of the Christian faith? It is difficult to judge from what she actually says.

Bristol, Avon

J. STAFFORD WRIGHT

**THE GREAT EVOLUTION MYSTERY** Gordon Rattray Taylor  
Secker & Warburg 1983 277pp. £8.95 ISBN 0 436 51633 0

Darwinism, the theory of evolution by natural selection, is again under increasing attack. It would not be fair to say that biologists are losing faith in it; it still enjoys very wide support. But as a theory of organic evolution, and outside the ranks of the population geneticists, it has many critics. Gordon Rattray Taylor (who died in 1981) was one of them. Not himself a practising biologist, he had nevertheless a keenly scientific mind and used it in journalism and as chief science adviser to BBC Television. Men of his qualifications are not unsuited to assess broad scientific generalizations such as Darwinism; specialists may be blinkered.

Rattray Taylor is not, apparently, a believer in the Christian sense. He is not defending a creation doctrine. This makes all the more impressive his numerous criticisms of the Neo-Darwinian orthodoxy, and they are very trenchant. He writes very ably and as a well-informed spectator of the scientific scene. The result is a book which should be much more unsettling to orthodox evolutionists than the one by Francis Hitching, *The Neck of the Giraffe*, which I have recently reviewed elsewhere. His general stance can be best summed up briefly by a few quotations. 'Natural selection accounts very well for many of the *minor* changes in structure [my italics]... nevertheless there are a surprising number of instances where the process does not seem to work.' He instances 'overshoot as in the case of the peacock's tail, which makes flying difficult', or 'maladaptations... as in the bee, which by stinging, ensures its own death.' Then there is the question of the origin of variations, upon which no Neo-Darwinian theory critically depends. It is 'deeply unsatisfactory' here. The time scale available is 'just not enough'. The odd changes in tempo (some species changing rapidly, other hardly at all) is a feature on which 'Darwinians have nothing helpful to say'. Probably most serious of all is the 'failure of palaeontologists to find convincing phylogenies... demonstrating major evolutionary change'—the problem of the continuous missing links.

These are only a sample of Rattray Taylor's points, which the book itself

illustrates thoughtfully and with care. What puzzles me is how the author can survey the scene he paints and yet close his mind to the idea of a Creator. The only conclusion he can reach is: 'the probability that there are forces at work in the universe of which we have as yet scarcely an inkling is [an idea] not too bizarre to entertain.'

Brilliant, informative, and very useful to the theological reader of moderate scientific literacy. The best book on this line that I have read.

Grove, Oxon

DOUGLAS SPANNER

## **THE AWAKENING EARTH: Our Next Evolutionary Leap**

**Peter Russell**

Routledge & Kegan Paul 1982 228pp. £4.95

ISBN 0 7100 9318 7

Peter Russell was 'an honorary scholar at Gonville and Caius College, Cambridge, where he studied mathematics, theoretical physics and experimental psychology, and later, computer science.' Subsequently he engaged in research at Bristol in the psychology of meditation, and besides being a frequent broadcaster is a specialist on Transcendental Meditation and co-translator of The Upanishads. He writes with conviction, clarity and considerable skill, and expounds a remarkable vision difficult to describe in a compressed review. Briefly, it is that the earth, with all it supports, is on the threshold of emerging as a unified super-organism (Gaia) with a sort of super-consciousness (the Gaiafield) as superior to what we call 'consciousness' as this latter is to mere life, and life to mere matter. The threshold is one of possibility; whether it becomes actuality depends on whether individual 'selves' learn to transcend their 'skin-encapsulated egos' and find the principle (their 'pure self') enabling them to realize and embrace their fundamental unity in the 'universal Self'; just as the nerve cell, without losing its individuality, co-operates with  $10^{10}$  other cells to form a new unit—the brain—in which something transcendent emerges, namely consciousness. This number ( $10^{10}$ ) is significant; about  $10^{10}$  atoms comprise a simple cell, about the same number of cells a human being. It seems to signal the arrival of something excitingly new, and world population is moving towards it! Is the next level Gaia? Beyond that, the number of stars in our galaxy is roughly the same, and the number of galaxies too. Beginning with a unity in pure energy, is the universe evolving 'through matter, life, consciousness, Gaia's and galaxies' to a final reunification in Brahman?

This brief summary quite fails to do justice to the sophistication of the author's argument, which draws heavily on eastern religious thought (ancient and modern), western psychology, mysticism, science and much else, but very little on the Bible. Its framework is of course pantheistic, and the solutions it envisages for the approaching explosion are conceived as *techniques*. It is a far cry from the understanding of Job 28:28.

Grove, Oxon

DOUGLAS SPANNER

**BIAS TO THE POOR** David Sheppard

Hodder & Stoughton 1983 252pp. hardcover £8.95  
paperback £5.95

ISBN 0 340 32370 1

**INTO THE CITY** John J. Vincent

Epworth Press 1982 146pp. £5.50

ISBN 0 7162 0389 8

A cruel fallacy is gaining ground today, that the church must serve equally the needs of every group and area in our society; that we must not overstress the needs of the poor and marginalized. These two books, without any romance or disproportion, return us to the reality of what Dr Vincent correctly calls 'the growing phenomenon of "the poor" in Britain' (p.81).

Bishop Sheppard is the Lord's steward, Dr Vincent his jester. The bishop would see the world whole, and fight alienation with reconciliation—the heart of this book is the passage on this theme, pp.168–73. His keyword is 'bridges'. Dr Vincent has little time for reconciliation and his keyword is 'bits'—bits of experience, bits and signs of the kingdom of God raised in the city. As the jester, he has stories an' saws to make us laugh and cry, to shock us and show us how it is in the city.

*Bias to the Poor* gives us the coherent and sure-footed account of urban deprivation which we have needed, and its greatest achievement is that on a range of issues—race, unemployment, government intervention, local politics, policing, education, ministry, youth work, group work—it sets out positions which we must recognize not as debatable conclusions but as starting-points for future discussion. Unfortunately the index, preoccupied with proper names, does not help us to refer to these key passages. The book is the more impressive—though less readable—because the bishop is no writer. His prose has little rhythm or pace; no arts of salesmanship decorate the piling of point upon point, and yet the argument, while often repetitive, does not lose its momentum. Its theological dimension suffers from the tyranny of the telling phrase: 'bias to the poor', 'many-coloured wisdom of God', 'way of incarnation'; these need development rather than repetition, and it is disappointing that less than a page (pp.71f.) is given to explaining the theology of the title. But the maturity of moral thinking which lends authority to the book more than compensates; we learn from Bishop Sheppard how Christians may share a bias to the poor without sharing a bias to any particular political faith.

In *Into the City*, the story of the first twelve years of the Sheffield Inner-City Ecumenical Mission and the Urban Theology Unit is told with a powerful integrity and with a persistent note of celebration. SICEM's discipleship is total commitment at once to gospel story and to urban story. The story told here is of acted parables of the life of Jesus in groups and buildings among the inner-city people who are at both the heart and the margin of society. Dr Vincent's telling of the story is tendentious, sometimes self-indulgent, never predictable and always compelling; in other words, he is a prophet.

Bishop Sheppard challenges the church to think hard and to produce policies. Dr Vincent goads it to response, commitment, sacrifice. Both must be heard, heard clearly, and heard humbly.

Churchman

## **THE ROLE OF FAITH IN THE PROCESS OF HEALING**

**Edgar N. Jackson**

SCM Press 1981 201pp. £5.95

ISBN 0 334 01405 0

Psychosomatic medicine has become of increasing interest in recent years, with a developing focus of what the individual can do to maximize his own well-being. That is what this book is about. It is a tightly structured and quite rigorous analysis of the ways in which man can harness his 'faith' to 'energize' his potential for health by calling on all that is positive in his being—in other words, to think positively about himself.

Dr Jackson's definition of 'faith' is a broad one. In the early stages of the book he sees it as a cosmic source of energy, the components of which can be used positively to move a person in the direction of a superhealthy state of being. Thus he considers various concepts of healing, ranging from the oriental to the psychosomatic. He goes on to develop the way the latter encompasses the whole person and the influence of his environment, and how a person copes with his emotions, his inner self and all that happens to him. Dr Jackson continues to outline this innate potential strength (i.e. faith) as an ingredient for health: how it can be taught and learned as an act of will, thereby cultivating a powerful psychic awareness which can free the individual from unnecessary anxiety and enable him to bring new measures into focus in his intra-psychic search for balance and a created healthy being. Not until two-thirds of the way through his book does Dr Jackson begin to describe man as a child of God. The believing Christian might therefore query his stance when he takes such a philosophical and, at times apparently, existentialist line.

While this book portrays many wise things about the relationship between man and his inner self in regard to his general health (in pointing out that illness occurs when one is in conflict with one's internal or external environments), I nevertheless found it difficult to read in parts. This may be because it is written for an American readership and draws heavily on American sources, but it is also rather turgid in style. In addition, I could not help but find the author's broad definition of faith difficult as a tool for analysis because of its implication that man must rely on his own strength in these matters rather than on the power of his sovereign Creator. Therefore I have considerable doubt in recommending this volume, as I do not feel its obscurantist approach would prove helpful.

Care and Counsel, London EC4

JENNY FRANCIS

## **UNDERSTANDING CHURCH GROWTH Donald McGavran**

first published in 1970

Eerdmans, USA 1983

SPCK 1983 480pp. £8.50

ISBN 0 8028 1521 9

ISBN 0 281 03868 6

The principles of church growth are controversial. They raise a host of questions about the nature of the church and her mission. It is therefore valuable to look back to the origins of what has become a movement at least in all the main Protestant denominations. Donald A. McGavran has become the definitive exponent of modern church-growth theory and, at eighty-five, still travels the world to promote his ideas. He published the first edition of *Understanding*

*Church Growth* in 1970, and now he presents a fully revised edition ten years later.

Probably most readers are well aware of the kind of views he sets forward with such tenacity, and therefore it is of particular interest to note the changes which have found expression in the new edition and reflect a response to criticisms and comments which have been made of his earlier work. At the outset one has to say that the author makes no concessions at all to those who have questioned the theological base for his work, nor does he swerve for a moment in the way he now applies his insights to the western Christian scene, as he previously did to the 'African' context. In the preface to the new edition he reasserts the premise, 'Church growth arises in theology and biblical faithfulness. It draws heavily on the social sciences because it always occurs in societies.'

A new chapter, 'The Marvellous Mosaic', acknowledges the contribution of Dr Ralph D. Winter, who popularized the view that nations were not homogeneous units—one kind of people—but rather a mosaic made up of many different educational, economic and ethnic divisions. If we are to evangelize the nations effectively, we will have to adopt a strategy appropriate to reaching the *hidden* and *unreached* peoples—homogeneous units—in every country which go to make up the marvellous mosaic. This calls for the multiplication of living congregations in most of the pieces of most of the countries which go to make up the whole.

Two other chapters are added to a new final section, 'Administering for Church Growth', and the first turns to the tactical issue of growth through relationships. Donald McGavran issues a call to Christians to build bridges, and to cross the bridges where they exist already, to those pieces of the mosaic which have no living congregations within them. Further, as he maintains in the following chapter, we need to be hard-nosed achievers as we go about the task of setting clear goals in our evangelism. It is at this point that the author becomes most aggressive in his criticism of the churches in the West, and their missions overseas, for the diffidence they have shown before the practical and theological lions of goal-setting. He takes issue with those who argue that the NT calls the church to proclaim the gospel rather than to persuade men to believe it, concluding that 'goal-setting in the service of the Great Commission is pleasing to God.'

Over the years, critics have raised a number of serious objections to the church-growth movement, and in the new edition of his book McGavran has tried to answer some of them. He has, in my view, successfully defended the biblical understanding that God wants his church to grow numerically as a witness to his kingdom. He has endeavoured, through the model of the mosaic, to emphasize the importance of crossing the boundaries to other pieces in a vivid consciousness of our ultimate unity in Christ. He has recognized, as all evangelicals have not, the important relationship between individual conversion and the tendency of all human beings to act together. To start a movement of people, as a whole, towards Christ, will enable individuals to make their personal commitment to discipleship.

The most severe challenge addressed to McGavran centres upon the narrowness of his understanding of the Christian mission. Occasionally in the new material he reacts defensively, arguing that the practical outworking of church-growth principles is the most effective way of building brotherhood and

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encouraging justice. But because the theory owes so much to the social sciences, it is inevitable that the observable features of the church's growth become the object of scrutiny. We owe a debt of gratitude to McGavran, however much we would want to say more about mission, for his incarnational insistence that God is concerned about the discipling of real people and the evaluation of the institutions within which they express their allegiance to Christ.

Chester-le-Street Rectory, Co. Durham

IAN D. BUNTING

### **'I GIVE YOU THIS RING' Edward H. Patey**

Mowbray 1982 64pp. £1.50

ISBN 0 264 66847 2

### **TO LOVE AND TO CHERISH John Mullett**

Cortney Publication 1982 28pp. 90p

ISBN 0 904378 16 0

### **WE BELIEVE IN MARRIAGE** edited Joyce Huggett

Marshall Morgan & Scott 1982 187pp. £1.95

ISBN 0 551 01013 4

### **NUPTIAL BLESSING: A Study of Christian Marriage Rites**

**Kenneth Stevenson**

Alcuin Club/SPCK 1982 258pp. £10.50

ISBN 0 281 04027 3

Edward Patey has written a superb study course which could equally be used in the preparation of couples for their marriage or in a study group. John Mullett's booklet is as much needed: a guide to the *ASB* marriage service which a couple can use to prepare themselves for their wedding, but it lacks Edward Patey's elegance of style; this and other defects make it much harder to commend, but with revision it could be excellent.

The contributors to *We Believe in Marriage* are as clear-sighted and un sentimental as Patey, but I defy anyone not to be moved by the stories told with great frankness in these pages; nor are they mere testimonies, for there are many judicious observations. One striking feature is that, on the whole, the female contributors seem more ready to acknowledge the uniqueness of each marriage than the males. The two least satisfactory pieces are both written by men. But the book amounts to a challenging affirmation of marriage—a book to be given away, to doubters as well as to the convinced.

Of an altogether different order is Kenneth Stevenson's Alcuin Club heavy-weight, the first major study in English of the marriage rites of both East and West. It is a mine of fascinating information for those with stamina. Descriptions of liturgies are notoriously tedious, both for the writer and for the reader, and there are vast numbers of rites to be described, but Stevenson does his best, with a slightly racy (and sometimes uneven) style, to maintain the impetus. At the end of each section, an invaluable summary sets out the main points so that the reader does not lose his way, while the final chapter closes with an epilogue which succinctly summarizes the argument of the whole book. What emerges is a challenge to the widely accepted view that there was no primitive Christian marriage rite, and a fascinating account of the way in which the church was compelled to interact with folk customs (such as the giving of a ring) or state requirements (such as consent) in its attempt to give a liturgical setting to a domestic rite. The interaction cannot produce satisfactory results without some

kind of theological reflection, be it about the nature of Christian marriage, or the value and meaning of symbols, or the relationship to the local congregation of a rite focused upon the couple and their families. To that task we are urged.

Ridley Hall, Cambridge

MICHAEL SANSOM

### **THE LITURGICAL PORTIONS OF THE DIDASCALIA**

**Sebastian Brock and Michael Vasey** Grove Liturgical Study 29  
33pp. £1.40 ISBN 0 907536 19 0

### **PREACHING AT COMMUNION (II) Ian Bunting**

Grove Worship Series 79  
24pp. 70p ISBN 0 907536 14 X

### **THE KISS OF PEACE Colin Buchanan**

Grove Worship Series 80  
25pp. 70p ISBN 0 907536 21 2  
All published by Grove Books 1982

The prolific presses of Grove Books continue to achieve their target of a booklet a month, even though they have now been producing at this rate for ten years. Students of liturgy, clergy and readers, and other Christians wishing to be better informed, continue to be grateful to the indefatigable Colin Buchanan for all the material he commissions in this respect.

Liturgical Study 29 follows the pattern of numbers 8 and 24 in making available to the wider public a text of significance for its picture of early church life. As it contains no eucharistic text as such, it is not a candidate for inclusion, as was the case with parts of the two earlier publications, in Jasper and Cuming's *Prayers of the Eucharist*. In fact, the text is concerned with much more than the eucharist, and, in the words of joint-editor Michael Vasey (p.4) the material republished here (about a quarter of the whole) attempts 'to include all strictly liturgical material and then to give a fair picture of both the community and the document.' As such, this booklet gives the casual reader a fascinating picture of church life in North Syria in the early part of the third century.

Those who enjoyed Grove Worship Series 78 on *Preaching at Communion* (I) by Ian Bunting, will have been eagerly awaiting the sequel in number 79 which brings part II. This series, linking with numbers 62 (at funerals), 70 (at baptisms) and 74 (at weddings), is proving invaluable to busy pastors by providing a fresh input of ideas to situations which often get a second-best 'back number' pulled out of the vicar's filing cabinet. Unfortunately, this pair of booklets leaves at least this reviewer tantalized and frustrated. In a day when it is likely that the majority of preaching is undertaken in the context of a communion service, the subject needs a much fuller treatment than these afford. Many sections (e.g. p.20 on beginnings and endings, and pp.22-4 on the use of illustration) cry out for expansion and the provision of examples. The many quotations and footnotes demonstrate that the author is well-read in this subject; he has plenty of ideas and it would be helpful if these booklets could be developed into a full-length book.

No one will wish to challenge Colin Buchanan's claim that booklet number

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80 is the longest treatment ever published on *The Kiss of Peace*. Here we have a full account of the history of what has by now become a very valuable and meaningful part of our communion services, graphically illustrating what we understand by a communion. This will provide useful material for the clergyman who is keen to innovate, but faced by a reluctance on the part of some of his congregation to expose themselves to each other at this point in the service. Again one would love to see a fuller treatment of ideas for introducing the peace (and for maintaining its freshness once it has been introduced) but we are grateful to Colin for all his research on the matter, and the seminal ideas he provides.

Oak Hill College, London

DAVID WHEATON

## In Brief

**BIBLICAL EXEGESIS: A Beginner's Handbook**

**John H. Hayes and Carl R. Holladay**

John Knox Press, USA 1982

SCM Press 1983 132pp. £4.50

ISBN 0 334 00125 0

**IN QUEST OF JESUS: A Guidebook** **W. Barnes Tatum**

John Knox Press, USA 1982

SCM Press 1983 185pp. £5.95

ISBN 0 334 02082 4

Both of these are basic textbooks for beginners. The first is of a general nature, the greater part examining the methods of biblical exegesis, explaining the various procedures and showing how they can be integrated. The remainder applies this knowledge to specific problems. Bibliographies at the end of each chapter form an important feature of the book.

Starting from the introductory question, 'Who is Jesus?' the author of the second title seeks to provide the tools whereby the general reader can answer this particular question. Thus we commence with 'Literary Sources'—the gospels, with chapters on origins, criticisms and portrayals. Part two covers 'Historical Reconstruction', and the final part considers 'Continuing Issues' in the light of the first two.

If books of this nature are to fulfil their purpose, they should of course be as free as possible from the personal predilections of the writers and present all sides of a discussion. In the judgement of this non-specialist reviewer, the author of the second title has succeeded admirably!

**THE SERVANT OF JEHOVAH** **H. L. Ellison**

Paternoster Press 1983 32pp. 90p

ISBN 0 85364 254 0

Putting aside most of the problems and variety of interpretations, Ellison provides a simple and thoughtful exposition of the Servant Songs in their traditional role as the climax of OT prophecy concerning Christ.



**THE PARABLES FOR TODAY A. M. Hunter**

SCM Press 1983 83pp. £2.95

ISBN 0 334 02236 3

In presentation, fresh and relevant comments on twenty well-known parables; in fact, twenty sermon outlines—eminently worth the asking price.

**THE COMING OF GOD G. R. Beasley-Murray**

Paternoster Press 1983 63pp. £1.70

ISBN 0 85364 350 4

A non-specialist outline of the hope and history of salvation in the space of four lectures: Before Jesus, in the ministry of Jesus, in the death and resurrection of Jesus, and in the future coming of Jesus. There are many helpful thoughts—not least about the kingdom and the *parousia*.

**GOD'S 'INHERITANCE IN THE SAINTS' Graham J. Rubie**

G. Rubie, 20 Knole Way, Sevenoaks 1983 48pp. 75p+p&amp;p

Does God exist for the sole purpose of caring for us and meeting our needs? Listening around, you may sometimes be tempted to think so. The author, who has gallantly published his own work, disputes this, and shows how we ought to praise God for who he is, and for the way in which he has brought about everything he planned—for his own glory!

A pound note in the post would be well spent.

**GOD TRANSCENDENT J. Gresham Machen**

first published by Eerdmans, USA 1949

Banner of Truth Trust 1982 206pp. £2.45

ISBN 0 85151 355 7

Praised here, criticized there, Machen was undoubtedly a great man, not least for his ambition to provide a popular, all-round exposition of Christian doctrine. Of this interesting and diverse collection of his addresses, several illustrate his devotion to such exposition. All demonstrate the great joy he found in serving Christ.

**THE DIVINE GLORY OF CHRIST Charles J. Brown**

Banner of Truth Trust 1982 95pp. £1.25

ISBN 0 85151 342 5

Although first published in 1868, this little book has something for 1983 in regard to the continuing debate about the deity of Christ. The author's task was to detail the indirect or incidental testimonies of Scripture to that deity.

**THE GLORIOUS BODY OF CHRIST: A Scriptural Appreciation of the One Holy Church R. B. Kuiper**

first published in 1967

Banner of Truth Trust 1983 383pp. £4.95

ISBN 0 85151 368 9

Kuiper's immense concern was for the popular presentation of Christian doctrine—in particular of the Reformed faith. Would that more people today were similarly motivated! This reprint is his study of the church: 'The Christian church is glorious *in its very nature*'. If we need to rediscover that truth, this very readable book will help.

Churchman

**HEAVEN ON EARTH** Thomas Brooks

first published in 1654

Banner of Truth Trust 1982 320pp. £2.45

ISBN 0 85151 356 5

The prevailing climate is one of deriding certainty and extolling doubt. Nowhere is this more the case than in the Christian church, where talk of assurance is so often greeted with that wan and patronizing smile reserved for the immature. So this Puritan Paperback could do much good. The average reader will find it heavy going, but perhaps preachers can be encouraged to absorb it and use it to advantage.

**A SPECTRUM OF THOUGHT: Essays in Honour of Dennis F. Kinlaw**

edited Michael L. Peterson

Francis Asbury Publishing, USA 1982 188pp. \$21.95

ISBN 0 937336 08 4

*Festschriften* are immensely popular. Some may feel that this dilutes their value. Others may be glad that there seems to be a trend towards producing such a collection within a wider context than that of a specialist area of study. The recipient of the present volume, who is president of Asbury College, is honoured both for scholarly study and practical service. Whilst much of the background concerns the American scene, there is material here which will be of interest to all.

**DENOMINATIONALISM: Its Sources and Implications**

edited W. S. Vorster

University of South Africa 1982 138pp. SA R7.55+p&p

ISBN 0 86981 271 8

At first sight, the proceedings of the sixth symposium of the Institute for Theological Research (UNISA) in Pretoria may not appear to be of great interest. However, a closer look suggests otherwise. Aware that attempts towards church unity are a characteristic of the twentieth century, the organizers of the symposium were nevertheless particularly conscious of the reality of the situation—that the church everywhere is *fragmented*.

Rather than spending their time in discussion about the nature of the church, and propounding yet another scheme for unity, the convenors decided that a *description* of the fragmentation, including analysis of the reasons and implications, would be more valuable in getting people to think about the problems. The material is South African, but there is reason to believe that this volume would be helpful in many other settings.

**RELIGION AND THEOLOGY 1983: A Book Guide**

compiled by the Editorial Dept. of SCM Press

SCM Press 1983 107pp. £1.95

ISBN 0 334 02314 9

A yearly publication, improved this time by the inclusion of books from overseas, particularly those from the USA which are not published in British editions. All prices are quoted in sterling. In spite of some progress, there is still room for more entries from evangelical stables.

London SE11

LANCE BIDEWELL

**DISCUSSIONS OF ROBERT LEWIS DABNEY** Volume 3**Robert Lewis Dabney**

Banner of Truth Trust 1982 493pp. £5.95

ISBN 0 85151 350 6

Here are some collected papers and sermons, first published in 1892, of the renowned nineteenth-century Presbyterian in Virginia, whose biography was recently reprinted. Many of the contributions have only marginal interest a century later, though his discussions of education and of ordination are useful. By far the best for today is his memorial sermon, *True Courage*, on General Stonewall Jackson, with whom he served in the Civil War and whose biography he wrote. He shows how Jackson's courage and military prowess were the product of his deep Christian faith. Another good paper concerns a Confederate colonel who became a convinced Christian as a result of his wartime service, and was killed in action.

Rose Ash, Devon

JOHN POLLOCK

**SOME MODERN FAITHS****Maurice C. Burrell and J. Stafford Wright**

first published in 1973

IVP 1983 128pp. £1.75

ISBN 0 85110 443 9

In a carefully worded preface, the authors explain the structure of their book. From the standpoint of those who 'believe that in the Bible [they] have God's true revelation of himself and not simply one more record of man's search for God', they have traced the histories and described the bases of belief of Jehovah's Witnesses, Christadelphians, Christian Scientists, Mormons and Spiritualists, together with a number of lesser-known sects. They then proceed to show 'how each differs from mainstream Christianity'. This is the book you will wish that you had read the next time you open your door to some of these 'missionaries'.

**FREEDOM AND DISCIPLESHIP: Your Church and Your Personal****Decisions Jerram Barrs**

IVP 1983 93pp. £1.50

ISBN 0 85110 426 6

In the foreword, Graham Cray (St Michael-le-Belfrey, York) warns that this book may be controversial as it deals with such issues as leadership, authority and prophecy, which have recently been divisive in the church. For example, there is a place for the gift of prophecy, asserts Jerram Barrs, but he exposes the dangers of subjecting others to one's personal revelation in an attempt to get one's own way! Prophecies must always be tested against Scripture and are only binding when they are proved to be confirmed in Scripture.

Basically this book was written because of a concern for those 'damaged by inadequate leadership', and it explores the question 'Can we find freedom that is not licence, but life-giving?' Yes, says the author, it is all a matter of the relationship between the Word of God and the work of the Holy Spirit. The structures laid down by God for our lives and for that of the church are, in themselves, liberating in contrast to those imposed by man, which create an immature dependency and bondage.

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### **UP TO DATE: Poems 1968–1982 Steve Turner**

Hodder & Stoughton 1983 175pp. £1.95

ISBN 0 340 28712 8

### **I WANT TO TELL YOU HOW I FEEL, GOD Gordon Bailey**

Lion Publishing 1983 75pp. £1.50

ISBN 0 85648 339 7

Albatross Books 1983 Aust. \$3.95

ISBN 0 86760 385 2

### **100 CONTEMPORARY CHRISTIAN POETS compiled Gordon Bailey**

Lion Publishing 1983 192pp. £2.50

ISBN 0 85648 499 7

Albatross Books 1983 Aust. \$4.95

ISBN 0 86760 426 3

With deadly accuracy and superb economy of words, Steve Turner puts his pen right on the spot—frequently where it hurts most. In contrasting style, Gordon Bailey writes as he thinks others will want to talk to God. A little contrived? Perhaps, but he brings prayer within the scope of those who might be put off by a more 'traditional' approach. As a compiler, he has done a good job in selecting the poems of 100 (assorted) contemporary Christian poets. This is a book for all to browse in and find something which appeals. My choice—Randle Manwaring's 'Standing Committees'!

### **AS TREES WALKING Roger Hurding**

Paternoster Press 1982 239pp. £4.95

ISBN 0 85364 354 7

This is a three-for-the-price-of-one book! First we have a moving account of the social history, over some 200 years, of the Hurding family, with few high spots and much hard grind and faith. Then the joys and frustrations of Roger's own story, blindness and all, are described with frankness and not without humour. Finally, he writes of his spiritual self-examination, diagnosis and on-going treatment. Courage and determination, in a Christian, are indeed a mighty combination. I found this fascinating reading, on several levels, whilst I identified with him as he passed from one well-known (to me) geographical location to another.

### **DESERT WISDOM: Sayings from the Desert Fathers**

**Yushi Nomura**

Eyre & Spottiswoode 1983 106pp. £8.95

ISBN 0 413 80250 7

A coffee-table book with a difference. The delightful, Japanese-style illustrations, plus the wise sayings of Christian hermits from fourth- and fifth-century Egypt, combine to 'touch our own spiritual concerns'. These words of wisdom are not merely theories about the spiritual life; they were spoken by simple people to simple people—and their directness is powerful.

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## Other Books Received

**Hodder & Stoughton** C. Kew & D. E. Guy, *The Soldier's Armoury: July-December*, 1983, 95p

**Inter Publishing Service** *Jesus: Luke's Gospel in Today's English*, 1983, 95p

**Kingsway** S. Hughes, *Marriage As God Intended*, 1983, £1.75; H. Hurnard, *Mountains of Spices*, 1983, £1.60

**Lion Publishing** R. Tangen, *Michael*, 1983, £2.95; B. Parkin, *Say It With Flowers*, 1983, £1.95; A. Lovell, *Simple Simon*, 1983, £1.50; M. Batchelor, *Bringing Up a Family: 0-9 Years*, 1983, £1.50; M. Batchelor, *Bringing Up a Family: 10-18 Years*, 1983, £1.50; M. Whitehouse, *A Most Dangerous Woman?*, 1983, £1.50; C. Bryan, *Night of the Wolf*, 1983, £1.50

**Marshall Morgan & Scott** C. Calver & E. Delve, *God Can Use You*, 1983, £1.95

**SPCK** K. Spink, comp., *In the Silence of the Heart: Meditations by Mother Teresa*, 1983, £1.50

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