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Book Reviews

HOW TO READ THE BIBLE FOR ALL ITS WORTH: A Guide to Understanding the Bible Gordon D. Fee and Douglas Stuart

Scripture Union 1983 237 pp. £4.25

ISBN 0 86201 195 7

Jude teaches us that the faith was delivered to the saints, but since words like 'exegesis' and 'hermeneutics' have come (like mumps to an adult) upon the minds of the great ones of the earth, it is commonplace to act as if the faith was delivered to the specialists. Thus, before reading 1 Corinthians, be sure to consult your Bible Dictionary, for 'among other important things you should note that ... it was a relatively young city ... cosmopolitan ... a patron of the arts...' (p. 47). I confess to finding all this neither interesting nor helpful, and grieve deeply that thousands who are making great sense of 1 Corinthians just by reading it should have their souls troubled so pointlessly. Or what about this? 'One who was raised in the American West ... must be careful not to think of the mountains that surround Jerusalem (Ps. 125:2) in terms of his own ... mountains' (p. 23). Why? Do we have to be accurate to the nearest foot in order to understand the psalm? Or try this: 'It is imperative to the understanding of Jesus that you immerse yourself in first century Judaism.'

The title of this book suggests a popular introduction designed to help ordinary Bible readers to more beneficial reading. I fear the ordinary reader will be driven rather to despair to find that (contrary to what he has been taught—and has experienced) the Bible is so full of pitfalls for the unlettered. So he must read Jeremias, Lohse and Derrett (p. 106), plus three pages (pp. 221 ff.) of recommended commentaries (chosen with remarkable lack of perception, whatever reader is in mind). Where have the authors been all their lives, one asks? Have they never met any of the thousands who are making sensible use of the Bible, loving it, revelling in its richness, but to whom (O frabjious day! Hellee, Hella!) first-century Judaism will ever remain a closed book?

Yet Fee and Stuart come across as delightful, concerned people. Their own love for Holy Scripture is lovely to share, and their book is packed with wisdom. They are helpful on choosing a translation (though too hard on AV and too enthusiastic for NIV); they set out sound principles of biblical interpretation (though making it all too daunting for any outside a college environment); their advice on reading the OT (law, prophets, psalm, wisdom and narrative dealt with separately) is more earthed than their treatment of the NT (epistles, Acts, gospels, parables in separate chapters) where the element of academic claptrap obtrudes. The chapter on Acts ('The Problem of Historical Precedent') is pointed in its relevance for today—but just look at the title!

A student in the first year of theological college, or a preacher or teacher who has not yet come thoughtfully to grips with hermeneutics, could not do better than have these two Gordon-Conwell professors as his guides, but the majority of us need something that genuinely takes account of the fact that

the Bible was *meant* for the likes of us before it fell into the hands of the likes of them! We need principles of interpretation expressed in non-lecture hall terminology; we need the task of interpretation brought into relation to our much more limited budget of time; we need a more deeply thought examination of the problem of cultural relativity; we need something more about the imprecatory psalms than that we can use God as a safety valve; we need something more recent by way of commentary on the psalms than Perowne (1890), and something more biblical and helpful on Matthew than Hill. And it is all a great pity; this could have been the book we have been waiting for, and Fee and Stuart could write it. Why not a sequel, please, dear sirs? 'How to Read the Bible for All Your Worth'.

Christ Church, Westbourne, Dorset

ALEC MOTYER

A COMMENTARY ON JUDGES Richard Rogers

first published in 1615

Banner of Truth Trust 1983 971 pp. £21.95

ISBN 0 85151 377 8

Richard Rogers (d. 1618), who is well known to students of Elizabethan Puritanism, especially from his diary, was one of the many Puritan clergy who, aside from some involvement in the Presbyterian movement, devoted their lives to a preaching ministry in the country parishes, particularly of East Anglia. Rogers was for forty years lecturer in the Essex village of Wethersfield. His massive commentary on Judges was the most substantial published product of his preaching ministry, but has received little attention.

Despite Hebrews' commendation of the faith of the judges, few modern preachers are likely to feel they know how to preach from this book of the Bible. I cannot remember ever hearing a sermon on any passage from Judges (except for children's addresses on Gideon). A modern preacher who decided to work his way through the whole book would probably be regarded as a little eccentric. Yet Rogers preached a series of no less than 103 sermons on Judges. Moreover, his hermeneutical method is to stick to the plain historical meaning of the text—no allegory or even typology here—and, like the practical pastor he was, to draw from the stories of the judges down-to-earth spiritual and especially moral lessons for his contemporaries. Unlike the modern preacher, he is quite undaunted by the gap which might seem to separate the exploits of Deborah, Jephthah and Samson from the day-to-day life of his ordinary parishioners, and very little troubled by the barbarity which offends modern Christian readers of these stories. The most unpromising material yields moral examples and warnings, and is often applied to quite concrete situations in his hearers' lives (e.g., on 14:10, how to hold a wedding breakfast without letting ungodly guests make it an occasion for sin; or, in 14:12, how to make harmless conversation in worldly company).

Like most of the Puritans, Rogers makes little allowance for the OT context of the stories. The judges on the whole behave as Christians are meant to behave, or, alternatively, are as blamed for their failings as Christians would be—like Jephthah, for whom Rogers allows none of the traditional excuses. However, there are *some* praiseworthy deeds which are

not to be taken as examples for Rogers' readers. Not only are the Jesuits wrong to cite the examples of Ehud and Jael for plotting the assassination of Protestant monarchs. Even Rogers' Protestant parishioners may not follow such examples, because they do not have the divine authority Ehud and Jael had. He formulates the sound principle that we should follow the examples of characters in Scripture only where we have a command of Scripture to the same effect (p. 226). Another example of the 'extraordinary activity' of God on past occasions, which establishes no rule for Christians to follow, is the prophetic activity of Deborah, which provides no basis for exceptions to Paul's prohibition of women teachers in the church. Many of the moral problems of Judges, which have troubled exegetes down the centuries, Rogers solves rapidly by appeal to the principle that God may occasionally command what he usually forbids. It is a principle which proved difficult to use when occasionally a Protestant fanatic claimed an extraordinary calling to be a new Ehud.

These sermons represent very well the practical Puritan divinity which, through the immense preaching and pastoral labours of devoted clergy like Rogers, transformed much of English society during his lifetime. It is 'plain' preaching, straightforward and relevant to ordinary hearers, concentrating on spirituality and morality, avoiding the church-political and even, for the most part, the doctrinal controversies of the time. It deserves our warm appreciation, even if to us the moralizing sometimes becomes tedious and the moral applications sometimes seem quaint. Nevertheless, unfortunately, it can scarcely be recommended as a way through the hermeneutical problem which Judges presents for the modern preacher. Judges is rather little concerned with the morality of its heroes, at any rate not in the manner of Puritan casuistry or even in the manner of NT ethical teaching. Not only is it absurd to draw moral lessons from matter-of-fact details of the stories, such as the circumstance that Heber the Kenite lived apart from his brethren (4:11). Even to take, for example, Samson's rollicking exploits in chapters 14-15 as occasions for moral instruction is quite foreign to the spirit of the stories. Rogers has no sense of the literary qualities of Judges. He misses the irony and rough humour of some of the stories. The tragedy of Jephthah's daughter is too rapidly moralized. The poignancy of 5:28 becomes only an occasion for discussing the proper and improper place for parental affection. I am not sure what the modern preacher should make of Judges, but perhaps he should start, where some of us started in Sunday school, with appreciating these stories as good stories, and then he may also be able to appreciate these heroes of faith in their own terms, as heroes of Israel's dark ages who served God well according to the light they had.

Rogers is worth reading for his own sake, but like Judges he benefits from being read in historical context. It is a pity that this fine facsimile could not have been prefaced with a short biographical and historical introduction.

LA NAISSANCE DES EVANGILES SYNOPTIQUES**Jean Carmignac**

ORIL, Paris 1984 103 pp. 80F

ISBN 2 86839 002 1

There is never a dull moment for those interested in the synoptic problem and gospel dating. The priority of Matthew has been argued in numerous articles, books and conferences in recent years, particularly through the efforts of Farmer, Orchard and Dungan. Their Griesbach hypothesis to many of us is not convincing, but there are a number of other learned dissidents at work. 1983 saw an article in *NT Studies* by Lowe and Flusser (the latter is the leading Israeli expert on the subject), arguing the existence of a Proto-Matthew in AD 36 or not long after. Now we have an interim statement by l'Abbé J. Carmignac, a top authority on the Dead Sea scrolls, arguing that Matthew, Mark and the sources used by Luke, were all written extremely early in a Semitic language, more likely Hebrew than Aramaic.

He has been at work on this subject for twenty years, and he hopes eventually to produce a number of large, technical works proving his case, but he has been prevailed upon to give a digest of his findings so far in this small, but very informative, book. He believes that a Proto-Mark was written by the apostle Peter about AD 40, and that this was combined with something like 'Q' to form the basis of both Matthew and Luke. Luke was translated into Greek in the early fifties and Matthew soon after. Proto-Mark was probably translated by Mark in Rome in the early sixties.

Carmignac cites forty-six authors who have rowed against the current to argue Semitic originals for one or more of the gospels. He holds that all this material comes from within ten or twenty years of the time of Christ and he is convinced that in a recognition of this lies hope of substantial progress in understanding the gospels in our day. There is no doubt that the usual late dating of our gospels rests on shaky foundations.

Oxford

JOHN WENHAM

THE INTERPRETATION OF MATTHEW edited Graham Stanton**Issues in Religion and Theology 3**

Fortress Press, USA 1983

SPCK 1983 164 pp. £3.50

ISBN 0 8006 1766 5

ISBN 0 281 04058 3

There has been a great deal of interest in recent years in the gospel of Matthew. Many questions have been raised and a variety of answers proposed. This series of essays is aimed to draw attention to some of the major themes. Some of the essays predate the rise of redaction criticism, but these earlier essays are included to provide an insight into the background of the more modern debate. The editor has himself written an illuminating account of current discussions, and this essay is in itself a valuable aid to those who wish to pursue a study of Matthew's gospel.

The essay by Ernst von Dobschütz (1928) studies the gospel with a view to demonstrating that Matthew was a rabbi and catechist. This essay depends wholly on an examination of the use of Mark by Matthew, and also on his use of Luke. In some ways this was a precursor of redaction criticism, in so far as it reads into Matthew's supposed editing of Mark, evidences of Matthew's background and purpose. Others have followed up von Dobschütz's lead. But not all have agreed on Matthew's knowledge of Jewish affairs. Indeed some have considered Matthew to have been a Gentile.

The conclusion of Matthew's gospel is critically studied by Otto Michel (1950). This essay was one of the earliest attempts to focus on the theology of the evangelist. He sees Matthew 28:18-20 as the key to the interpretation of the whole book. The basis of this theory was strongly challenged by Vogtle in 1964.

Two other essays concentrate on particular parts of Matthew's gospel. Nils Dahl deals with the passion narrative (1955) and Krister Stendahl with chapters 1 and 2 (1960). The former attempts to analyse Matthew's editorial method, but he admits that an examination shows the complexity of the problem. He nevertheless sees this passion account as one particular church's attempt to understand the passion. Stendahl sees Matthew's editing processes illustrated in the first two chapters, which he argues should be examined independent of Luke's birth stories. He thinks the emphasis in Matthew is not on the birth, but on the identity of Jesus.

The other essays are more recent. George Strecker writes on the concept of history in Matthew; Gunther Bornkamm deals with the binding and loosing passage; Ulrich Luz studies the disciples in Matthew; and Eduard Schweizer attempts to find out from the gospel the location and characteristics of Matthew's church.

In his introductory article, Graham Stanton shows how others have interacted with the themes of these articles. His comments show quite clearly that lack of agreement exists on many of the issues. One of the major weaknesses of so much of the modern approach to this gospel is that it is too readily assumed that what Matthew does, reflects the practices of the community which he represents. But the implications of this assumption need careful examination. Without safeguards, we end up with the situation that the significant emphases are attributed to the community and have no basis in the teaching of Jesus. Such a conclusion must undermine the authority of the text.

Undoubtedly the manner in which Matthew selects and uses his materials tells us much about his purpose, and this is a legitimate enquiry. But some, at least, of these essays proceed from the assumption that the texts were dictated by the needs of the community. What seems to be overlooked is that the teaching of Jesus could have prepared for those needs, rather than being dictated by them.

The publishers are to be commended for making available in an English translation this collection of essays, which will be valuable for providing information on the modern scene.

EXPOSITORY SERMONS ON 2 PETER D.M. Lloyd-Jones

Banner of Truth Trust 1983 263 pp. £6.95

ISBN 0 85151 379 4

These sermons (first published in *The Westminster Record* in 1948–50) were the first extensive sermons on a single biblical book which Dr Lloyd-Jones preached. They were preached in Westminster Chapel in 1946–47, and the immediate post-war situation is quite often a subject of comment in them. Evidently Dr Lloyd-Jones thought that before his congregation were ready for the very detailed exposition of the text of Scripture which he developed in his well-known later series of sermons, he should give them the kind of broader treatment of a biblical book that is found in this volume. Although some verses are treated in great detail (rather surprisingly there are four sermons on the last verse of the letter), other passages are expounded rather generally. Apart from the disproportionate attention to the last verse, the balance of material (giving half the book to chapter 1 of 2 Peter) seems to me reasonably justified by the emphases of the letter itself.

Those who have profited from the later collections of sermons by 'the Doctor' will find the admirable qualities of his preaching already becoming apparent in these early sermons: great clarity, an uncompromising message, solid doctrinal teaching as well as practical application. It is perhaps not easy to realize how unusual and pioneering this style of preaching was at that time. I find the style dated (though I am sure other readers will find it timeless), but I have no doubt we owe a great deal of gratitude to Dr Lloyd-Jones for his influence on evangelical preaching.

Perhaps the author of a very detailed academic commentary on 2 Peter is not the most suitable reviewer for a volume of expository sermons on 2 Peter. Of course, I shall not fault this author for not always agreeing with my exegesis, though perhaps I shall be forgiven for expressing pleasure to find him adopting, against the vast majority of exegetes, what is in my view the correct interpretation of the difficult 1:20, and for remarking that my commentary would have saved him from the hopeless attempt to give a comparative force to 1:19a (pp. 102–3)! However, because there is relatively little close exegesis, it seemed to me that the exposition varied between chapters which appreciate and convey rather well the particular message of 2 Peter, and chapters which really use the text as a jumping-off point for general exposition of the NT message, rather than specific exposition of 2 Peter. This is not necessarily a fault in preaching, but if the reader is looking for the special contribution of 2 Peter to the total NT message he will find that it sometimes gets obscured through a tendency to level out NT theology, so that Pauline (or, sometimes, more Puritan than Pauline) theology is read into the rather un-Pauline 2 Peter. I was not, I admit, surprised to find 2 Peter 1:10 misunderstood along the lines of the Puritan doctrine of assurance (in a moderate and sensible form).

I was struck by the strong emphasis throughout the sermons on the view that the world is evil and doomed, and Christians 'are to be saved out of it' (p. 81). The Christian message to the world, he says is not, 'Repent or perish'. It is: 'the world will not repent, the world is doomed' (p. 202). Supported as this might seem to be by the apocalyptic perspective of 2 Peter, it seems to me a little unbalanced even in terms of 2 Peter's message, for 2:5 (which echoes the Jewish tradition that Noah preached 'Repent or perish' to

his contemporaries) and 3:9 seem to depend on the usual biblical view of prophecies of judgement: that they are to be heard as warnings rather than as fatalistic predictions.

University of Manchester

RICHARD BAUCKHAM

THE CHURCH OVERCOMES: A Guided Tour through the Book of Revelation **Richard Bewes**
Mowbray 1984 118 pp. £1.95 ISBN 0 264 66886 3

While Mowbray's continue to publish the ministered word from the church around the corner, this is good news. Like his predecessors, the rector of All Souls Langham Place is conscious of its strategic location, referring to it once (not constantly!) in his latest paperback. But the themes explored here were tested in East Africa and at 'Greenbelt' rather than in London's West End.

Richard Bewes believes that 'Revelation' should actually reveal, not conceal, and is therefore meant to be understood. The clues we need are found within Scripture, so we join his guided tour with Bible in hand; otherwise, this final book could hardly be for all continents and all centuries.

The author lables himself a 'parallelist' interpreter; we see repeated facets of the same truth, or perhaps the overlaid colours as a printer gradually builds up his total picture. One consequence seems to be that the millenium is now; but slavery and starvation, Auschwitz, Hiroshima, and Gulag, seems strange ingredients of an age when Satan is in chains. Not that any better solutions are at hand; some mysteries still remain.

Each chapter starts with a lively illustration, as Bewes the preacher takes us personally to America and Uganda, Wimbledon and Wembley, Covent Garden and Scotland. Is the story occasionally a touch too homely for its majestic context?

Our apocalyptic century has produced some moving expositions of Revelation; this is not a commentary, and lacks the detail of Leon Morris, the splendour of Michael Wilcock (who are both quoted), and the vision of George Caird (who is not). Hendriksen and Travis are commended; Jehovah's Witnesses and Hal Lindsey are briefly refuted, this last not by name; distinctive Roman Catholic views are left alone.

Bible-study groups who tackle Revelation often collapse somewhere between chapters five and ten; this guide, with its suggestions for study at six key points, should prevent that happening. The Apocalypse should not frighten, confuse, or mislead anyone, and Mr Bewes' sure touch will help many to welcome, enjoy, and heed it, without losing that vital sense of wonder.

Limehouse Rectory, London E14

CHRISTOPHER IDLE

THE COST OF AUTHORITY: Manipulation and Freedom in the New Testament **Graham Shaw**
 SCM Press 1983 292 pp. £9.50

ISBN 0 334 01953 2

The main thesis of this book is, to say the least, curious. The author argues that behind the long-standing confusion of the church over the exercise of authority and the experience of freedom, lies the ambiguous witness of the NT. Though the apostle Paul is generally known as an advocate of freedom in Christ, in reality he is concerned to exercise a tight control on the life and beliefs of the young churches to which he writes. The churches down the ages have carried into their own missionary and pastoral structures the unresolved tension between the release of people from destructive authority and the fear of freedom.

Graham Shaw deals extensively with those letters of Paul generally agreed by the academic fraternity to be by him (he omits Ephesians and the pastorals), and with the gospel of Mark. He believes he has uncovered in these writings a deep need, displayed by the authors, to assert an authority about which they feel considerable insecurity. His conclusion is that the NT must be openly and trenchantly criticized in order that all authoritarian elements may be purged, and the church freed from having to defend an impossible view of autocracy in its midst.

There are few books, I am afraid, with which I have more disagreed. The author's main line of investigation is vitiated from the beginning by a set of false assumptions which he takes to the text. He raises his own extremely limited experience and reflection into a substantial criterion for judging the true meaning of authority and freedom. He then arbitrarily imposes this understanding on the text as a critical principle. The net result is a long and tedious set of examples of special exegetical pleading. The conclusions, unfortunately, had been decided before the investigation was undertaken. His handling of the text can only be described as idiosyncratic and bizarre. Often he uses a 'heads I win, tails you lose' argument (e.g., over Paul's supposed use of flattery and supposed indifference to human response). He uses language in a wholly prejudiced fashion (e.g., when he refers to Paul's special word to Archippus [Col. 4:17] as 'menacing'), and often reads into the text motivations which are not present, failing to offer much more plausible alternative explanations of the meaning.

Graham Shaw's whole approach is, regretfully, full of contradictions. Because he refuses to accept the liberating message of the whole gospel, but chooses, on the basis of his own definition of freedom, to be selective, he ends up by posing a false dichotomy between authority and freedom. More than that, he adopts the very style of which he criticizes Paul: that of a critical radical who sits on a lofty pinnacle of rational certainty and with academic condescension pours scorn on all alternatives. In his failure to look closely at his own intellectual assumptions, his frequent use of bald, unsubstantiated assertions, his sweeping generalizations, and an arrogant confidence in his own criticisms, the author displays his own brand of manipulative authority.

I find it genuinely tragic that someone can put so much effort into erecting a thesis which is based on so perverse a method and on such insubstantial evidence.

Churchman

CHRISTIAN THEOLOGY: An Introduction to its Traditions and Tasks

edited **Peter Hodgson** and **Robert King**

first published by Fortress Press, USA in 1982

SPCK 1983 353 pp. £9.50

ISBN 0 281 04072 9

This collection of essays examines substantial areas in Christian doctrine in the light of those critiques of Christian belief and practice which have their origin in the Enlightenment. It thus attempts to introduce readers both to the traditions of Christian doctrinal reflection and to the tasks of systematic theology in the present time. The authors all work in the United States, and though they are drawn from a variety of confessions, they are all persuaded of the irreversibility of the 'modern consciousness'. Among them are significant figures such as Gilkey, Farley, Kelsey and Burrell.

The authors' convictions about the problematic character of the Christian tradition for contemporary theologians are reflected in the structure adopted for all the essays. A brief introduction is followed by a sketch of 'the doctrine in its classic formulation'. 'Challenges and Contributions of Modern Consciousness' are then considered, and finally 'issues' are identified as significant for a modern theological agenda and 'proposals' are made.

Most of the major loci in systematic theology are treated, though there are gaps—sacramental theology receives no coverage, and Christology and the doctrine of the atonement are conflated in what is one of the weakest contributions to the book. Inevitably in a collection from different hands, the contributions vary in stance and quality. For me the most stimulating pieces were those by David Burrell on 'The Spirit and the Christian Life' and by David Kelsey on 'Human Being'. Both offered a precise account of classical Christian theology, alert to its underlying motives, and both were discerning in their appraisal of some major contemporary issues.

The collection is intended as an ecumenical textbook. As an account of current puzzlement about the norms and substantive content of Christian doctrine, it could hardly be bettered, though to the student it could give the impression that the agenda of Christian theology today consists solely of unsolved problems. Moreover, because of the authors' unease with classical Christian models of the theological task, the impression is often conveyed that the Christian tradition is less substantial, varied and interesting than it in fact is. Most essays distribute the weight between 'tradition' and 'task' unevenly, often compressing 'tradition' into 'consensus', and failing to catch the sophistication of classical Christian theology.

There are better introductions to the tradition, even by those equally convinced of its disintegration. But as an overview of where contemporary worries lie, and of how some cope with those worries, this book should have a wide audience.

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JOHN WEBSTER

OUTLINES OF THEOLOGY A.A. Hodge

first published in 1860

Banner of Truth Trust 1983 676 pp. £7.50

ISBN 0 85151 160 0

Outlines of Theology will already be familiar to many as one of the most lucid and influential statements of the Princeton theology of the last century. The

work originally appeared in 1860, while Hodge was then a pastor in Fredericksburg, Virginia, and was then enlarged in 1879, when he succeeded his father (Charles Hodge) as professor of systematic theology at Princeton. The influence of the book may be judged from the fact that it was translated into Welsh, modern Greek and Hindustani. It is therefore commendable that the publishers have reissued the 1879 edition of this important work.

While the work is of interest in many respects, it is probably of greatest interest to those involved in the current discussions on the nature of biblical inspiration. The joint article of 1881 on 'Inspiration' by Hodge and B.B. Warfield is seen by some scholars as marking a decisive turning-point in the development of the Princeton theology, although most of the views expressed in that article can be found in Hodge's *Outlines*.

There are, unfortunately, some errors in the text which will irritate the critical reader: e.g., page 100, 'the Bull *imigenitus* of Clement XI', where it is clear that 'the Constitution *Unigenitus*' is intended.

Wycliffe Hall, Oxford

ALISTER McGRATH

THE SUPREMACY OF JESUS Stephen Neill

The Jesus Library

Hodder & Stoughton 1984 174 pp. £4.95

ISBN 0 340 27239 2

This is an outstanding book. Within a few pages Bishop Neill raises and answers the question, 'What think ye of Christ?', in a way that leaves many another modern discussion of Jesus somewhat limited and lifeless by comparison. Bishop Neill provides a succinct account of the theology and ethics of the NT, clearly showing the unparalleled impact that Jesus made and the implications that this had. He provides equally clear and succinct accounts of other religious leaders and religious systems, giving particular attention to Muhammad and the Buddha. So much is packed into a short space with such deceptive simplicity that it is a book that invites careful study and rereading. Indeed the discussion ranges so widely that the book might be less than ideal for those who have not had a fairly literate education. But for a large number of people this book will be a treat.

As I compare this book with numerous other Christological books on my shelf, several of its characteristics can be all the more appreciated. First, Bishop Neill writes in good, clear English, entirely lacking in jargon. Secondly, he does not indulge himself in raising endless questions and answering virtually none of them. The argument is positive and constructive throughout. Thirdly, in an age of 'experts', each supreme in his own ever more circumscribed field, we are here treated to a rare breadth of vision and understanding. Fourthly, despite the controversial nature of the subject matter, Bishop Neill never scores cheap points or fails to be eirenic. Great non-Christian religious leaders are discussed sympathetically. Fifthly, Bishop Neill's commitment to the uniqueness of Jesus is unwavering. While some theologians give the impression that it is somehow improper to make claims for Jesus that imply that all other religious systems are to some extent deficient in comparison, Bishop Neill does make such claims and shows how it is utterly reasonable to do so.

Churchman

If one were looking for a short modern book to commend Jesus and the orthodox Christian faith to its cultured despisers, it would be hard to find a better book than this.

Knowle Parish Church, West Midlands

R.W.L. MOBERLY

THE MEDIATION OF CHRIST Thomas F. Torrance

Paternoster Press 1983 108 pp. £3.40

ISBN 0 85364 378 4

Thomas Torrance needs no introduction, having established his reputation as one of the most brilliant minds to have appeared upon the British theological scene for some considerable time. Most of his work has taken the form of rather dry academic research, which the general reader will find difficult reading. The present work is therefore of no particular significance, in that Torrance addresses himself to a more general readership, dispensing with such scholarly devices as footnotes in order that the work be more easily read. Although this book is *still* difficult to read, it is well worth the effort, and will be particularly appreciated by preachers who wish to freshen up their sermons on the great theme which Torrance deals with.

The book is divided into four sections, dealing with 1) the mediation of revelation; 2) the mediation of reconciliation; 3) the person of the mediator; 4) the mediation of Christ in our human response. In every case, Torrance manages to bring fresh insight to his themes, and conveys his own personal excitement about their significance and relevance. While it is necessary to warn potential readers of this book that it is not easy going, and will require considerable digestion before it can be used in teaching or preaching, it is still an invaluable exercise to follow Torrance through his arguments, and reflect on them. In a book which deals with such themes, it is inevitable that the reader will find himself disagreeing with Torrance at various points, as the present reviewer did. Nevertheless, it really is an excellent book, and at its modest price will not bankrupt its readers.

Wycliffe Hall, Oxford

ALISTER McGRATH

MARY IN THE CHURCHES edited H. Küng and J. Moltmann

Concilium No. 168

Seabury Press, USA 1983 US\$6.95

T. & T. Clark 1983 94 pp. £2.95

ISBN 0 8164 2448 9

ISBN 0 567 30048 X

A symposium on Mary, edited by two of Germany's leading theologians, ought normally to be a major publishing event. As it happens, the book is anything but this. The contributions are patchy, frequently contradictory at the level of basic assumptions, and seldom geared to serve any obvious purpose.

The first contribution is by the American Roman Catholic biblical scholar, John McKenzie, who debunks virtually every official teaching of his church about Mary, dismisses the gospel evidence as contrived or hostile to any kind of Mariology, and concludes by insisting that the dogma's only future lies in the possibility of its becoming a vehicle for the expression of feminism.

The second contribution is by a Jewish writer not living in Israel, who assumes that these facts give him a uniquely authentic perspective on Miriam, the passive Jewish girl from the impoverished gentry. His reconstruction of her life, whilst not entirely impossible, is more or less completely fictitious, and can hardly be taken seriously in what purports to be regarded as a serious contribution to doctrinal debate. In a similar category is Elisabeth Moltmann-Wendel's piece on the women in Jesus' life. For some reason she concentrates not on Mary the mother of Jesus, but on Mary Magdalene, whom she regards as an apostle whom the male-dominated church later suppressed and turned into a prostitute.

After this kind of thing it is a relief to turn to Nikos Nissiotis, who gives a very lucid and fair presentation of the Eastern Orthodox position on Mary. This is substantially different from what the Roman Catholic Church teaches, though probably not all that far from what many Catholics actually believe. It certainly would have been widely accepted by both Catholics and Protestants at the time of the Reformation, before positions and doctrinal definitions hardened. The key point of debate as far as Protestants today are concerned is whether Mary, as the *Theotokos*, is the personified humanity in full communion with the triune God (p. 28). Can we say that the Christian, in being filled with the Spirit, 'conceives' Christ in his own heart and life? This appears to be the substance of Nissiotis' argument, and it is at least a stimulating question, even if most western theologians would want to answer it in the negative.

The other contributions are largely historical or regional in outlook. Gottfried Maron gives a summary of German Protestant thought about Mary, in which the only surprise is the positive attitude of E.W. Hengstenberg to the dogma of the immaculate conception of Mary, promulgated in 1854. Kari Børresen gives a quick survey of modern Catholic attitudes, and suggests that Mariology is a cultural rather than a strictly theological phenomenon. This view is illustrated to great effect by Virgil Elizondo, who traces the Marian devotion in Latin America both to pre-Columbian substrata and to the oppression of the Indians by the Spanish conquistadores. The Magnificat as a song of liberation has recently surfaced again in liberation theology, though as more than one contributor points out, the Liberator is Christ, not Mary.

Feminism, as might be expected, is a recurring theme in almost every article, but the authors are far from agreed about it. Some think that Mariology has traditionally been its last refuge in an androcentric church; others believe that the picture of chaste motherhood, who despite her exaltation as a human being remains inferior to her divine partner and to her divine Son, is the ultimate symbol of male oppression. Somehow it all sounds unreal, and the interpretation of Mariology as a cultural phenomenon seems much more plausible. Whether it has any future in theology remains to be seen, but this book does not hold out much hope in that direction.

Churchman

SOMEONE THERE: Making Sense of Christianity **Shelagh Brown**

SCM Press 1984 84 pp. £2.95

ISBN 0 334 01579 0

I enjoyed this book. I confess that initially I feared yet one more presentation of a dilute version of Christianity which would not disturb the sensibilities of 'modern man'. In fact Shelagh Brown offers us a robust and biblical Christianity, sensitively and thoughtfully expressed.

Shelagh Brown discusses all the basic issues: God, Jesus, freedom, love, suffering, life, death, resurrection, the church, heaven, hell, and what it actually means to have a personal relationship with God through Jesus. She is aware of the difficulties that many have in grasping some of these concepts, and her explanations and illustrations are always apposite, her handling of the Scriptures always judicious.

To take two examples of her approach: In her discussion of the problem of suffering in the animate world, she says, 'And when we are confronted by a world in which each organism lives off other organisms, what does that tell us about God? Curiously enough, if we have ears to hear, it can tell us the very thing about him which Christianity has always told us: that he is a Creator who gives his own self so that his creatures may take their life from him.' And in her discussion of heaven and hell, she says, 'To be a lost soul is to have lost what you *might* have been: to have lost your true self, not because you carelessly left it behind somewhere, but because you refused to be loved and to love. This may be a terrible prospect, but it must be a real possibility.'

This book can be strongly recommended to any one looking for a good introduction to the Christian faith. In particular, for those who might find the forceful and assertive style of a Michael Green not entirely congenial, the more reflective approach of this book should prove entirely acceptable.

Knowle Parish Church, West Midlands

R.W.L. MOBERLY

ONCE SAVED, ALWAYS SAVED: Biblical Reassurance for Every True Believer **R.T. Kendal**

Hodder & Stoughton 1983 162 pp. £4.50

ISBN 0 340 34253 6

KEPT BY THE POWER OF GOD: A Study of Perseverance and Falling Away **I. Howard Marshall**

first published by Epworth Press in 1969

Bethany Fellowship, USA 1983 281 pp. £7.40

ISBN 0 87123 304 5

These are splendid volumes on the subject of the preservation of the saints from the pens of two of the most able and highly esteemed evangelical thinkers in the United Kingdom. Both have similar theological roots: Professor Marshall is also a Methodist minister; and Dr Kendal originated in the Church of the Nazarene, which is very Wesleyan in its theology. Both have moved away from the tradition Arminianism associated with their churches. Dr Kendal, now minister of Westminster Chapel, has moved to a four-square (well 3½-square!) Calvinistic position, while Professor Marshall has tried to find a middle way—a New Testament way, he suggests—between Arminianism and Calvinism.

The two books have not quite the same genre; the one is not an answer to the other. *Once Saved, Always Saved* is written as a pastoral book to help all Christians. It is easily readable, proposing the traditional Reformed doctrine of preservation in an up-to-date, lively and experiential way. 'What do we Mean by Being Saved', 'A Sweet Clarification', 'Why Believe the Doctrine', 'Sons of God', 'The Weak, the Carnal, and the Counterfeit' are just some of the chapter headings. The discovery of 'Once Saved, Always Saved' has undoubtedly been a 'second blessing' for Dr Kendal. The book was conceived in 'happy discussions' with the Revd Bruce Porter, while fishing on the bone fish flats of Isalморanda, Florida!

Professor Marshall's *Kept by the Power of God* is primarily a book for scholars and ministers, although again it is easily readable. It was born as an academic thesis, and is the fruit of many hours in the study. It is a major work on perseverance. It contains a systematic survey of the appropriate material, both in the OT and Jewish literature, and more especially in the various literary groupings of the NT, each considered individually. Every chapter is subdivided and headed. It is a work based on thoroughly meticulous exegesis. His approach has led Professor Marshall to feel that Calvinist writers often do not do justice to the text of Scripture. The very nature of the repeated warnings against falling away is such that they cannot be regarded as merely hypothetical. It is the Christian who perseveres who can be assured of being kept by the power of God. The two works in some way highlight the tensions in biblical exposition between the biblical exegete and the theologian, Dr Kendal falling into the latter category.

A deep and firm conviction of preservation is aroused from the pen of Dr Kendal, whose liberal scattering of proof texts from all over the Bible to support his case demonstrates that he has no difficulty with the concept of the unity of Scripture. Professor Marshall, in his concern for precise exegesis of what the individual authors have to say, although by no means without a strong sense of assurance, invokes a spirit of caution against taking salvation for granted!

St Andrew's Vicarage, Cheadle Hulme, Cheshire

PETER COOK

THE BIBLICAL FOUNDATIONS FOR MISSION

Donald Senior and Carroll Stuhlmueller

SCM Press 1983 371 pp. £9.50

ISBN 0 334 00127 7

As I write, ex-nun and author, Karen Armstrong, is midway through her controversial television series on the life of Paul, entitled 'The First Christian'. One of her main contentions has been that Jesus so firmly addressed himself first of all to Israel that he paid the Gentiles or 'nations' scant attention. Indeed, in the case of the Syrophoenician woman she judged his stance to be decidedly hostile—something I find very difficult to comprehend. The position of Donald Senior and Carroll Stuhlmueller is much more judicious and convincing, as they trace the development of biblical religion's universal message through both testaments. Their analysis of universal mission in the theologies of the four evangelists is most stimulating and illuminating.

The authors are professors of biblical studies at the Catholic Theological Union in Chicago, where they forged their biblical foundations for mission on the anvil of seminars on 'Bible and Mission'. Among those present were students from many continents, not a few of whom were veteran missionaries.

The book falls into three parts. Part One by Carroll Stuhlmueller covers the OT and is a detailed and penetrating analysis of the constant dialectic between Israel's status as God's elect and her calling to universal mission. Its strengths as well as its weaknesses lie in the complex critical approach to the biblical documents. The author weaves her way expertly through the maze, but the general reader risks getting lost. For this reason I cannot agree with a recent reviewer who recommended the book as 'an admirable basic tool for ordinary Christians'. It is admirable, but for the serious student with some background in biblical criticism. Part Two, by Donald Senior, covers the NT. Although he, too, uses critical methods, he does so with much more familiar material and with a broader sweep of interpretation. What I found most rewarding was his discerning of the distinctive nature of each NT writer's mission theology. Part Three, co-authored, concludes the study, arguing for the cosmic scope and universality of mission and exploring its modalities in terms of direct proclamation, prophetic challenge in word and sign, 'witness' on behalf of the gospel, and mission as personal and social transformation.

I have some reservations about details of interpretation—as, for example, when Carroll Stuhlmueller asserts that 'violence ought to be considered a charism or gift put to the service of God's people and God's providential plan, just as truly as any other quality, like pacifism or prayer.' Nevertheless, I strongly recommend this book as a textbook in its field.

Diocese of Liverpool

MYRTLE S. LANGLEY

THE COMPULSION OF THE SPIRIT edited David Paton and Charles H. Long
A Roland Allen Reader
Eerdmans, USA 1983 150 pp. £3.60 ISBN 0 8028 1261 9
distributed by Paternoster Press in the UK

The theological college principal who complained recently that a missions speaker had failed to excite his students or provide them with enough advanced missionary thought, because he had simply shared 'Roland Allen ideas', might be one who could read this book with benefit. For if one thing is dramatically obvious, it is that the missiological knowledge of graduates from our college is such that few have even the faintest inkling of what Roland Allen was on about! And another thing—Allen is perennially fresh, even across the decades. His *Missionary Methods—St Paul's or Ours?* is his best-known work, and selections are rightly included, but the best reading is in the second section, 'The Law and the Spirit', taken from *The Ministry of the Spirit*, which is orthodox in doctrine but aflame with passion for the salvation of men and women who do not know Christ. The section titled 'The Voluntary Clergy' substantiates Allen's claim that it might be sixty years before his writing was seen to be relevant. There is plenty here about non-stipendiary ministry, women's ministry, vocation and much more; and

again, all with the driving passion that it matters to the church because the souls of men and women matter infinitely. A poignant inclusion is Allen's resignation letter to his parish at Chalfort St Peter in 1907, when he cried 'enough' at the endless baptisms and burials of pagans who of ried demanded access to sacraments Allen believed belonged exclusively to the true Christian community. Mission agencies with work in Tanzania might smile wryly on reading Allen's correspondence with the Bishop of Central Tanganyika in 1930: nothing ever changes, everything remains the same.

I never get tired of Roland Allen, even at the umpteenth reading, and wonder if anyone now is writing anything remotely on his level—writing that church leaders will want to turn to in 2040 and say, 'Goodness, here's a voice of prophecy indeed!'

Kingston, Surrey

GORDON FYLES

FROM NICAEA TO CHALCEDON: A Guide to the Literature and its Background **Frances M. Young**

SCM Press 1983 406 pp. £10.50

ISBN 0 334 00495 0

This is an unusual kind of textbook, but a very useful one. It covers the period from Nicaea to Chalcedon in the Christian East, which was in many ways the really critical period for patristic theology, by means of studies of major figures of the period, which discuss not only their theology but also their characters, careers and contributions to the life of the church, and offer a guide to their writings in a less technical way than can be found in the patologies. Thus chapter 1 discusses the church historians, Eusebius and his successors. Chapter 2 covers Arius and Athanasius, and allows Didymus the Blind his important place in the Alexandrian tradition, as rediscovered in recent study. Chapter 3 on the Cappadocians gives a rounded picture of their very varied contributions to the life and thought of the church. Chapter 4 assembles a variety of late-fourth-century figures who tend to get overlooked in standard presentations of historical theology: Cyril of Jerusalem, whose 'straightforward account of Christian belief immune from the controversies of the time' is evidently attractive to the author; the 'conservative fanatic' Epiphanius, who receives, and probably deserves, little sympathy; the 'fanatical prophet' John Chrysostom; Nemesius of Emesa, a surprising but most interesting choice; and Synesius of Cyrene, who 'anachronistically believed that the philosopher had a contribution to make to society' and whose view of the relation between philosophy and the Christian myths (he accepted a bishopric 'on condition that I may prosecute philosophy at home, and spread legends abroad') distinguishes him from the Christian theologians of his time but not from all subsequent theologians! This chapter should certainly serve, as the author hopes, to broaden the horizons of the average student of the fourth-century church. Finally, chapter 5 covers the literature of the Christology controversy leading to Chalcedon. I expect that this chapter will be much the most used by students, and therefore it is good to find it extremely competently done.

My major disappointment with the book was that the Trinitarian controversy, which consumed so much of the energy of the fourth-century

church, is much less adequately treated than the Christological controversy. So much recent scholarly discussion has surrounded both Arius and Athanasius, with such confusing results for the student, that a much fuller treatment of both would have been very useful. The later Arian controversies receive very little comment, a fact which more than anything highlights the limitations of the biographical approach. Young's intention of supplementing, not replacing, other kinds of treatment of the period needs to be remembered by students who use this as a textbook.

The bibliographies, for which the spadework was done by Dr Judith Lieu, are an invaluable resource in their own right. One bibliography caters for the average (sadly!) student by listing only works in English. The more specialized bibliography lists material in English, French and German since 1960, thus updating the bibliographies in Quasten's patology.

University of Manchester

RICHARD BAUCKHAM

THE FRANKISH CHURCH J.M. Wallace-Hadrill

Clarendon Press: OUP 1983 463 pp. £35.00

ISBN 0 19 826906 4

This volume is the third to appear in the 'Oxford History of the Christian Church' series. Unlike the various Cambridge histories, this series does not aim at a continuous account, but rather at the development of particular themes of special importance to the whole. There is a refreshing tendency to select topics of interest and importance, which have not yet received adequate treatment in English. The Frankish Church is one of these topics, and it is a welcome addition to any collection of church history.

Professor Wallace-Hadrill begins his account with the transition from Roman to Frankish domination in Gaul, and links the heroic age of Gallo-Roman aristocratic bishops to that of the later Merovingian kings, with their Mayors of the Palace, who did so much to establish both the Franks and the church, and who in 751 supplanted their masters and founded the Carolingian dynasty. The book can be divided into two unequal parts, governed by this change in the ruling house. The first part is much the shorter, largely because of lack of evidence, whilst the second is less historical and more thematic, dealing with different aspects of the Carolingian Renaissance. The author sees the church as part of Frankish society, and he interprets it accordingly. He has an eye for the interesting details which can be culled from charters and sacramentaries, and these serve to enlighten the reader about little-known or frequently neglected facets of Frankish life.

Professor Wallace-Hadrill brings out the fact that Frankish power served the life of the church in two ways above all. First, it enabled the Irish and Anglo-Saxon monks to evangelize the pagan Germans (and eventually the Slavs and Scandinavians as well) to the east; and second, it brought the learning of these same monks to the court at Aachen and to the growing number of monastic houses in Western Europe. It is quite extraordinary how influential these island monks were, and how unable the native Gallo-Roman Church was to complement them after about 600. They were a spiritual and intellectual power of the first magnitude, who found scope for their talents at the court of Charlemagne and his descendants.

In the pages of this book we meet the great figures of the period, sketched with a sure hand. Gregory of Tours, Alcuin, Theodulf of Orleans, Rabanus Maurus, Hincmar of Reims, Gottschalk—these and many others cross its pages, bringing to life the struggles and controversies of the age. The insecurity of Christendom is constantly stressed, though more in relation to internal opposition—lingering paganism and heresy—than to the external threat of Islam coming from Spain. The Franks apparently felt the danger of Spanish Adoptionism more keenly than the sword of Islam, an interesting perspective which is frequently missed in the standard histories of the period.

If the book has weaknesses, these are two gaps. First, the author's desire to consider selected themes from his chosen period leaves the overall treatment somewhat bare. There is not even a list of kings and popes to guide us, which is a pity. More seriously, some parts of the book have an unfinished feel about them, as if they needed to be written as part of the whole, and not just as separate chapters. There is also a lack of theology, which distorts the overall approach. Heresies and doctrinal arguments appear in passing, but although we gather that the Trinity was an issue of fundamental concern, it is never properly expounded as such. In a secular history, that would be understandable, but a history of the *church* ought to take its doctrinal concerns more seriously than this book attempts to do.

Oak Hill College, London N14

GERALD BRAY

THE CONFESSIONS OF SAINT AUGUSTINE translated E.M. Blaiklock

Hodder Christian Classics

Hodder & Stoughton 1983 285 pp. £1.95

ISBN 0 340 32466 X

The regular appearance of new translations of Augustine's *Confessions* attests the continuing appeal of this remarkable work. Professor Blaiklock's version omits the 'mystical ponderings' of the last three books (although distinguishing them as 'the utterance of the Bishop of Hippo' from the earlier books by 'the harassed seeker for the truth' is scarcely tenable). Apart from a brief introduction and a page before each book, the volume contains the bare text—no notes or references (even to Scripture), no guide to further reading, and no index. Although each chapter is provided with a title by the translator, the lack of book numbers in the top margin makes for inconvenience in looking up particular chapters.

An immediate test for any translation of the *Confessions* is whether it preserves the thematic continuity provided by Augustine's repeated use of *confiteor* and *confessio*. In this respect Blaiklock scores well over the somewhat inferior Penguin translation, but he does not score full marks. Nor is his translation faultless. There is a mistake in the first chapter, and a surprising misrendering of Romans 14:1 in the famous conversion chapter. He makes it clear that he has made no attempt to elucidate Augustine's ambiguities or soften the asperities of his style. This means that his version flows less easily than the Penguin one, which is too smooth to do justice to the texture of Augustine's Latin. Its highly personal, religiously lyrical character, marked by allusiveness, abrupt economy and yet fluidity of movement, makes it a tough challenge for any translator. Blaiklock has

eschewed the 'thee and thou' of F. Sheed's fine modern version, and has achieved a real measure of success with a difficult text. It should serve to make this uncannily modern classic of antique religion accessible to many new readers.

New College, University of Edinburgh

D. F. WRIGHT

HERE I STAND The Classic Biography of Martin Luther

Roland Bainton

first published by Abingdon Press, USA 1978

Albatross Books, Australia 1983 Aust.\$4.95

Lion Publishing 1983 412 pp. £1.95

ISBN 0 86760 459 X

ISBN 0 85648 447 4

In its 500th anniversary cover story about Martin Luther, *Time* magazine declared 'that more books have been written about him than anyone else in history, save his own master, Jesus Christ.' Roland Bainton's book has made a sizeable contribution to that record. The cover of this '500th Anniversary Edition' boasts: 'Over 1,000,000 copies in print'.

The number itself is impressive and reflects something of the quality of this book. Eminently readable, it makes the subject available to those unfamiliar with the Reformer while at the same time it is referred to in footnotes of even the most scholarly works. Bainton writes well. He has a fine interchange of complex theological issues, well explained, and interesting story. He understands the relation of humanism and reformation and the essentially pastoral Luther. He does not make the mistake of identifying Luther's 'true presence' doctrine with 'consubstantiation' (p. 140), a common error by writers in our country (with rare exceptions like Darwall Stone, Gordon Rupp and Peter Brooks).

It is here, however, that this reviewer finds the biography most flawed, in the understanding of Luther on the sacraments, or rather, on the doctrine of the means of grace. In his commendable attempt to treat this subject, for instance on page 140, he fails to mention the place of the sermon in a discussion of the Word. Utterly wrong is the comment on the next page: Luther 'declared that the sacrament depends for its efficacy upon the faith of the recipient' (also p. 142). This would seem to deny Luther's assertion of *manducatio impiorum*, eating by the impious. For this Reformer, rather, it depends on the will and promise of God.

Less serious is the mistake in the chronology (p. 19) and repeated on page 203, that Melanchthon 'celebrates an evangelical Lord's Supper.' It is a mistake made by others, even Melanchthon's biographer, Clyde Manschreck. It is probably due to a misreading of a letter of Sebastian Helmann of 8 October 1521. Melanchthon, however, says explicitly of himself: 'I do not possess the authority to administer the sacraments' (CR 24, 313).

Perhaps due to an oversight is the loss of the bibliography referred to in the table of contents and found in earlier editions. This means that the page numbering of the final sections is out of step. On the other hand, an improvement over other paperback editions is that the pagination of this one is the same as that of the original Abingdon edition of 1950, making references to the work easier to find. The publishers are to be commended for the

quality of reproduction of the many fine illustrations which are one of the splendid features of this work.

Westfield House, Cambridge

RONALD FEUERHAHN

THE LUTHER LEGACY: An Introduction to Luther's Life and Thought for today **George Wolfgang Forell**

Augsburg Press 1983 79 pp.

ISBN 0 8066 2050 1

LUTHER THE PREACHER **Fred W. Meuser**

Augsburg Press 1983 94 pp.

ISBN 0 8066 2051 X

The first book is a very brief introduction to Luther's life and thought. It takes the reader from Luther's childhood through his career as a monk, university professor, reformer, preacher and theologian. It pays special attention to how Luther related his thinking to the social, political and religious needs of his time. The last chapter is entitled 'The Legacy', in which Forell sums up Luther's legacy to posterity under three heads: Luther's awareness of reformation as a continuing process; Luther's teaching on the Word of God; Luther's emphasis on the centrality of the doctrine of justification by faith.

Every judgement Forell makes is sound, based as it is on long years of work on Luther, but the reviewer felt that its brevity (it is only about 17,000 words) makes the book appear slight, even superficial. The title is *The Luther Legacy*, yet the author gives a mere four pages to this theme (fewer than 2,000 words), and these the last four pages of the book. It is reasonable to have expected more on this topic, particularly since Forell states this to be the theme of the book, and that it is written with reference to the Luther quincentenary, when the author puts the first question: Why a book on a theologian born 500 years ago? There are no notes, references or index.

Meuser's book, also very thin for its subject matter, nevertheless offers nearly 150 quotations or references, all of them well worth looking up. Written in a pleasing lecture style, he handles his subject in three chapters: one, Luther's passion for preaching; two, his style of preaching; three, his gift for preaching. The author describes Luther's methods and preparation for preaching, and offers not a few excerpts from his sermons.

The book will interest all ministers and clergy called to preach, and will offer inspiration and many ideas, for Luther was one of the most creative preachers of all time, a man who sat under the Word of God and who delivered the Word of God. God spoke through Luther (as he does through every faithful preacher), and Meuser shows this in his lectures. Brief as the book is, like Forell's, it is sound. Short as these books are, both come from long years of Luther study and from good historical scholarship. One could have wished they had celebrated the quincentenary of so significant a person as Luther with weightier studies. Both books are on too small a scale for the treatment the subject deserves.

Sheffield

JAMES ATKINSON

MARTIN LUTHER LIVES! edited J.W. Hofmeyr
University of South Africa 1983 90 pp. R8.95

ISBN 0 86981 298 X

This book comprises a collection of four papers read at a seminar in the University of South Africa on the quincentenary of Luther's birth, to which has been added a paper by K. Nürnberger on Luther as reformer of the church. The subjects of the seminar papers are: Luther in the context of late medieval thought (J. Lambert); God alles, die mens niks. Gedagtes rondom Luther se 'Die Sieben Busspsalmen' van 1517 (J.H. le Roux); Beoordelings van Luther na aanleiding van die Boere-opstand van 1524/25 (C. Landman); Luther's doctrine of justification by faith alone and its continuing relevance for South Africa (S.S. Maimela).

They are all good quality papers. Noteworthy is Maimela's treatment of Luther's doctrine of justification by faith alone, and its relevance for South Africa, where he gives a severe attack on apartheid. An interesting feature of these papers is that each is followed by a critical response; this the reviewer found of value, for the criticisms were of a high order. The concluding lecture by Nürnberger on Luther as reformer of the church is a very good analysis of Luther's Reformation emphases and their relevance today (i.e. in South Africa). The titles of the two lectures in Afrikaans in translation are 'Luther's Use of Scripture with Special Reference to *The Seven Penitential Psalms* of 1517' and 'Evaluations of Luther from the Perspective of the Peasants' War of 1524-25'.

Sheffield

JAMES ATKINSON

A HISTORY OF CHRISTIANITY IN INDIA: The Beginnings to AD 1707 Stephen Neill
CUP 1984 583 pp. £45.00

ISBN 0 521 24351 3

India is the only country outside the Mediterranean which can claim a continuous Christian history since apostolic times. No comprehensive account had ever been written, although there is a vast literature on different aspects, areas and churches. The gap begins to be filled at last by Bishop Stephen Neill's long-awaited history.

His first volume, to the death of Emperor Aurungzib, more than fulfils expectations. No one is more qualified to write it. Familiar with India since infancy, he returned from Cambridge to be a missionary, and then a bishop in South India, before becoming professor of missions in Hamburg and holding other academic and ecumenical appointments. He entered on this project more than fifty years ago and has acquired a thorough knowledge of the sources; moreover, Stephen Neill is that rare being, a profound scholar who writes well. He can digest almost limitless research and turn it into a highly readable narrative of charm and perception, with nice flashes of wit.

He has not been afraid to handle the subject on the scale it deserves: 387 pages of main text, plus nearly 200 pages more, containing appendices, notes, bibliographies and index. It is thus a mine of information and a guide to even fuller study, while being a delight to the general reader. And Bishop

Neill puts Christian facts firmly into the wider Indian scene—in contrast to early Portuguese missionaries, most of whom cared nothing for Indian civilization and did not even learn local languages.

The book sketches the Indian background and history until the first century, when St Thomas came to India, as is believed. Bishop Neill examines the evidence closely. Proof is impossible, but he concludes that almost certainly St Thomas worked in South India and that his were the bones in the tomb at Mylapore. The lives, beliefs and liturgies of the Thomas Christians are described; then the arrival and activities of the Portuguese hold the stage. The crown of Portugal viewed its role as equally religious and secular. Dr Neill makes the interesting point that in seeking to impose European ways as an integral part of Roman Catholic Christianity, rather than allowing an indigenous church to develop, the Portuguese were only doing what Islam had always done elsewhere and tried to do in India after the Mughul invasion.

Unfortunately, the Portuguese, through the high-handed Menezes, also tried to force the Thomas Christians to reject their ancient heritage.

As the story unfolds there are unforgettable word portraits: the great apostle Xavier, the aristocratic Aquaviva and the Emperor Akbar whom he fondly hoped to convert; the Syrian Jacobite, Mar Abraham; Archbishop Menezes; Sir Thomas Roe, the first British ambassador to the Great Mughul, and many others.

As this book ends, the British, Dutch and French are in India. Bishop Neill finds that the British East India Company were as interested in souls as in profits—in theory. What happened in fact, the next volume will tell, and is eagerly awaited.

Rose Ash, Devon

JOHN POLLOCK

THE WORKS OF JOHN WESLEY Volume 7 A Collection of Hymns for the Use of the People Called Methodists

edited Franz Hildebrandt and Oliver Beckerlegge

OUP 1984 848 pp. £45.00

ISBN 0 19 812529 1

The crowning edition of one of the world's supreme hymnals deserves a celebration. It arrives close to its lineal descendant, the *Methodist Hymns and Psalms* where, despite restructuring, its influence is still enormous; but this volume will adorn libraries rather than chapels.

Introduction, footnotes, appendices, indexes, and Scripture references will all prompt further writing. The main text stands bold and clear, with critical apparatus copiously sprinkling every page, and showing how Wesley quarried from Milton, Herbert, Dryden, Pope and Young (how things change!)—and Matthew Henry and the *Book of Common Prayer*. The editors miss a source of 'holy fear' in the confirmation service (p. 303) and borrowed phrases like 'sacred unction from above' are not always acknowledged.

But we say 'Wesley'; most remarkably, in the collected works of John, the 525 hymns (of the 1780 book) are nearly all by Charles. Seven are from Isaac Watts, suitably 'improved', and a handful by others; for some, the brothers

share the credit. John, though, was the arch-editor and reviser-royal; so here the brethren dwell together in publishing unity.

Some footnotes exceed objective documentation (pp. 136, 482, 693 etc.); textual and literary histories are traced, and facsimiles included of John's original musical method. Tunes are listed; what we miss is any evidence of how Charles wrote so much so well. Did he pore over his sources ('Cruden' appeared a year before his conversion), or simply trust a prodigious memory fed by Daily Offices and gospel preaching? He revelled in Scriptures untouched by other hymnodists; some verses formed in his head, arriving afterwards on paper—but at what speed!

How good is this historic collection? A generation has grown up on Bernard Manning's pronouncement: '... in its way it is perfect, unapproachable ...' but, *pace* John's eloquent preface, there is doggerel (particularly in the 'Ye servants of God' metre); some words *do* merely patch up the rhyme; the sense does *not* suit every capacity, nor is it above amendment. Methodists have revised, abbreviated, selected; some hymns even grace *The Stuffed Owl*. No. 59 is simply bad; for bathos, see 212, 'our subject is the same'; for cant, 181, 'To the posts of mercy's door O nail my willing heart'.

But Charles's pre-eminence is unquestioned. This definitive edition renews wonder at his style, structure and rhythms; his rhymes (every line) and conclusions (finer even than his famous 'openings?'); above all, his mastery of repetition and climax—'Pray always, pray and never faint; Pray, without ceasing pray.'

For the fervent Wesley vocabulary, other studies are recommended. He cannot be blamed that we sing no longer of lispng worms or moving bowels; but *obtest*, *antepast*, *disparted*, and dozens more, must have puzzled some Kingswood colliers. With *humankind* and *Parent* he joined Milton in anticipating a non-sexist age, but two mighty monosyllables reveal greater things.

'All' becomes the chief weapon in the Arminian armoury, and 'me' the battle-cry of Methodist faith. For all its talk of 'The Society', the contents page should surely replace 'Believers' with 'The Believer'; these hymns are overwhelmingly singular.

Experience is vital; what I know and believe I must also *feel*. Heaven is here and now—or very nearly—in Christ and in love. At the atonement, an angry, offended Deity is pacified by blood and intercession. In Christ's wounds we hide, on the brink of mysticism: 'draw me to his open side And plunge the sinner there'. Soon we shall be (debatably) 'lost in thee'. Fully forty-nine hymns are 'groaning for full redemption'; later sections declare Wesley the pacifist and patriot.

This is no 'church hymnal'; there are almost no sacramental hymns, not even 'When I survey'. The seeds of a 'eucharistic sacrifice' inspire 'Arise, my soul, arise', and belligerent verses attack Moravian excess ('while Satan cries, Be still'), Calvinist confidence ('a gracious soul may fall from grace'), and any hint of limited love ('so wide it never passed by one, Or it had passed by me').

Some of Charles's finest and hardest hymns are missing; the book is still John's. The scholarship of this edition reflects international Methodism's reverence for both men, and Manning's evaluation of the original. Some future hymnologist may rephrase that assessment more realistically; we

possess meanwhile an indispensable tool for study and a magnificent foundation for praise.

Limehouse Rectory, London E14

CHRISTOPHER IDI: F

**REAL CHRISTIANITY CONTRASTED WITH THE PREVAILING
RELIGIOUS SYSTEM** William Wilberforce edited James H. Houston

first published 1829

Multnomah Press, USA, 1982

Pickering & Inglis 1983 131 pp. £4.95

ISBN 0 7208 0530 9

'Many Christians', comments the editor of this volume, 'have no sense of the past.' It would be hard to contest this judgement: and so it is admirable that, as general editor of a series called 'Classics of Faith and Devotion', James Houston is trying to do something about it. This is the first book to appear in the series, which is intended to include Athanasius, Augustine, Kempis and Law. Wilberforce's *Real Christianity*, more commonly known as *A Practical View*, is an excellent choice to launch the series. The great opponent of the slave trade published this book in 1797 to show that what passed for Christianity in the England of his day was but a shadow of vital religion. It aroused many from spiritual torpor; it may arouse many still.

A two-page editorial note and a fourteen-page introduction by Mark Hatfield, an American senator respected for his Christian profession in public life, offer a brief appraisal of Wilberforce. Though sympathetic to the author, neither brings out the remarkable personal warmth of Wilberforce that goes far to explain the success of his book. Further, a number of comments in this introductory material are highly dubious. Wilberforce, according to the editor, could have succeeded Pitt in his political leadership; according to Pitt himself, however, Wilberforce was unfitted for high office because of his carelessness at business. Nor, as Senator Hatfield believes, did Wilberforce choose to sit with the Tories on entering Parliament: the Pittite 'Tory' party, to which Wilberforce later adhered, did not then exist. Yet the introduction does serve to bring out the value of treating the career of Wilberforce as a case study in the relation of faith and politics.

It is the text that gives most cause for caution. As the editor explains, he has not only abridged but also rewritten the book in order to make it palatable. Sentences are brief, paragraphs are broken up, and spelling is Americanized. Classical antitheses are ironed out, contemporary allusions omitted, and the stronger passages defending an established church suppressed. Occasionally serious distortions appear. In the original (p. 8), Wilberforce contends that parents would 'blush, on their child's coming out into the world, to think him defective in ... knowledge ...' In the rewritten version (p. 2), it is said that parents would 'blush on their child's birth to think him inadequate in ... knowledge ...'—which is, unfortunately, nonsense. Again, the renewal of instances (duelling, the stage, the role of women) makes the book seem rather bland, whereas in reality this *Practical View* was highly practical. It is so difficult to give Wilberforce the accents of late twentieth-century North America, that the worthy task of making him

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accessible could surely have been better achieved by the time-honoured process of preserving the original text and adding explanatory notes.

University of Stirling

DAVID W. BEBBINGTON

A GRUNDTVIG ANTHOLOGY: Selections from the Writings of N.F.S. Grundtvig 1783–1872 edited **N.L. Jensen** translated **E. Broadbridge** and **N.L. Jensen**

Centrum, Denmark 1984

ISBN 87 583 0158 5

James Clarke 1984 195 pp. £10.95

ISBN 0 227 67885 0

This book is a collection of writings by N.F.S. Grundtvig, a leading Danish theologian and churchman, who lived from 1783 to 1872. For those whose knowledge of the period in Denmark is confined entirely to the writings of Kierkegaard and Hans Christian Andersen, this book will come as quite a revelation. Grundtvig was, and to some extent remains, a greater influence in his native land than either of his better-known compatriots, and the publication of this collection is a welcome contribution to efforts to make his name better known in this country.

Broadly speaking, Grundtvig's development followed a pattern familiar in the generation whose youth was spent under the shadow of Napoleon. From a liberal youth he turned increasingly to an archaic nationalism, mixed up with Christianity, which he proceeded to advocate as the recipe for national regeneration.

This collection brings out the best and the worst in the man. His absurd Nordic nationalism, which linked Scandinavia and England to the glories of ancient Greece (another 'pure' society), and his extreme dislike of anything Latin, or even German, strikes our cosmopolitan age as distasteful in the extreme. But that beliefs such as his formed the basis of more than one European nationalism in the last century is undeniable, and it does one good to read somebody else's prejudices for a change!

Having said that, though, there are many marvellous asides and surprisingly accurate insights that make the book a treasure. He foresaw the rise of modern Greek literature at a time when the rest of Europe was expecting the newly independent nation to revert to its classical past, and his ability to discern the English character is all the more cutting for being basically sympathetic. Perhaps the best though, is the following observation on Germany, seen through the eyes of a citizen of tiny Denmark:

... Europe must be glad that since time immemorial Germany has been so chopped up that, however impressive it may be, it is still split downwards and across. For if you consider all the heads that think and speak German, all under one hat, all under a German Emperor Napoleon, then it would be a power far more fearful in human eyes than France in her most dangerous period, and they would be far harder taskmasters in consequence of that fact that, to my way of thinking, they are far more serious and thorough.

Did he really foresee Hitler and the Nazis?

Oak Hill College, London N14

GERALD BRAY

THE VICTORIAN CHURCH IN YORK E. Royle

The Borthwick Papers No. 64
 St Anthony's Press 1983 49 pp. £1.80

The latest Borthwick Paper provides a valuable insight into Anglicanism in York, and the author promises another paper on Nonconformity. York had twenty-two parishes—thirteen situated within the city walls. As the century progressed, York was transformed from a 'sleepy backwater' to an important industrial centre, the hub of the rail network. There was real frustration with the parochial system: thinly populated parishes, and loss of such congregations that existed to the 'sensational attractions at the Minster'. The parish was not the best unit for outreach in a city.

The strength of evangelicalism was maintained by successive generations of Richardsons and their associates. By the late 1830s, half of the parishes were in evangelical hands. Following the death of James Richardson, evangelical leadership was continued by Andrew Robert Fausett (DNB), minister of St Cuthbert's (1859–1910). As in other northern cities, ritualism gained no more than a toe-hold. This was maintained through the combination of evangelicals, and an archbishop (William Thomson) who was unsympathetic towards ritualism.

A minor blemish: Dean Francis Close is called a 'canon' on page 24.

Christ Church, Coventry

ALAN MUNDEN

CHURCH AND NATION IN A SECULAR AGE John Habgood

Darton, Longman & Todd 1983 197 pp. £5.95

ISBN 0 232 51608 1

There is an undoubted need for more Christians to recognize the importance of the sociology of religion—indeed it is a matter, even, of some urgency, for the conditions of modern life are increasingly secular, and church members need a high degree of self-consciousness in discriminating between beliefs and attitudes which derive from revealed truth and those that are cultural. Sociology discloses the non-religious conditions which generate or enhance religious observance; few who today write about the history or present circumstances of the churches can avoid sociological concepts, whether they are aware of it or not. Thus the Archbishop of York's book is especially to be welcomed. He notes, at the outset, that sociology 'has not yet been treated by the churches in this country with the seriousness which it deserves', and that it has encountered 'resistance' from Christians here. Sometimes, it is true, he sees more enemies than he needs to: he cites, for example, the case of a church historian who objected to the intellectual confusion sometimes made by bishops (over the past century-and-a-half) between essential revealed truth and ephemeral social applications as evidence of opposition to sociological method, when in reality the very critique which had been made of the bishops' attitudes was itself dependent upon quasi-sociological insights. There are other evidences in the book of a curious misunderstanding of some writers, but Dr Habgood's work, in general, in a successful attempt to point to some important advances in areas of social knowledge which

Christians will ignore at their peril. His discussion of such concepts as secularization, pluralism, bureaucracy and privatization is informed by a careful reading of the works of recent writers on the sociology of religion. He seems less conscious, however, of the main body of sociological analysis, and of classic sociological theory—complaining, every now and again, about the use of precise intellectual categorizing as ‘jargon’. Just as in science very exact measurement is needed, so in sociology very exact terms have to be defined. Dr Habgood does not really regard social science as ‘science’, even though, in a later reference, he regards socio-biology as ‘science’. He also tends to confuse sociology—which is a quantitative and comparative discipline—with ordinary social analysis and commentary. Most of his present book clearly belongs to the second. Within this restriction, he writes with great intelligence and perception about some of the most important issues facing the contemporary church; probably there is no book which, being so easy to read, will prove so useful to the general Christian inquirer. It is not, as is claimed, ‘a major work’, since it is too short, too introductory, and too randomly selective. It is, however, a useful book with a thoroughly Anglican basis. Dr Habgood is always moderate in judgement, he inevitably goes for a middle-ground solution between opposed opinions—the book actually ends with ‘Theological Reflections on Compromise’—and he is charitable in his assessments of the ideas of others. Who else but an Anglican prelate could write so hopefully about ‘an open policy’ church?

Peterhouse, Cambridge

EDWARD NORMAN

THE CONTINUING CARE OF CHURCHES AND CATHEDRALS

Report of the Faculty Jurisdiction Commission

CIO Publishing 1984 226 pp. £6.50

ISBN 0 7151 3696 8

When State Aid for Churches in Use was inaugurated in 1977, the Church of England undertook to review its faculty jurisdiction system. At present, church alterations are also subject to planning permission (which only covers external works) but not listed building consent (applicable also to the interior of listed buildings). This is known as Ecclesiastical Exemption, much disliked by government and conservation lobbies.

This report of the Commission chaired by the Bishop of Chichester covers all aspects of the aesthetic control of work to church buildings and churchyards. It reviews the current situation, describes the history of both the ecclesiastical and civil system, and explains how they work. It details the responsibilities of PCCs, rural deans, archdeacons, registrars and chancellors. Diocesan Advisory Committees and the Council for the Care of Churches are discussed, along with the inspection of churches.

Faculty jurisdiction is exhaustively analysed and is found ‘sound in principle’. There is a section on cathedrals and peculiars. The 230 proposals are prudent and practicable.

Only one member of the Commission of twenty-one, Mr Marcus Binney of Save Britain’s Heritage, dissented; he believes the state should have full control parallel with civil buildings. In practice, this would allow local planning committees to decide on certain interior alterations.

The Commission truly claims that the faculty system is more expert and works well. With the increasing number of faculty petitions being heard in a Consistory Court, it can be claimed that this is more open than the state system. Chancellors are urged to allow evidence from conservation bodies.

The role of the archdeacon as anchorman would be rationalized, and he might grant faculties for minor works. Fees would no longer be payable by the PCC.

The report is due to be debated in General Synod in July 1984, but anyone contemplating alterations to a church building would be wise to study this comprehensive document at an early stage.

Canonbury, London N1

KENNETH WHITE

JESUS AND THE GOSPELS D.R. de Lacey and M.M.B. Turner

Discovering the Bible

Hulton Educational Publications 1983 96 pp. £2.75

ISBN 0 7175 1162 6

This volume on the life of Jesus maintains the high standard we have come to expect from this series. Designed for 'O' level and CSE pupils, it gives a straightforward and readable account of the life of Jesus and of some of his teaching. Yet the basic approach is not historical, but theological. This shows in the way in which theological concepts such as 'the kingdom of God' are explained, in the way in which care is taken to explain what the events of Jesus' life have meant for the Christian community, and in the way in which theological questions are raised—for example, those about the relationship between the resurrection of Jesus and the resurrection of believers.

Users of the book are meant to read the passages given, with the authors taking on the task of highlighting the central points of the passage and providing material to help readers understand it. To this end there is a wealth of background information and some critical comments for more advanced work, all presented with admirable clarity. A selection of graded assignments for each chapter suggests work for a wide ability range.

Inevitably in a book of this size, there are many critical points which cannot be discussed, but nevertheless those which are raised are discussed with honesty and a regard for scholarship.

The book is intended for use in schools, and it deserves to be widely used. But there are many adults who would find it helpful and it could very profitably be introduced to the adult members of a church congregation.

Avery Hill College, London SE9

COLIN BROWN

GATHERED TOGETHER: Christian Themes for Assemblies

Barbara Prosser

Hulton Educational Publications 1984 186 pp. £4.95

ISBN 0 7175 1191 X

This book presents material for 165 assemblies, grouped in 35 weekly themes. These include such general topics as friendship, unselfishness and

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discipleship, as well as material for important festivals in the church's year. Each assembly outline includes an introduction, a Bible reading (NIV) and a prayer and, as the book's subtitle suggests, each theme is approached from the basis of Christian belief.

In her introduction, Ms Prosser states that the 'book is designed to provide material for pupils to use in producing School Assemblies', but unfortunately she does not indicate the age group for whom it was intended. She does state clearly that it was written for schools in which 'students are likely to be largely or entirely from families with Christian backgrounds', but in an increasingly non-Christian, multicultural society there would seem to be few schools for whom the book will be relevant.

The book is intended to provide 'a first step upon which many a meaningful assembly will be built', but there are no suggestions as to how the building might progress, nor any attempts to extrapolate biblical principles and challenge pupils to apply these to their own lives. The book-list included in this publication is adequate, but there are no suggestions as to how prose, poetry and songs suitable for each theme could be chosen—a serious omission in a book which is seeking 'to overcome some of the organisational problems that pupils may come across' in planning assemblies. It would surely have been more profitable to include preparation ideas than to print each Bible reading in full.

Some pupils may occasionally find useful ideas in this book, but I fear it will leave many uninspired.

All Souls School, London W1

SHIRLEY MONTGOMERY

SCIENCE AND RELIGION IN THE NINETEENTH CENTURY

edited Tess Cosslett

CUP 1984 249 pp. hardcover US\$39.50, £22.50

ISBN 0 521 24402 1

paperback US\$14.95, £ 7.95

ISBN 0 521 28668 9

This volume in the 'Cambridge English Prose Texts', like the others, is designed to 'provide students with the opportunity of reading significant prose writers who ... are rarely studied ... but whose influence on their times was very considerable.' It centres on the controversy aroused by evolutionary theory, and besides two extracts from Darwin himself (generally fairly accessible) it has seven others more difficult to obtain, and for that reason probably known only to many second-hand. There is William Paley's famous argument about the watch, Robert Chamber's ideas on evolution from his *Vestiges of the Natural History of Creation*, Hugh Miller's fifth lecture from his *Testimony of the Rocks*, Professor Tyndall's Belfast Address to the British Association (1874), and Frederick Temple's Bampton Lectures (nos 6 & 8) on 'The Apparent Collision between Religion and ... Evolution' and 'The Conclusion of the Argument', together with some Huxley letters. It is very useful to have these brought together. What makes the volume even more useful is that each contribution is carefully analysed to show the standpoint of its author, what is the nature of its argument, and how it fits into the developing controversy. From the historical point of view this is very valuable. Helpful also are the detailed annotation, biographical details of

incidental personalities, comments on twists and turns in the defence and attack, and explanations of points of scientific interest. All these fairly copious additions make the whole lucid and interesting to the reader without specialist scientific training. An introductory essay I thought it very valuable. It is not partisan but sets the scene very fairly before the reader. The book concludes with a select book-list of primary sources and secondary material, together with an up-to-date list of general studies.

The debate about origins which Darwin initiated is by no means over. Orthodox evolutionary theory itself is under serious scientific attack; so is the idea that the subject constitutes essentially a great battle-ground between biblical faith and advancing science. The lines are not nearly so simply drawn as this; in fact, the situation looks something more like a general *mêlée*. Historical studies can do a lot to clarify what is at stake. This book is therefore to be welcomed. It is a pity its price is so high.

Wantage, Oxon

DOUGLAS SPANNER

PSYCHIC STUDIES: A Christian View **Michael Perry**

The Aquarian Press 1984 224 pp. £4.95

ISBN 0 85030 345 1

A stimulating book for readers who wish to weigh up the conclusions of a Christian with a scientific training, who has made a considerable study of the subject about which he writes. One need not, of course, agree with every conclusion, since this is an issue on which Christians hold differing opinions.

Evangelicals rightly avoid becoming involved with spiritualism and the occult. But, in speaking of this subject, I have found that Christians and non-Christians alike have had experiences of second-sight, precognition, or awareness, and have been afraid that these are 'of the devil'. In fact, they are neutral in themselves, and may be used by God, or Satan, or for self. This book helps to assess them, and one can agree with the Archdeacon of Durham that paranormal phenomena are 'no less part of God's creation than other natural phenomena' (p. 80).

The book, however, gives two important warnings. Interest in the development of psychic faculties easily becomes a hindrance to real spiritual growth in the knowledge of God, and may lead to involvement with evil occult powers. The archdeacon has a proper regard for the centrality of God, unlike some others who have written on this theme. The other warning is against deliberately seeking to communicate with those who have passed on, although some have had occasional unsought and spontaneous visions, messages, or awarenesses.

This second warning is applicable when, after discussing some phenomena in general, with examples, not forgetting the Bible, Michael Perry devotes the remainder of his book after page 86 to the non-psychic themes of death and survival, the experience of dying, and the form our life will take after death. Unlike those who base their descriptions on messages from mediums, he is God-orientated. But in discussing the next life, he seems not to distinguish the intermediate state from the resurrection, and overlooks the consistent NT truth that the resurrection begins on the occasion of the second coming, which has not yet taken place.

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He has a balanced treatment of modern claims for reincarnation, an idea which he does not find in the Bible, and which Ian Wilson and others have exploded in some apparently strong cases.

The book is helped, not hindered, by being basically an assembly of articles and talks. Although some points consequently come up more than once, the different contexts illuminate their force.

Bristol

J. STAFFORD WRIGHT

LIGHT ON ASTROLOGY Anthony P. Stone

Gospel Literature Service, Bombay 1979 88 pp.
distributed by BMMF in the UK

Anthony Stone's later and more detailed work, entitled *Hindu Astrology*, was reviewed in these pages by Christopher Lamb only last year. It was judged by him to be a learned and dispassionate analysis of Indian astrology, even if a little on the difficult side. The present booklet is introductory and rather more apologetic, aimed at Indian graduates and undergraduates, and produced jointly by the Union of Evangelical Students of India and the Gospel Literature Service. It is not an easy read for those of us unfamiliar either with astrology generally or Indian astrology in particular.

After introducing and outlining Indian astrology in general, Stone addresses himself to the questions of astrological interpretations of the Bible, methods of guidance forbidden in the Bible as over against God's methods of guidance, and the Christian gospel as the answer to astrology. He concludes that astrology may come up with some accurate answers but that it is pseudo-scientific and forbidden, and dangerous territory for Christians. The Bible is appealed to as evidence against its practice, and the personal testimony of an Indian Christian as evidence for its harmful effects.

I have problems with Stone's biblical interpretation, and must conclude that his booklet will be of help only to those people involved with astrology who are prepared to accept a very unsophisticated Christian apologetic. But perhaps herein lies its purpose.

Diocese of Liverpool

MYRTLE S. LANGLEY

THE CROSS AND THE BOMB: Christian Ethics and the Nuclear Debate

edited Francis Bridger

Mowbray 1983 154 pp. £3.25

ISBN 0 264 66895 2

Francis Bridger has brought together a strong team, united in the conviction that the unilateralism of *The Church and the Bomb: Nuclear Weapons and*

the Christian Conscience (Report by a working party of the Board for Social Responsibility of the Church of England) is morally inadequate and politically disastrous. This is their reply, which is also offered as 'a larger discussion of the moral case for multilateralism'. In fact it argues a moral case for retention of nuclear weapons as a deterrent, only Keith Ward addressing the moral question of disarmament.

The primary attack on the *Report* comes from Bridger, Richard Harries and General Sir Hugh Beach. Bridger accuses it of inconsistency in attempting to adopt an 'intrinsicist' ethic (possession of nuclear arms is wrong 'in itself') while making an appeal to consequences in its practical conclusions. At this point Bridger fails to give the *Report* credit for recognizing a distinction between the view that nuclear deterrence is morally indefensible, and that this must necessarily require an immediate and total unilateral renunciation. The practical consequences of such actions are not without moral significance, and this the *Report* was careful to note. He is on stronger ground in his criticism that the *Report* seems to assume 'a rough moral equivalence between Soviet and social systems'. Harries argues that the *Report* fails to deal adequately with the notion of power, and the need for coercive use of force as an appropriate expression of love in ordering society. General Beach finds unsatisfactory the military and political consequences of the *Report's* advocacy of the 'nuclear free path'.

The other chapters, in different ways, attempt a positive moral case for nuclear deterrence. The Bishop of London argues that renunciation is not morally defensible (to do so would mean that power in the last resort remained with those who have no inhibition about the use of such weapons). Fr Gerard Hughes examines 'the intention to deter'. He rejects the notion that some actions are 'wrong in themselves', irrespective of their consequences, and this allows him to argue for the possession of a nuclear deterrent with 'an intention to prevent nuclear war by taking real preparations for waging one.' He does not consider the view that for a society to be committed to such a posture may 'in itself' be beyond the boundaries which justice requires. Keith Ward examines 'the Just War and nuclear arms', concluding that only a limited and clearly defensive nuclear deterrent could be morally acceptable. There is a chapter by Ulrich Simon and a postscript by Michael Quinlan.

The book contains much that is of value, with important, though I do not think decisive, criticism of the *Report*. It does not make clear how, on the basis of its moral case, discrimination should be made between weapons systems now in possession, nor does it address the problems of escalation, proliferation, or the continuing failure of multilateral negotiations. (It does not mention Thielicke's powerful *psychological* case for retaining a nuclear deterrent while forswearing all use, namely that mere possession is sufficient to deter, with no intention to use.) In the end, it leaves us with the judgement that nuclear deterrence is the least morally compromised way in an appalling situation—a conclusion of which I still have to be convinced.

OPEN YOUR MOUTH FOR THE DUMB: Abortion and the Christian

Peter Barnes

Banner of Truth Trust 1984 31 pp. 60p

ISBN 0 85151 387 5

In four short chapters, Barnes, an Australian Presbyterian minister, claims that abortion is only permissible where maternal survival is threatened.

He describes abortion techniques and statistically illustrates the present explosion. He depicts the genetic and developmental wholeness of the foetus and the phraseological devices that conceal its fate: 'every child a wanted child', 'post-conceptual fertility control', 'foetal tissue'. The church's role in banishing ancient abortion is related: 'He is a man who is to be a man' (Tertullian). Modern juridical uncertainty about 'when life begins' offers, by contrast, no protection for what 'might be human life'.

On 'standards', Barnes nicely summarizes the biblical companionship of law and love, recognizing that God's grace and Spirit empower Christian ethics. His view of legislation is very inadequately given.

'Deriving the Biblical attitude' to abortion, Barnes prefers the AV/NIV translations in Exodus 21 (premature birth, not miscarriage, being at issue). Scripture, he says, consistently refers to the unborn as human beings, living or dying. Its references to child sacrifice are thought to strengthen the objection to abortion.

God's image in man, unborn, handicapped or just troublesome, commands respect. In the (rare) pregnancy following rape, therefore, abortion is illegitimate.

Leeds

DAVID HANSON

'TEND MY SHEEP' Harold Taylor

Applied Theology 2 TEF Study Guide 19

SPCK 1983 305 pp. £6.50

ISBN 0 281 04055 9

A text book on pastoralia—or a section of that subject—would seem a misnomer. Every pastor is different, every situation affords fresh problems. However, we have here the nearest approach to an exhaustive textbook on Christian pastoral counselling which is likely to be achieved for many years to come. It ought to be in use in every theological college. It would certainly stimulate every practising pastor and most lay people.

At first sight this is not an attractive book. Having been produced by the Theological Education Fund of the World Council of Churches it has to be economical in production and readily available for use all over the world. In fact it is beautifully printed and includes some imaginative photographs. The book is fascinating because of its large number of case studies (sixty-five) drawn from all over the world. The necessity to apply our mind to problems which never arise in Britain enables us to rethink the principles on which we counsel. Papua, the New Hebrides and Paraguay do not seem so far away.

It would be a great pity if it were to be thought that this book is only useful for pastors of national churches overseas. The experienced pastor in Britain will find it stimulating and refreshing. Chapter headings include 'Self-hood

and Self-image', 'Negative Attitudes', 'The Directive Method', 'The Non-Directive Method', 'The Identification Method', and much more. The whole approach is deeply biblical and wrestles with the issues which Scripture raises. There are valuable sections on 'Marriage and Family Relationships' as well as 'Sickness and Healing' and 'Death and Bereavement'. A useful epilogue helps us to evaluate our ministry of pastoral care. There is an appendix of suggested Scripture passages for use in counselling.

This is not a book to be read through quickly. It is appropriately called a study guide, and will repay many hours of concentrated work.

Your reviewer began his work with a real reluctance to read yet another book on counselling. He put down the volume with a sense of suppressed excitement, preparing to order a number of copies to pass on to others.

St Barnabas' Vicarage, London E9

JOHN PEARCE

SPIRITUAL DIRECTION: A Practical Introduction **Martin Thornton**

SPCK 1984 140 pp. £5.95

ISBN 0 281 04051 6

The church is deeply in debt to Martin Thornton for his work on pastoralia for, although it does not all command general agreement, his work stimulates our thinking, *Spiritual Direction* is of that calibre.

Here is a handbook for anyone who is concerned to guide others in the life of prayer and, in particular, those folk who are serious about deepening their spiritual walk with God. What we have here is a general survey of Roman and Anglo-Catholic insights into prayer presented in such a way as to be helpful in practical counselling.

He points out the 'English reticence' about the life of prayer, 'even amongst the faithful, and because of the evil type of comprehensiveness which dictates that nobody must be more enthusiastic than anyone else: the unholy mediocrity.' In contrast, Mr Thornton contends that the laity are asking for more professional advice. One of the most thought-provoking sentences is this: 'Should we not look again at the meaning of pastoral care, seeing it again as the journey to heaven, not as a trip to hospital?' Surely he is right. Too much counselling is an amateur attempt at psychology or social work. We do not help people with the one expertise which we do have—that which fosters the life of prayer. Of course much of the thinking of this book is strange to the evangelical but, interpreted into the thought-forms of Reformed spirituality, there is a great deal to be learned here.

The difficulty which many clergy and laity face is that we ourselves are often mere beginners in the prayer life. Mr Thornton does not believe that this fact alone need disqualify us from this ministry. 'The coach', he says, 'must know the game inside out, but he need not necessarily be an expert player himself.' Again, he points out that 'Spiritual direction was never a clerical preserve, neither was it traditionally reserved for the especially advanced or gifted.'

Here is a book to stimulate, a book to argue with, and a book to encourage.

St Barnabas' Vicarage, London E9

JOHN PEARCE

KINDLY LIGHT: Meditations on Newman's Poem

Gordon S. Wakefield

Epworth Press 1984 72 pp. £2.95
distributed by SCM Press

ISBN 0 7162 0394 4

MEDITATING ON FOUR QUARTETS John Booty

Cowley Publications, USA 1983 66 pp. US\$5.00

ISBN 0 936384 15 8

Both these books encourage us to let one man's verse open into wider vistas, with the help of many other witnesses. Both are slim but thoughtful and well annotated, with the almost obligatory deference to Dante, John of the Cross, Walter Hilton, and Thomas Browne, occurring in both.

But the two studies are very different. Newman's poem, with the haunting quality which won it a place in so many hymnals, is short, and stands at the front of Gordon Wakefield's book; Eliot's 'Four Quartets' are a book in themselves, and need not merely to be at hand, but (says John Booty) to be read aloud first.

Again, one is by a senior Methodist on a convert to Rome whose later views are read back into his verse—and whose date of birth as given here is seven years adrift. The second is by one American Anglican on another. The Methodist sprays every page with proper names in bewildering generosity, heaping on to Newman's three stanzas a weight of discussion which they can hardly bear, although on angels and on 'reserve' he is interesting enough.

The American, who is dean of St Luke's School of Theology in the University of the South, sticks closer to his chosen text. Unlike Newman, Eliot positively needs this, or some other guide, if he is to be properly understood, let alone lead us to further understanding; and Dean Booty wrestles more bravely and, it seems, more humbly, on themes closer to our predicament.

Both books will be appreciated most by devotees of their subjects; scholars may find them thin, but they could help anyone just beginning to appreciate either of these two mighty masters of language.

Limehouse Rectory, London E14

CHRISTOPHER IDLE

THE PEOPLE OF GOD: Pictures in a Gallery Keith Sutton

Triangle: SPCK 1984 110 pp. £1.50

ISBN 0 281 04081 8

The Bishop of Kingston here gives a series of two-page meditations to be taken alone or as a six-week course within a Lenten framework, also suitable at other times. Questions grouped after each week's readings fit the book for house group use. The Scriptures are a mirror in which we see ourselves as we are and as we may become, and the gallery of pictures focuses the people of God in their variety and many-sided ministry. The introduction comments: 'It is the tourists who are on trial—not the pictures.'

Each day's picture may be a redrawing from Scripture, or some incident from human experience, literature or art linked to a passage of Scripture. Wide-ranging use is made of gospels, epistles, psalms and the prophets, without chronological arrangement. Millet's 'Angelus' comes with Romans

12:1-8 on a Monday! Vivid anchorage in pictorial experience is offered as a way to God in prayer, praise, challenge and response.

Passages are noted by reference only. There is a paragraph or two of comment, followed by practical meditation. Reflection comes next, frequently in the form of apt quotation. (The acknowledged masters are Denney, Baillie, Barrett, Moule, Neill and Newbiggin; it is interesting to meet Frank Houghton, Vanstone, Dag Hammerskjold and Peter Walker MP in close company.) The text is sprinkled with sharp questions for the individual or 'our church', 'this part of God's people to which we belong'. Each day's reading ends with a prayer.

These meditations concentrate the reader's attention on Jesus and widen his vision of the mission of God's people. One of its strengths is its focus on the local congregation and how the thrust of a picture could change and renew congregational life.

Abbotsbury, Dorset

PETER R. AKEHURST

CHRISTIANITY MADE SIMPLE: Belief

David Hewetson and David Miller

Albatross Books, Australia 1983 Aust.\$4.95

Lion Publishing 1983 160 pp. £1.95

ISBN 0 86760 010 1

ISBN 0 85648 536 5

This book, by two Australians (one a clergyman, one a commercial artist), was a delight to read. It is intended 'as a basis for discussion with others', and would be ideal for use in evangelistic house groups in the average parish context. As a presentation of basic, essential Christian truths it is remarkably fresh, interesting, clear, down-to-earth, and easy to read. This is largely because of the author's success in cutting out all religious jargon and pious cant. Here at last is a religious book written in non-religious language. For example, sin is spoken of in terms of rebellion against the King, a good secular concept anyone can grasp. The title might cause some to ask whether it isn't *too* simple. It isn't—as the authors say in their introduction, it isn't Christianity made *easy*. There is an obvious theological depth behind the simple, straightforward presentation, as well as honesty about the difficulty in grasping some things. In particular, I appreciated the treatment of the doctrine of the Trinity. But the book does need to be used in the context of discussion; it is not the sort of thing to lend someone to read entirely on their own. Its brevity inevitably means that points need further explanation, argument and support, and there is a study guide at the back to make it easier to use in a discussion group.

It is an excellent book, both for fringe church members who don't really understand basic concepts like justification, conversion, faith and so on, and for the unchurched person who is put off by religious language, airy-fairy thinking, and 'testimony' that just sounds too good to be true. There is good stuff coming out of Sydney, Australia, these days. If you haven't discovered it yet, get on to it!

Christ Church, Barnet, Herts

SHAUN ATKINS

THE WAY OF THE CHURCH W. Gilbert Wilson

Collins Fount 1983 159 pp. £1.95

ISBN 0 00 626673 8

This is a good book, somewhat spoiled. The author is a bishop of the Church of Ireland, and he has written this little work to show Anglican laity, in Ireland and elsewhere, that there are good reasons for adhering to their church, and not leaving it for other varieties of Protestantism. Calvinistic evangelical bodies seem to be those which he regards as the most liable to draw Anglicans away, though he is also on his guard against Baptists.

The book has many of the good qualities of the Church of Ireland itself. It aims to be biblical, true to history, true to the Prayer Book and the Thirty-nine Articles, which it quotes without embarrassment. Living in a Roman Catholic country, the author has no illusions about the Church of Rome, though he does his best to be fair to it. He likes the Church of Ireland to be called 'catholic and reformed', but he does not fight shy of the fact that it is also 'Protestant'. The book should help its readers in many ways.

Unfortunately, the book has some of the bad qualities of the Church of Ireland as well. As in the Church of England, the original Calvinism of the Church of Ireland was succeeded in the seventeenth century by Arminianism, and then at the beginning of the nineteenth century by a strong emphasis on baptismal regeneration. The old-fashioned Arminian high churchmanship that resulted has survived in Ireland, whereas in England it was swept away by the Oxford Movement. Seen from outside, it has many attractions, but it cannot really be made into the religion of the Anglican formularies or of the NT, and it has proved in experience to lend itself to formalism in a very marked way. For those validly baptized, says Bishop Wilson, 'only repentance and faith are thereafter required for forgiveness' (p. 30). But are not repentance and faith the most difficult things in the world?

Latimer House, Oxford

ROGER BECKWITH

A POCKET GUIDE TO THE ANGLICAN CHURCH Ronald H. Lloyd

Mowbray 1984 72 pp. £1.50

ISBN 0 264 66996 7

Can it be done? was the question in the mind of the reviewer as he approached this book.

The answer is that Mr Lloyd has very nearly succeeded. It is remarkable how much information is compressed within these seventy-two small pages. The illustrations are poor, but the text is excellent from the standpoint of middle-of-the-road Anglicanism. There is no adequate treatment of the 'Quiet Time', and there is an amazing statement that 'The Anglican Church is a part of the Catholic Church because Anglicans believe' (among other things) 'that there are three orders of ministry, namely, Bishop, Priest and Deacon.' So quickly is half of Christendom dismissed from the Catholic Church! But this is a solitary blemish. There is a refreshing approach to the names of the Lord's Supper. 'Mass' is defined in this way: 'The meaning behind the word is of paramount importance; it is that of sacrifice. Jesus has offered the perfect and complete sacrifice to God once and for all on our

behalf. That is why we are able to obtain God's forgiveness when we ask for it "through Jesus Christ our Lord".'

St Barnabas' Vicarage, London E9

JOHN PEARCE

THE ALTERNATIVE SERVICE BOOK 1980

CUP/Clowes/SPCK (ASB 178) 1984 1296 pp. £6.25

Hodder & Stoughton (ASB 200) 1984 1296 pp. £6.25

OUP/Mowbray (ASB 302) 1984 1296 pp. £6.75

Three quarters of a million copies of the *ASB* are now in use, and new printings have been published recently. These incorporate certain alterations, the main ones being one much clearer page numbers and an index of sentences, collects and readings for Holy Communion. All the printings include two-colour text and the liturgical psalter.

The section setting out authorization has been brought forward from page 1291 to page 8 (previously blank). Information on copyright has been moved to page 1290 (previously blank), and has been expanded to include a very helpful explanation of the procedure for 'Reproduction for a Single Occasion', together with notes on whom to approach if you want to reproduce a service for use on more than one occasion. Acknowledgements move forward to page 1291.

The new index is at the end on four new pages 1293-6, preceded by a somewhat curious list—left in mid-air with no headings—which, in addition to more general references to the readings, also notes other items such as 'Pointing of the Psalms, see note on p.33'. None of the alterations conflicts with the use of the first printings.

Bindings are in blue, green and red (only CUP/Clowes/SPCK do green), and the OUP/Mowbray printing has four marker ribbons.

All in all, small but significant improvements.

London SE11

LANCE BIDEWELL

PREACHING THROUGH THE PSALMS D.W. Cleverley Ford

Mowbray 1984 116 pp. £3.95

ISBN 0 264 66959 2

Many of the best features of Prebendary Ford's preaching are heard in the twenty-fifth of these twenty-six mini-sermons—Psalm 147:3, 'Medicine for the Broken-Hearted'. He takes his text from Coverdale, judiciously preferred from his use of the *BCP* Daily Office, and makes it the refrain for his three sections. He leads us from very ordinary things, through brokenness, to the glory of Christ, touching on today's pains at many points, and today's world in four story illustrations.

But all four are from books, of which Trollope and James Herriot have become familiar from a TV series. This could be a weakness as a pattern: 'What has the vicar read/watched this week?' The Falklands War makes regular appearances too; how soon before it begins to sound more like Suez

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than like the Battle of Britain? One story, and one quotation, actually appear twice; we preachers try to avoid doing that, and repeating oneself within a small book is surely a lapse.

Where stands the preacher on the Word? He loves his Bible, ferrets out its meaning, speaks and sings from its, is inspired by it; yet he falls short of full-blooded submission to its authority. Scripture is not allowed to have the last word, except when one difficult text is made to prove what cannot be proved elsewhere, and the Ford doctrine of second and third chances is solemnly erected on 1 Peter 3:19! But the glory of the psalms still shines through, and that is worth having.

We might quibble at some ignorance of Oliver Cromwell (sermon 3) and comprehensive schools (no. 8), and at 'Jericho' put for 'Jerusalem' (no. 10).

However, a more basic question concerns this whole series of outlines; fifteen other volumes in print are listed, so it is hardly true that 'no one today reads books of sermons'. If the readers are helped, fascinated, or even provoked to do better, Prebendary Ford would be delighted. But what if they think, 'Good—that's the next three months covered'?

Limehouse Rectory, London E14

CHRISTOPHER IDLE

CHURCH MUSIC IN A CHANGING WORLD Lionel Dakers

Mowbray 1984 113 pp. £1.95

ISBN 0 264 66951 7

Dr Dakers here distils his wisdom gained from over ten years' experience as director of the Royal School of Church Music. He takes seriously the changing situation which has been created by the *ASB* and the renewal movement, affecting language, music, congregational involvement, and even the 'geography of worship'. Welcoming renewal, he pleads for 'a tolerance for all valid expressions of worship through the help of music', while rejecting what is cheap and tawdry. Much of the book is designed to inform the necessary judgement, and to insist that it is the joint responsibility of parson and organist. A whole chapter is rightly devoted to this relationship, its problems and its crucial importance. It is heartening to find the author insisting that 'to be a church musician one must be a practising Christian', and urging the parson to 'view music as part of his overall parochial ministry', while both are encouraged to consult the congregation—'those longsuffering people on the receiving end'—for whose edification the whole exercise should be geared.

The book covers a wide range of topics: the choice of hymns, what to do about psalms, the use of service settings; anthems, instruments, robes, organs, cathedrals, the place of voluntaries, the layout of furniture, and even the payment of choirs. All through there is a commendable emphasis on the spiritual needs of the worshipper, and on the relevance and rhythmic vitality of both spoken and sung parts of the service. Clearly 'Church' in the title implies Anglican, but there is plenty here for others as well. There is a strong and timely plea for the training of ordinands and clergy in matters musical, and the injection of new ideas into conservative institutions. Discussable material abounds. Indeed, discussions in theological colleges have to some

extent generated the book, and some of its presumably verbatim quotations are rather alarming!

The lack of index is made up for by a full contents list. The style is easy and entertaining, though at times a trifle loose and repetitive. But it is full of wise and practical counsel, and very reasonably priced. Why not give your vicar/organist/music group leader a copy for a present at the earliest opportunity? It might work wonders!

St Thomas's Church, Kendal

H. MARTYN CUNDY

In Brief

LUTHER AND HIS KATIE Dolina MacCush

Christian Focus Publications 1983 79 pp. £2.25

ISBN 0 906731 34 8

This is a much slighter book. It offers an acceptable analysis of Luther's life, to which has been interwoven an account of Catherine von Bora's escape from the convent, her later marriage to Luther, and her sad end. At a rather popular level, the book shows vividly and reliably how much Catherine meant to Luther, and how well she fulfilled her role as the wife of the great reformer through all his trials (and hers).

Sheffield

JAMES ATKINSON

THE QUIET HEART: Prayers and Meditations for Each Day of the Year

George Appleton

Collins Fount Paperbacks 1983 480 pp. £2.95

ISBN 0 00 626655 X

Bishop Appleton is a man of wide experience, great gifts, and warm charity. Those who think as he does will find in these 366 meditations much food for their devotions. Sadly, I would find it frustrating to use and impossible to give away; by Day 10 he is contradicting Scripture, and by the end he is hedging on the incarnation and is muffled on the uniqueness of the Incarnate.

Yet between such uncertainties, there are so many rich insights and apt quotations, in prose and verse, from fellow seekers whose words and deeds have helped the author. His own reflections are far from negligible. But liberalism, however kind, is not in the end the way to the quiet heart. Anselm had another word for it; we who claim to hold to the stronger doctrines of the earlier archbishop might just be challenged to emulate the love of the later one.

Limehouse Rectory, London E14

CHRISTOPHER IDLE

Churchman

A COMMUNICANT'S MANUAL: with Rite B Supplement
compiled William Purcell
Mowbray 1984 32 + 40 pp. £1.50

ISBN 0 264 66997 5

Canon Purcell, of Worcester Cathedral, has here produced a manual for communicants of central church outlook. It includes the text of Rite B Holy Communion (i.e. Series 1 and Series 2 combined) from the *ASB*, and the analysis of the service refers to this rite. It is a rite for those who love the old language but not the old doctrine. The rest of the material he provides would be equally usable with 1662 or Rite A. He includes a guide for self-preparation, a rule of life, and a collection of brief daily prayers. If one were hypercritical, one could pick holes in some of the factual statements made, but those who use this manual should find it helpful in a devotional way. The booklet carries a commendation from the former archbishop of York, Stuart Blanch.

Latimer House, Oxford

ROGER BECKWITH

OUR MINISTRY AND OTHER FAITHS: A Booklet for Hospital Chaplains
The Central Board of Finance of the Church of England
CIO Publishing 1983 33 pp. £1.20

ISBN 0 7151 3695 X

In *Our Ministry and Other Faiths* there is reliable and relevant information about other faiths, presented for quick reference. Important details about ethical issues, family planning, birth, family names (Asian patients), symbolic clothing, ablutions, diet, fasting, last offices, etc., are readily available.

The chapter headed 'The Hospital Chaplain in a Multi-faith Society' is valuable for its 'Guidelines of Dialogues' (reference might usefully be made to John R.W. Stott, *Christian Mission in the Modern World*, Falcon 1975, chapter 3).

The booklet rightly concludes: 'Not everyone will be an equally devout adherent of their faith ... A sensitive attitude on the part of all who care for the sick person will be more helpful than scrupulous attention to the minutiae of particular religious rituals.'

Horton Hospital, Epsom, Surrey

GEOFFREY WHITEHEAD

Correction

We apologize for overlooking the fact that all publications concerning the *Alternative Service Book* are published jointly. In our review *Ministry to the Sick: ASB 70 and ASB 71* (*Churchman*, 1984, 2, p. 187), the publishers should have been given as SPCK/Clowes/CUP and OUP/Mowbray.

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Bible Society of South Africa E. A. Nida, J. P. Louw, A. H. Snyman, J. v W. Cronje, *Style and Discourse: With Special Reference to the Greek New Testament*, 1983, US\$5.95

Hodder & Stoughton *The Soldiers' Armoury: July-Dec. 1984*, 1984, £1.00

Independent Schools Information Service *Choosing Your Independent School*, 1984, £2.50

James Clarke R. Hodgson, *The Way*, 1984, £1.95

Mowbrays *Enquirers' Library*, 4 titles, 1984, @ 65p.; *Communicating the Faith Today*, 4 titles, 1984, @ 65p