

Book Reviews

THE EXPOSITOR'S BIBLE COMMENTARY: Volume 1

edited FRANK E. GAEBELEIN

Zondervan, USA 1979

Pickering and Inglis 734pp £12.50

ISBN 0 310 36430 2

ISBN 0 7208 0407 8

This series is written by an international team of conservative evangelical scholars of all denominations, and is intended primarily for expositors. The first volume contains thirty-five articles, some of a general nature, others specifically discussing OT or NT matters. The arrangement of the material is puzzling in places: for example, the history of the period between the testaments occurs before the OT articles, and there is extensive treatment of OT archaeology under 'Historical and Literary Criticism of the OT' (p 232-9), as well as in a separate section (p 309 ff). One might well not expect to find a discussion of 'Christianity and the World Religions' by Sir Norman Anderson. Although it is a scholarly outline of the problem, it does not concentrate its attention on a comparison of the world's holy books, so that it is difficult to see why it is included here.

The book begins, inevitably, with a discussion of 'The Authority and Inspiration of the Bible' by C. F. H. Henry. The article argues a well-known case in a rather disappointing way; for example, he offers no real solution to the apparent antithesis between form-critical methods and an evangelical doctrine of inspiration. However, readers should not judge the worth of the volume by the first contribution. Both F. F. Bruce writing on 'The Transmission and Translation of the Bible' and G. W. Bromiley on 'The Interpretation of the Bible' give clear and competent statements of the contemporary situation which may be read with profit. It is very encouraging to see evangelical scholars take the opportunity to deal with 'The Apocrypha and Pseudepigrapha'. B. Metzger provides a helpful survey of their contents, with notes on their probable dates and sources, beside commenting on their respective influences.

The OT section contains a thorough article on 'The Dead Sea Scrolls' and their significance, which is made clear in a discussion of the *terminus ad quem* of several OT books in 'The Historical and Literary Criticism of the OT'. W. C. Kaiser includes a good history of the theologies of the OT (p 285 ff) and an excellent discussion of its methodology. Unfortunately, this is completely missing from its NT counterpart by S. J. Mikolaski. He begins with a highly contentious statement that 'The New Testament presents a remarkably explicit unity to the reader', which fails to take account of the problems raised by many scholars who stand outside the conservative camp. Consequently he can proceed to develop a NT theology relatively unruffled.

Despite some flaws, this volume offers thorough and contemporary surveys of a wide breadth of material, with good bibliographies. Some, such as biblical meteorology and geography, may interest only a few readers, but many articles are the kind of good outlines one could wish expositors to read.

THE LIVING WORD OF THE BIBLE
BERNHARD W. ANDERSON

The Westminster Press, USA 1979
SCM Press 118pp £2.95

ISBN 0 334 00920 0

Bernhard Anderson is the author of a very widely used introduction to the Old Testament, called in its British edition *The Living World of the OT*, and the title of this paperback recalls that textbook. But this slimmer volume has a different purpose. It is concerned with the way a historical, critical study of the Bible (mainly the OT, naturally) can directly contribute to our hearing the Bible as the Word of God today. Professor Anderson approaches the question by taking up four sample topics. The first is current study of the Bible as literature, where he looks especially at Genesis 22 in its various levels of meaning—including its final place in Scripture read in the context of faith. The second is the Bible as narrative, where he takes up the much-discussed question of the relationship of story and history. The third chapter discusses the Bible as a source of bondage and of liberation in the context of modern discussion of these themes. The fourth notes the tension between prophecy and apocalyptic and the different modern attitudes of political involvement or withdrawal that can appeal to them. The issues Professor Anderson opens up are all interesting and important ones, but the work is not designed to take scholarly debate on them further, nor (I fear) will the general reader find it easy.

St John's College, Nottingham

JOHN GOLDINGAY

EZRA AND NEHEMIAH: An Introduction and
Commentary DEREK KIDNER
Tyndale Old Testament Commentaries

IVP 1979 174pp hardcover £2.80
paperback £2.40

ISBN 0 85111 632 9
ISBN 0 85111 833 X

If Derek Kidner could distil, bottle and market his gift for succinctness he would both make a fortune and put the reading and writing fraternity in his debt. Such clarity and facility of expression, allied to impeccable scholarship and a deeply spiritual grasp of Scripture as the Word of God to the church of God, guarantee a notable commentary.

Mr Kidner has avoided all the hazards that beset commentators on the historical books of the Bible. He has not served up a rehashed story, 'Ezra in my own words'; nor has he stopped at clarification of historical points and problems. Both these values are preserved but within the framework of Ezra and Nehemiah as part of God's abiding testimony to his people. The treatment of historical and literary cruces is postponed (not relegated) to a series of six appendices in which the identity of Sheshbazzar, the chronology of Ezra and Nehemiah, and the historical value of the books is treated; along with articles on language, the Elephantine Papyri, and the nature of Ezra's law-book. Mr Kidner proves himself to be a trenchant exponent of the priority of Ezra in an appendix which is a paradigm for handling this touchy subject.

By deferring these more complex matters of 'introduction', Mr Kidner succeeds in bringing the reader to the text without any delay, an important factor in a commentary aimed at a general readership. Every such reader will at once find that he is helped to understand the historical story and at the same time made to face its spiritual impact—and this by the simple method of taking the Bible seriously in its plain sense. Thus, for example, what is

often construed as a rebuff arising out of sectarian exclusivism (Ezra 4) is (surely rightly) seen as 'the opening of a battle of wits' in which the integrity of the church is the prize.

If any cavil must be expressed, it seems a pity that Ezra, Nehemiah and their contemporaries are called 'Jews', a title which can only confuse the issue; equally, parts of the books (e.g. the prayers) could have been subjected to closer structural analysis; but, as ever with Mr Kidner's work, the reader becomes one of the daughters of the horseleech, crying 'More, more'.

Trinity College, Bristol

J. A. MOTYER

THE EIGHTH CENTURY PROPHETS: Amos, Hosea, Isaiah, Micah B. W. ANDERSON

first published by Fortress Press, USA 1978

SPCK 1979 111pp £3.25

ISBN 0 281 03715 9

This little book is the British edition of one in an American series intended to help ministers to preach on set lessons from the Old Testament; there is no indication whether other volumes in the series are to appear in Britain. The author, a professor at Princeton Theological Seminary, is well known for *The Living World of the Old Testament* and shows the same refreshing clarity of language and felicity of phrase as there.

This is not a commentary on the eighth-century prophets—it need hardly be mentioned that Isa. 40-66 finds only passing reference in it—but a consideration of the main strands of their message. This is done both ably and strikingly, and both the preacher and Bible student will be enriched by his work. Though, perforce, he is treading well-worn paths, he has been able, largely by skilful selection, to bring out some new facets of his theme and to show their relevance for today.

The reader must, however, beware. Behind the exposition lies a critical tradition which, though hinted at, is often taken for granted; but we may not always recognize that it has at times moulded the interpretation. It would have been wise to have given a list of the passages he denied to the prophets, though the demands of brevity would have ruled out any justification.

Two of the main examples must suffice. We are told (p 41) that Isaiah could not have foretold the destruction of the Temple. But surely it is implicit in Isa. 33:14; is this passage being denied him? Almost certainly the author does not accept the authenticity of Isa. 6:13, which probably explains why so little is made of Isaiah's stress on the remnant, one of the theologically most important elements in his message. In addition, it probably explains why Isa. 11:1-9 finds no mention in spite of its fairly obvious link with Isa. 9:2-5. This has been reduced to a 'poet laureate's' celebration of the birth of a crown prince, possibly Hezekiah. It is very hard to envisage Isaiah in such a role. This must affect our understanding of his teaching on the Day of Yahweh.

Dawlish, Devon

H. L. ELLISON

A GUIDE TO ISAIAH 40—66 E. J. HAMLIN TEF Study Guide 16

SPCK 1979 230pp £4.50

ISBN 0 281 03668 3

Much in this study guide makes one want to use it and to commend it to others: 1) It is helpfully set out in sections, following the structure of the text,

with notes, study suggestions and points in application; 2) there is much good, clarifying analysis, giving the reader a sense of being at home with an unfamiliar text; 3) there are rich explanations of key-words such as 'justice', 'righteousness', 'redemption'; 4) many of the study questions go right to the heart of the matter and the applications to ourselves and today are apt; 5) the author is in love with his subject and his enthusiasm is infectious.

It is a pity that such enviable knowledge of the text should overstep itself in a confidence about things which cannot be more than surmise. It is one thing to assert the Babylonian milieu of Isaiah 40-55, but surely quite another to date individual sections not only to the year but to the very month of origin. How does he know this?—the beginner will ask, thinking that there must be some special alchemy at work to elicit such information from the text. But the only reply is 'How indeed?'. An even greater pity is the espousing of a national identity for the Servant, and a treatment of the Servant passages rather weaker than the rest of the book.

But taking all with all, to use this guide is to mine for gold and to use it will make many rich.

Trinity College, Bristol

J. A. MOTYER

FESTAL DRAMA IN DEUTERO—ISAIAH JOHN EATON

SPCK 1979 132pp £4.95

ISBN 0 281 03880 0

This book is a sequel to the author's *Kingship and the Psalms* (1976) in which, following the insights of such scholars as Mowinkel, Engnell and Johnson, the bulk of the Psalms were ascribed to a background at once thoroughly cultic and thoroughly royal, rooted in the autumn new year festival of Yahweh's enthronement. It is this 'festal tradition' that Eaton finds to be the creative force behind Deutero-Isaiah, whose proclamation is not merely inspired by the language of the Psalter, but is the actualization in history of the mythical-ritual acclamation of Yahweh's kingship that was central to Israel's pre-exilic liturgy. Eaton begins by summarizing the findings of his earlier book, after which he proceeds to draw out, chapter by chapter, festal and royal motifs in Isaiah 40-55 and 60-2. This commentary in miniature is followed by two essays that explore, first, the significance of the Servant (whom Eaton regards as the embodiment of the Davidic office whose ritual abasement and exaltation in the festal tradition mediates Yahweh's blessing), and secondly, festal themes as they feature in other prophetic collections (notably, in Isaiah 1-39; the entire book of Isaiah is seen as the product of an Isaianic school heavily indebted to Israel's liturgical traditions).

The whole question of Israel's pre-exilic cult, and in particular of the new year festival, remains controversial. Those who were unconvinced by *Kingship and the Psalms* will not be convinced by *Festal Drama* either: categories in vogue, like 'cult', or (in other contexts) 'wisdom' can all too easily be applied wholesale to OT literature, with bizarre results. But there is nothing reckless about this book. Those who cannot share all its presuppositions will still be excited by it, not least for its conviction that the manifold but seemingly disparate material of Isaiah 40-55 may, after all, be read as a unified whole. And certainly my own reading of Deutero-Isaiah will never be quite the same again.

Salisbury and Wells Theological College

MICHAEL SADGROVE

THE NEW ENGLISH BIBLE COMPANION TO THE NEW TESTAMENT

A. E. HARVEY

first published 1970

OUP 1979 850pp *hardcover* £15.00
paperback £ 6.95

CUP 1979 *hardcover*
paperback

ISBN 0 19 826160 8

ISBN 0 19 213229 6

ISBN 0 521 07705 2

ISBN 0 521 50539 9

Important as the NEB translation of the NT has become in the last two decades, alternative modern versions of the NT (and OT) are now current which have proved to be equally popular. The value of Mr Harvey's excellent *NEB Companion* to the NT, however, appears to be unchanged; and its re-issue (a reprint, not a new edition), in paperback as well as hardback, is greatly to be welcomed.

In effect, this book is a running commentary on the whole of the NT, based on the second edition (1970) of the NEB translation. It rests on sound but unobtrusive scholarship (like the NEB itself!), avoids technical language, and highlights the essential points which help to clarify the meaning of the text. Introductory matters are therefore kept to a minimum; although valuable sketches are provided of the nature of the NT and its chief component sections. Clear maps are included, together with occasional footnotes. The latter usually provide specific background information, often with reference to the marginal notes in the NEB itself. Refreshingly, Mr Harvey is not always in favour of the translation which forms the basis of his commentary (see, for example, on Luke 24:41)!

Two general features of Harvey's treatment are noteworthy. First, his major conviction appears to be that the OT was 'the most important single element in the background shared by all the New Testament writers' (p 8). This understanding of the basic setting of the NT is kept before the reader throughout the book. Second, the author of this volume accepts the priority of Mark (without argument), and therefore restricts his detailed comments on parallel passages in the synoptics to his treatment of the second Gospel alone. At all times Mr Harvey's critical approach is uncontroversial—perhaps, in the end, to the point of blandness.

The general reader (in particular, ministers and students), for whom this book is intended, will find here a most valuable vade-mecum for their reading of the NT. It makes the results of current NT scholarship readily available; and, since almost no scholarly names appear in the book, it will remain for some time to come a helpful companion to the study of the NT which will not need to be updated.

Coventry Cathedral

STEPHEN S. SMALLEY

THE SAVIOUR OF THE WORLD: The Message of

Luke's Gospel MICHAEL WILCOCK

IVP 1979 215pp £2.85

ISBN 0 85110 594 7

The Inter-Varsity Press is performing a most worthwhile service with its series 'The Bible Speaks Today'. The authors of these volumes are able to assume the results of the exegetical work done in the Tyndale series of commentaries and to build on it in expounding the text of Scripture so that it truly 'speaks today'. Michael Wilcock, the director of pastoral studies at Trinity College, Bristol, has already shown his gifts for this type of study in

his earlier book in the series on Revelation (*I saw heaven opened*) and he now turns his attention to Luke. He has, however, been faced with something of a problem. If we compare the Gospel of Luke with the epistle to the Galatians, we shall find that the former is almost nine times as long as the latter, and that it is assigned 39pp of comment in *The New Bible Commentary Revised*, compared with 16pp for the latter. This difference in the scale of treatment is justifiable in that a doctrinal book requires more comment than a narrative. In the present series, however, Wilcock has been given only 215pp, compared with the 191pp given to Galatians. The result is that, as the author admits, he has had an acute problem of selectivity. He has in fact undertaken an extremely difficult task in such cramping conditions, and while it is a pity that he has not been allowed sufficient scope to do the job on an appropriate scale, he must be congratulated on the remarkable measure of success that he has achieved. Here is a book which rightly recognizes the central concern of Luke with salvation and which shows how this theme is developed in the broad structure of the Gospel. The author has concentrated on showing the pattern which he detects in the Gospel, and demonstrating how Luke has arranged the material to bring out the message. While there are places where I think that he is over-subtle (e.g. in finding the Holy Spirit pictured in Luke 15:8-10 and in contrasting the miracles in Luke 8 with those in Luke 4-5), the exposition generally is faithful to Luke's intention, and will help preachers who are prepared to expound whole stretches of Scripture as well as individual verses. I hope that Mr Wilcock will go on to do the same service for the book of Acts—but with 400pp!

University of Aberdeen

I. HOWARD MARSHALL

NEW TESTAMENT PROPHECY DAVID HILL

Marshall, Morgan and Scott 1979 241pp £6.95 ISBN 0 551 05591 X

This third volume in Marshalls Theological Library is a worthy addition to the series by Dr Hill, who is reader in biblical studies at the University of Sheffield. It is the first major British study of its subject at a scholarly level since H. A. Guy's *New Testament Prophecy: Its Origins and Significance* (Epworth, 1947). Other studies have appeared since in France, Germany and the USA, but none of them covers precisely the ground surveyed by Hill, and not in the same way. This work is not confined to examining the evidence merely in terms of the 'prophet' word group, but also ranges widely over all possible NT instances and references to whatever might be thought (albeit sometimes wrongly) to exhibit the characteristics of Christian prophecy.

Hill's method is to arrive at his own working definition of a 'Christian prophet' at the outset, more by means of a critique of others' proposed definitions than from a consideration of the NT evidence, but it is a fair definition. He then surveys the background in the Hebrew-Jewish tradition from Moses to John the Baptist. The New Testament evidence is next examined in successive chapters on Jesus as Prophet, the Apocalypse as Christian prophecy, prophecy in Acts, Paul, and other books. This last topic leads to an assessment of the extent to which Christian prophets would have been likely or able to adapt, recontextualize, amend or create sayings of Jesus recorded in the NT. A good chapter on 'The Decline of Prophecy' in later years precedes the final useful one on 'Prophecy Today'.

Hill is familiar with virtually all the relevant scholarly literature, although perhaps not quite all the relevant Pentecostal treatments. His account of the evidence is generally very fair and his judgement of the opinions of other scholars sure and balanced. The book would have profited by distinguishing

more clearly between the roles of teacher and prophet in the church. Too sharp a distinction is made, however, between the 'tongues' of Acts and 1 Corinthians, the former being construed as an address to men rather than to God. And classical Pentecostalism is wrongly said to have failed to distinguish the recognized 'prophets' in the church from the wider use of the gift on occasion by any member. These are small blemishes, however, in a well-argued book, whose final chapter is a particularly timely and appropriate summary for today's church faced with renewed evidence of such charismata in our age, and needing to ask questions and to test the exercise of this and other gifts. We may well echo Hill's concern for 'the immensely valuable contribution to the church's life that comes from genuinely inspired prophetic utterance.'

Newick Rectory, Sussex

JOHN P. BAKER

EXPLORATIONS IN THEOLOGY 6 DON CUPITT

SCM Press 1979 114pp £3.95

ISBN 0 334 01976 1

This volume is the sixth in a series which aims to collect between two covers the articles of a leading British theologian. Don Cupitt's selection ranges widely over subjects as different as heart transplants, the meaning of belief in God, and F. D. Maurice's treatment of heaven and hell. Only three chapters of the thirteen have not previously been published in periodicals. These are the open letter on exorcism with G. W. H. Lampe, issued in 1975, although the full text has not appeared before in print; 'The Last Man', a Radio 3 script; and 'The Original Jesus', a TV script of 1976. The level of the articles differs considerably; some contributions are remarkably slight, and there are only a few footnotes at the end of the volume. This is presumably because the series is intended for a more popular audience who do not have easy access to periodicals.

Don Cupitt's liberal theology must be well known to readers of this journal who would be able to trace the movement to his present radical position in this selection of his work. The article about heart transplants is a moderate statement made in the first heat of the debate, which now appears to be rather dated because its conclusions are generally accepted ten years later. The open letter on exorcism similarly addressed itself to a particular occasion but, despite its brevity, is of interest because it attempts to argue its case from the historical practices of the church. Its demythologizing of demons is quite in line with the later discussion of the incarnation under the title of 'Myth Understood'. Here, Don Cupitt passes far beyond his early assertion (1964) that 'My own belief is that the traditional theistic interpretation of the gospel is substantially correct . . .' (p 5) to conclude that 'We do not have sufficient evidence rationally to justify the belief that Jesus is God . . .' (p 72). It is interesting that Don Cupitt conforms to the Protestant ideal in wanting to go back to the pure original faith, which inevitably—for him—means going behind the 'myth' of the incarnation.

The correspondence with C. F. D. Moule about the resurrection is thought-provoking and repays consideration, as do the final three chapters on ethical themes. Those who wish to familiarize themselves with liberal views would find Don Cupitt easy to read. Indeed, therein lies the rub, for issues are so persuasively argued that the novice might well never guess that the opposite view could be argued as coherently.

St John's College, Nottingham

CHRISTINA A. BAXTER

CHURCHMAN

JESUS CHRIST LIBERATOR: A Critical Christology of Our Time LEONARDO BOFF

first published by Editora Vozes, Brazil 1972
SPCK 1980 323pp £5.50

ISBN 0 281 03741 8

This book is typical of mid-twentieth-century Christologies, both in its strength and in its weakness.

Its strength lies in the variety of contexts in which the statement about Christ is made: a critical appreciation of the NT, questions of biblical interpretation, and the early church's thought about Christ; as well as modern understanding of humanity, the nature of the universe, and the author's own particular context, Brazil. The book is a serious attempt to talk about Jesus Christ while doing justice both to the past of the Christian tradition, and to the realities of the present world.

It is the weakness of the book that its attitude to the past and present is so predictable. Its features are an uncritical acceptance of the unco-ordinated claims of contemporary New Testament scholarship; the rejection of static statements in favour of dynamic categories; a picture of Christ as a man of personal integration, authentic human existence, not limited by 'either-or' but achieving 'both-and', without prefabricated notions, a man of imagination, creativity, spontaneity, and liberty, interested both in people and in the structure of society.

The ingredients are predictable, and their treatment is neither critical nor original. It is a typical, not critical 'Christology of Our Time'. Is this a product of the author's theology? He claims that Jesus Christ revealed the already existent 'Christic structure' of the world. So the character and mission of Christ is determined by the author's prior notion of reality. This is perhaps why Christ is portrayed as essentially a twentieth-century character.

Nevertheless, the book is persistently on its subject and the sincerity of the author shines through some of the book's unattractive features; and there are moments of real pathos. It is unfortunate that the effect is hindered by use of esoteric language and a stilted style. It is not an easy book to read.

St John's College, Durham

PETER ADAM

RESURRECTION AND IMMORTALITY

A Selection from the Drew Lectures on Immortality

edited CHARLES S. DUTHIE

Samuel Bagster and Sons 1979 211pp £6.95

ISBN 0 85150 307 1

The editor has chosen twelve of the annual Drew Lectures on Immortality, which were founded in 1907. Since each speaker is free to choose his own approach, the book is not the development of a single mind or even of identical interpretations of the Scriptures. Dr Duthie has made a selection which covers most of the questions that we want to ask.

Thus, what is the difference between a general belief in survival and the Christian promise of eternal life and resurrection? This comes up especially in the lectures by William Temple and C. K. Barrett, who make the distinction between the concerns of psychical research and the state of union with Christ, beginning now and completed hereafter. H. F. Lovell Cocks sees our finitude as finding, not negation, but fulfilment, this being the hope of glory.

What is the present state of the dead? T. W. Manson traces the concept in the OT and in the teaching of Jesus. But are the dead awaiting reincarnation? Sydney Cave discusses Hindu beliefs, but does not take up the alleged

evidences that are now quoted in the West. What about hell? Temple, H. T. Andrews and Duthie himself have strong leanings towards universalism. H. Cunliffe-Jones, in 'God's Judgement of the Individual', emphasizes self-exclusion from the presence of the Lord, which seems a sound deduction from the biblical evidence, and which has never been better treated than by C. S. Lewis in *The Great Divorce*. A. M. Ramsey also takes up this point when he writes on heaven and hell and judgement. One would have liked somewhere a proper discussion of hell as annihilation, which is only briefly alluded to in these lectures.

There are two interesting expositions. G. B. Caird expounds 'Just Men Made Perfect' in the light of the total theme of the epistle to the Hebrews, while G. R. Beasley-Murray gives a lively treatment of the individual's future as it emerges in the book of the Revelation.

Room is found for a practical lecture by an 'ordinary' pastor, i.e. not in academic work, and this is supplied by Peter Barraclough in 'Immortality and Bereavement'. However convinced a person may be of eternal life in Christ, the sheer experience of the physical facts is bound to affect one's reaction when one suffers the loss of a loved one.

I should have liked to have seen some full treatment of the relation between the divisive judgement immediately after death, and the capacity of the spirit for development before the final judgement at the second coming and the resurrection, when the resurrection-body is received.

Bristol

J. STAFFORD WRIGHT

EVANGELICAL THEOLOGY 1833—1856: A Response to Tractarianism PETER TOON

Marshall, Morgan and Scott 1979 242pp £6.95

ISBN 0 551 05582 0

Tractarianism, because of its importance within Anglicanism and in particular because of the ever-present fascination with the intellectual and spiritual struggles of Newman (so richly, profoundly and elegantly documented), has received much scholarly attention. Victorian evangelicalism, in contrast, because of the paucity of outstanding figures, because of the traditionalism of its stand and because of its later negativisms, has all too often been dismissed as a movement in decline and lacking serious intellectual content. What that analysis does not explain is the acknowledged hold of evangelicalism over much of Victorian society, its creative missionary energy, and its late Victorian spiritual vitality. Dr Toon's study helps to redress the balance. It concentrates on the evangelical theological reaction to tractarianism and, in the process, significantly modifies the picture of evangelical intellectual decline. It shows evangelical scholars like William Goode as able, moderate and balanced controversialists who played, argues Toon, a crucial role in preserving the Protestant heritage of the Church of England. That was important because, however much tractarianism re-emphasized forgotten truths, it can scarcely be denied that it did so in a divisive, abrasive and one-sided way and, precisely because it questioned the Reformed understanding, also threatened the unity and cohesion of Anglicanism.

What Goode in particular did was to show that a sustained study of the Fathers and traditional Anglican divines did not support tractarian claims concerning the relationship of Scripture and tradition, the nature of the ministry or the manner of the real presence. What he and other evangelicals failed to do, Toon admits, was to come to grips with Newman's teaching on justification, or to avoid a dualistic and individualistic tendency in their sharp distinction between the visible and invisible church. They did not, says Toon,

speaking of the justification debate, look afresh at 'biblical exegesis' (p 168) and use it to challenge Newman. 'Because they were on the defensive they brought no new light from Scripture to shine upon this important area of Christian doctrine and experience.' (p 170) It was this defensiveness which brought not only a lack of creativity to evangelical apologetic (who reads Goode today?) but also, as the controversy continued, a reactive abandonment of those parts of its heritage which might be confused with tractarian teaching, a doughty conservatism in all matters of liturgy and ritual, and a simplistic understanding of its own tradition. So Toon shows how the 'high' view of baptismal regeneration, held by Goode and many others, was later abandoned; how the emphasis on the invisible church was strengthened at the expense of the visible; and how evangelicals came to regard the Reformers as being more uniform than they were and, in particular, to attribute the doctrine of private judgement a place which it never had in sixteenth-century understanding. Thus, despite its achievements, evangelicalism emerged from the conflict polarized towards 'a cold, tough Protestantism' (p 77), arguably with its Catholic heritage 'minimized, reduced or maimed' (p 207), with a low view of the Fathers and tradition, and with 'an unhealthy antagonism towards innovations in ceremonial, ritual and architecture.' (p 205) It should be said that some of these tendencies did not emerge until after the period Dr Toon is examining, and it awaits therefore further study to reveal how typical they were of late Victorian evangelicalism.

Dr Toon argues his case through a very comprehensive knowledge of both the primary and secondary texts, and there is no doubt that his book is an important contribution to our knowledge of the Victorian church. It is not without certain weaknesses. He has chosen to divide his study into two sections—the first historical and the second theological—and the result is not entirely happy. The historical section follows a rather woodenly factual, narrative course which insufficiently analyzes, relates or measures the issues in terms of the wider social, political and religious context. The theological section is much more satisfying. Indeed, its chapters must become definitive for evangelical doctrinal attitudes in this period. The only dissatisfaction is that Dr Toon seemed forced to compress his arguments when, with value, they could have been expanded and developed. Possibly he could have given himself more room if he had sometimes given less space to summarizing, one by one, particular evangelical writers who perhaps deserved to be treated more generally and briefly. We are, nonetheless, much in his debt, because his book not only expands historical knowledge but gives, at any rate to Anglicans, a greater self-awareness. In the context of the present debate within evangelicalism, it is perhaps most interesting because it shows how challenge produces cohesion and identity—but how, too, that strong identity can become lopsided, unbalanced and negative.

Trinity College, Bristol

PETER WILLIAMS

SONS OF THE PROPHETS: Evangelical Leaders of the Victorian Church MICHAEL HENNELL

SPCK 1979 147pp £7.50

ISBN 0 281 03698 5

In 1943, there appeared in the *Cambridge Historical Journal* a penetrating article by Canon Charles Smyth entitled 'The Evangelical Movement in Perspective'. This was designed to ask questions rather than to answer them,

but it became a quarry into which many researchers on nineteenth-century evangelicalism have since dug deeply. Unfortunately the results of many such labours still lie hidden in the form of doctoral theses in university libraries, particularly at Cambridge. This book, as the author acknowledges, while not aspiring to official research, contains six biographical studies, two of which are of figures who still await full-scale treatment in print. It will be the hope, not only of the author but of many others, both that such research will be continued, and not least that publishers may be persuaded to accept their productions so as to make them available to a wider public.

Canon Hennell's title is based on the selection of two 'prophets', Charles Simeon and William Wilberforce, and continues with an examination of the lives and teaching of six of their 'sons', Thomas Fowell Buxton, Edward Bickersteth, Lord Shaftesbury, Henry Venn the younger, James Stephen and Francis Close. The fact that he has selected an equal number of clergymen and laymen is a fitting tribute to the importance of the laity in the evangelical movement. In dealing with the better-known figures, Canon Hennell contrives to provide illuminating comments rather than to reproduce previous work. For example, he rightly judges that the real difference which divided Victorian evangelicals was their attitude to eschatology; hence the hostility of the two Scots, Edward Irving and Robert Haldane, towards *The Christian Observer* school as being too liberal, and the rise, under Alexander Haldane's control, of *The Record*. Canon Hennell makes no secret that his sympathy lies with the mainstream movement.

Some less familiar interests and features of the selected group are to be welcomed: Buxton's justification (along with many other evangelical families) for his close connection with the brewing industry; Bickersteth's hymn-book, highly praised and widely used; Venn's uncommon admiration for Francis Xavier, and his strong, if minority, support for the 1859 Revival; and Close's involvement with the Camden Society through the restoration of the 'Round Church', Cambridge, in the 1840s.

Altogether the author has succeeded in producing an attractive book, the result of wide reading, which illustrates, as he rightly contends, that after the deaths of Simeon and Wilberforce, Anglican evangelicalism was anything but 'dull, inflexible, and ineffective.'

Oxford

COLLISS DAVIES

VENN AND VICTORIAN BISHOPS ABROAD: The Missionary Policies of Henry Venn and their Repercussions upon the Anglican Episcopate of the Colonial Period, 1841-1872
T. E. YATES

Swedish Institute of Missionary Research, Uppsala 1978 ISBN 91 85424 03 X
SPCK 212pp £3.50 ISBN 0 281 03687 X

Outside those circles interested in missionary history and policy, the name of Henry Venn is little known. He does not have a modern biographer, and indeed his Victorian *Memoir* is not a detailed biography. Yet he is regarded both by contemporary missionary strategists and by historians—particularly African historians—as a key figure in establishing principles of church growth and in underlining the importance of indigenous leadership. Dr Yates' study therefore helps to close a significant gap.

His intention is not to write a biography but to study the impact of Venn's

missionary policy on the Anglican episcopate. He shows that Venn, as an evangelical standing in the tradition of Charles Simeon, had a 'high' view of 'the importance of the church as a visible institution' (p 192), and therefore gave his considerable intellectual talents to working out how this could best be achieved in the missionary context. As secretary of the CMS, he was a representative of a voluntary church society committed both to evangelicalism and to the Church of England. As a missionary statesman, he was deeply convinced of the need to encourage native churches which were self-governing, self-supporting and self-extending. He had thus to establish and implement policies in largely uncharted territories, and there were inevitably conflicting interests. Dr Yates' wide-ranging study shows the tensions which existed, for example, between missionary society and bishop even when, as in Calcutta, the bishop, Daniel Wilson, was an evangelical—and how these were exacerbated by missionary tractarianism with its very high episcopal theology. Venn's commitment to the wider church led him to compromises which had not been possible for his predecessors, more wedded as they had been to the best interests, narrowly conceived, of the CMS. This did not prevent him being the butt of a high-church critique on the grounds that it was the duty of the church 'to send out *The Church* and not merely *instructions about religion*' (p 101). 'Sending out the church' meant to Samuel Wilberforce sending out missionary bishops who were of the *esse* of the church. Venn, Yates shows, was no less attached to the church but saw bishops as the crown rather than the foundation and was fundamentally concerned that the native church should give rise to its own episcopate. If this came from outside and came too early, there was a real danger of 'episcopal autocracy' (p 108). So Venn argued that he stood for 'the Church principle, though not the High Church principle' (p 109).

Ironically, his implementation of his church principles was frustrated by missionary autocracy. In West Africa, Venn's plans to develop indigenous leadership were opposed by CMS missionaries and Samuel Crowther was appointed, not as a bishop over an established church but as a missionary bishop, a decision which Yates judges was 'inconsistent with his own published ideas and unfortunate in its long term implications.' (p 147)

Dr Yates' study is always careful and scholarly and, though the historical, constitutional and legal detail may deter the non-specialist, it is a book which raises important general considerations. Venn has been much criticized for drawing too sharp a distinction between church and mission, between pastor and evangelist, but Yates argues that the distinction is a NT one, and one that the church today would do well to heed. Venn succeeded in being adventurous and yet realistic, biblically orientated and yet legally precise, a prophet of innovation and independence and yet a churchman and, as such, he deserves to be studied by all who think seriously about primary evangelism and church-planting. One small cavil. It is a pity that the publishers could not have been generous enough to provide a fuller index, surely necessary for the market at which this book is aimed.

Trinity College, Bristol

PETER WILLIAMS

THE LITERARY LEGACY OF C. S. LEWIS CHAD WALSH

Jovanovich Inc., USA 1979
Sheldon Press 269pp £4.95

ISBN 0 85969 289 2

The literary output of C. S. Lewis is not only large; its range is strangely wide. He wrote fairy stories and Christian apologetics; science fiction and criticism of sixteenth-century literature; poetry and philosophical lectures.

This is the first book to deal with his work in its entirety—its avowed aim ‘to see how Lewis functions as a writer.’

Mr Walsh is both thorough and perceptive, particularly in his analysis of the Lewis style: ‘straight to the point, lean, free of inflated language.’ I think he is right, too, in placing Narnia and the space trilogy at the core of Lewis’s inventions, describing the children’s series as perhaps his most lasting work and defending it astutely against the charge of ‘stock responses’ and of presenting ‘cultural heritage under a transparent disguise.’ His positive treatment of the ‘surging . . . psychodrama’ *Till We Have Faces*, is similarly pleasing.

While he gives Screwtape first place in his considerations, in deference to its ‘immense popularity’, Mr Walsh avoids excessive adulation of the overtly Christian books. Discussing later the ever-popular and obviously effective *Mere Christianity*, for instance, he points out Lewis’s tendency to employ analogy as a kind of proof. Perhaps he underestimates that exceptional book a trifle; but if so, I suspect it is out of a desire to appear level-headed.

Lewis himself, as Mr Walsh points out, was ‘appreciative much more than evaluative’ in his literary criticism, and this book follows largely, though not blindly, in those footsteps. Lewis approached such criticism along quite a different road from that taken by the stern textual specialists, with refreshing results that do not go unnoticed. *An Experiment in Criticism* is a book that literary-minded Christians should read.

By and large, Mr Walsh stays happily out of his author’s private life, though he notes the most relevant events, like the arrival of Joy Davidman. The details are all available, of course, elsewhere. But he does alight briefly on Lewis’s own literary preferences, diagnosing his ‘delicate literary stomach.’ He is more at ease with worlds located not on a map but in the imagination.’

This should come as no surprise to any avid Lewis reader, but it is a point worth making. Lewis was not a realistic novelist—in the accepted sense—any more than he was really a poet in the accepted sense, as is made clear by Mr Walsh’s chapter title ‘The Almost Poet’. His living poetry came in the form of prose—in clarity, like a razor. It is a rare quality, well conveyed here—and most enjoyably, too.

Yelverton, Norfolk

TIM LENTON

BILLY GRAHAM: A Parable of American Righteousness MARSHALL FRADY

Hodder and Stoughton 1979 546pp £7.95

ISBN 0 340 24005 9

Author of an acerbic biography of ex-Governor George Wallace, a fellow-Southerner, Frady here offers a curious and provocative study of one he introduces as ‘high pastor to the proud and mighty and prosperous of the land’ for over two decades, and ‘a kind of animated manikin’. Also in the first two paragraphs are a passing mention of Watergate and a third attempt to describe Billy Graham (‘something like the very embodiment of the common American righteousness’) that is a question-begger. So right from the start two impressions emerge: Mr Frady is trying very hard indeed; and Dr Graham may be in for a rough ride. Frady tells us he is a Baptist minister’s son. An American newspaper supplements his credentials for this project: ‘Frady, as he once described himself to a woman trying to sell him Jesus on Rush Street, has been “one of God’s more creative sinners”.’

No reader should skip the Author’s Note. It announces Frady’s aim: to study his subject comprehensively, ‘while carefully answering to the journal-

istic integrities.' Frady says he likes Graham, but that would not influence him. Loyalties were Out. 'Detached perspectives' alone remained. And these, moreover, would involve measuring and playing everything 'against the nature and implications of Jesus' own ministry and message—against the original.' Seers and saints down the ages might have disagreed; Frady would be the judge and, juryless, would present the evidence and pronounce the verdict.

But he runs into difficulty on a fundamental point: try as he will, he cannot decide who or what Graham is. 'Edward R. Murrow Obadiah', 'enduring pastoral Mazarin', 'marceled Tupperware Isaiah', 'national icon of the Main Street values', 'Gabriel Heater Hosea', 'bright pale-eyed Teutonic godling', 'staunch-jawed American Jaycee Wolsey'. To cite only a few of such epithets establishes Frady as a semantic whiz-kid, but reveals a fatal flaw in his approach and treatment: he plays it for laughs. And this is a highly entertaining piece of work. Paradoxically, Frady disclaims bias of any kind (after the book's publication in America, he said some critics blamed him for favouring Graham) and even exclaims, 'What a wickedness it would be to ever visit mischief on a soul like that.'

But the wit sours after a while, and Frady is found to rely inordinately on innuendoes and anonymous informants. No responsible biographer should hide behind unidentified observers allowed to make wounding and offensive comments. Readers should know who said that the 'pious barbarism' of Graham's message involved 'a debasement of wisdom, of understanding, of beauty, of all the sensibilities of the truly civilized life', or who condemned Graham's 'silences in the face of the most arrant outrages', or who said Graham had 'wound up instead a court priest of Caesar's.' When profound issues are raised, we want to know who is speaking.

There is even nastier anonymity, as when Graham's father-in-law, a distinguished ex-missionary surgeon, is dismissed as 'one of those minds who could make prejudice perfectly plausible'; or when someone is allowed to mention the name of Margaret Trudeau when Ruth Graham briefly collaborated with some visiting musicians. As William Paley once put it, 'Who can refute a sneer?'

There are snide remarks about Bishop Sheen, Norman Vincent Peale, and Graham's 'company of demi-clones'; indeed, it is hard to find someone in his book whom Frady likes, apart from a maverick pastor who celebrates Communion with bourbon and water. A sustained negativism controls the tone. Frady is convinced that Graham succumbed to the siren song of the highly placed and thus compromised his message. So convinced is he of this that he finishes his book with Watergate, resentful that Graham picked himself up and walked away as though the heavens hadn't fallen.

Marshall Frady pronounces his verdict. Here and there he brings in valid points, but his highly idiosyncratic style and literally dozens of factual errors prevent him from doing justice either to himself or to Billy Graham.

St Andrews, Fife

J. D. DOUGLAS

BILLY GRAHAM: Evangelist to the World
JOHN POLLOCK

Harper and Row 1979 324pp £5.50

ISBN 0 06 066691 9

Billy Graham has had numerous biographers, but a Devon-based Anglican clergyman has the foremost place. Other writers, even those who did not wish Graham well, acknowledge the co-operation received from Graham and his colleagues, but only John Pollock has had access to the more personal

documents and notes, and been received by the Graham team as one in whose presence they could talk freely, knowing that their confidence would not be abused.

Pollock here follows the 'authorized' biography (1969) with highlights of the 1970s. During that decade the evangelist conducted more than two dozen crusades in American cities, but by far the larger part of this book tells of the overseas outreach. Two things become apparent as one reads Pollock's fascinating narrative. First, the little-recognized contribution the American has made in the area of true ecumenicity that is not headline-making but has right priorities. Graham's programme combats racism (his record will confirm this) as part of the wider programme to combat all forms of evil, and to present Jesus Christ as the answer.

Second, these ten years have seen the evangelist go unscathed with faith and lively hope and an unchanged message into areas of unusual political sensitivity. Here are exciting accounts of Nagaland and South Africa, Brazil and Poland, Hungary and Taiwan, South Korea and Yugoslavia, and of those remarkable few days in 1972 when he visited both parts of Ireland.

Here too is a meticulous account of the 1974 Lausanne Congress, in which Billy Graham was the prime mover, and of the way in which the Lausanne Covenant evolved. Added to this are cameos of team members, side-glances at the daunting logistics involved in running a crusade or dealing with those set in authority, and indications of the steady pressures and demands on one always in the public eye. Even the index reflects the scope of Graham's ministry.

St Andrews, Fife

J. D. DOUGLAS

WHITEHOUSE MICHAEL TRACY and DAVID MORRISON

The Macmillan Press 1979 216pp £3.95

ISBN 0 333 23791 9

Who is Mary Whitehouse? Is she the champion of traditional virtues her supporters believe, or the threat to cultural and political freedom her opponents fear? What lies behind her emergence from suburban obscurity to become a social phenomenon whose name is a household word?

These are just three of the questions examined in this exceptionally readable new book by two sociologists from Oxford, who claim to have made a serious attempt to investigate the motives and social significance of 'one of the most controversial women of our time.'

They were allowed unprecedented access to Mrs Whitehouse's personal papers and files, and spent long hours in discussion and argument with their subject. The result is a scrupulously fair book—Mrs Whitehouse is on record as saying the authors acted throughout with integrity—but it is not clear that Tracey and Morrison have fully understood her. All too often one feels they have acted out the role of amateur psychologist and argued for too much out of too little.

The authors fundamentally believe that Mrs Whitehouse's 'preoccupation with sex and violence' on television is more than a rearguard action in defence of Christian morality: 'Rather it is the first stage of a crusade to re-establish the authority of the Church in all areas of social and political life.'

But Mrs Whitehouse has never preached from a specifically Christian platform. Her war with the media, her attitudes towards obscenity and pornography, her prosecution of *Gay News*, could be attributed to her passionate belief in the 'upright and moral'. As she herself has said, 'It is not relevant whether people working with me are Christians or not. I am working with

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sympathetic atheists, and even a Communist has cheered me on. If most of us *are* Christians, well, people should draw their own conclusions.' She sees her role—and there is no reason to dispute what she says—as demonstrating concern for the world being created for our children.

Tracey and Morrison persist in the belief that she is out to establish a theocracy. It does not require access to Mrs Whitehouse's personal papers to know that this is nonsense. Certainly she appreciates that as our civilization is based on the Judaeo-Christian faith, the West becomes very vulnerable if that faith disappears. But that is not at all the same as *control* by the church.

Christian Weekly Newspapers, London EC4

DAVID COOMES

THE PHILOSOPHY OF RELIGION: Studies in Philosophy and Religion 6 NINIAN SMART

first published in USA and Canada 1970

Sheldon Press 1979 196pp £3.50

ISBN 0 85969 167 5

Traditional philosophy of religion is an abstract affair, its treatment of God's existence, miracles and so forth being removed from the actual setting in which belief in or concern for such matters is expressed. In this book (which was first published in America in 1970 but now appears in this country for the first time) Professor Smart makes his by now familiar plea for the sympathetic understanding of religion from 'inside' as a precondition for assessing both the coherence and the truth of religious claims. He sees such understanding as a heuristic device and does not regard 'religion', as some do, as a conceptually watertight compartment with its own standards of meaning and rationality. He has a ready appreciation of the way in which both history and science impinge, in varying degrees, on religious claims.

Professor Smart practises what he preaches. The result is a thoughtful, conversational and circumspect account of various religious prolegomena with scarce a touch of apologetic and the complete absence of polemic. There are chapters on the concept of religion, religion and the inexpressible, the meaning of life, revealed truth and the relation between religion and nature.

Where the book will prove disappointing is in its general inconclusiveness. Where there are conclusions they are hardly surprising ones. For example, after having discussed, in connection with the inexpressible, such matters as the place of silence in religion, the nature of meditation, the place and function of paradox, parable and metaphor, Professor Smart concludes that while descriptions of the religiously ultimate are inadequate they are not for that reason false.

University of Liverpool

PAUL HELM

ROOTS OF WESTERN CULTURE: Pagan, Secular and Christian Options HERMAN DOOYEWEERD

translated JOHN KRAY edited MARK VANDER VENNEN and BERNARD ZYLSTRA

first published by van den Brink, Netherlands, 1959

Wedge Publishing Foundation, Canada 1979

Norfolk Press 228pp plus xii £7.95

ISBN 0 88906 104 1

ISBN 0 85211 038 3

Herman Dooyeweerd is known mainly in (Dutch) Reformed circles as a philosopher and interpreter of culture, a disciple of Abraham Kuyper and the proponent (with Kuyper) of 'sphere sovereignty'. This is roughly the view

that human culture must be thought of as divided into a number of autonomous spheres, e.g. the juridical, the physical, the theological, and the economic. Nothing but confusion and harm can come from conflating one or more of these. Underlying human thought in and about all these spheres is a basic religious drive which either more or less recognizes these spheres (at least since Kuyper's time) or in the case of apostate religion tends to absolutize one of them.

The present book is the most substantial example of Dooyeweerd's writing to appear in English after the *New Critique of Theoretical Thought*. It consists of an unfinished series of periodical articles written immediately after the Second World War at a time when Dutch politics was dominated by a call for the submerging of party differences in a government of national unity.

Dooyeweerd resolutely opposed this, because in his view such a call ignores the aforementioned antithesis between the Anti-Revolutionary Calvinist political party and the rest. There follows a full-dress exposition of his views: the antithesis, the spheres, the relation of faith to politics and culture, the rejection of Greek dualism, the nature-grace dichotomy of the medievals and of much post-Reformation Protestant Christianity, and the evils of historicism.

In a sense Dooyeweerd's views are worked out, but in another sense they are not. Two or three areas where there are serious problems are worth indicating. One concerns the character of the 'faith function'. According to Dooyeweerd, this is pre-theoretical, innate and ineradicable, and it informs all the various spheres, the various areas of human theoretical enquiry, in either a faithful or an apostate direction. The seat of this function is in the 'heart', and the heart is not the mind. The Word of God addresses the heart, not the mind. But does this mean that the non-apostate heart believes the Word? If so, then it presumably regards it as true, and this looks like an intellectual affair. If not, then what precisely is the relation between the heart and the Word of God?

A second area of doubt concerns 'sphere sovereignty'. 'Sphere' is obviously a metaphor. What is the literal equivalent? Dooyeweerd is confident of the number and kind of these spheres, but on what basis are they to be identified?

A third doubt has to do with the relationship between the high-level analysis of culture that Dooyeweerd presents, and the actual political process, particularly the idea of Christian politics and of a Christian political party. Suppose that the existence of the various spheres is entailed by, or rendered probable by, the Word of God. What practical policies does commitment to sphere sovereignty in turn dictate or favour? To be topical, does sphere sovereignty favour or entail monetarism or Keynesianism, a contraction of the social services (because they represent an improper encroachment of the state on the family) or an expansion (because they are supportive of the family)? And in working out the correct Christian answer to these questions, how much weight is to be placed on 'antithesis' and how much on 'common grace'?

Despite these difficulties the book represents a sound investment for anyone who wishes to bone up on the Kuyper line concerning the difficult question of the relationship of Christianity to the wider culture.

University of Liverpool

PAUL HELM

TEACHING GOD ANGELA TILBY

Collins Fount 1979 190pp 95p

ISBN 0 00 624595 1

In her interesting book, *Teaching God*, Angela Tilby states that she is not a

teacher of RE, but writes as one experienced in religious broadcasting. Nevertheless, she seems well informed about some of the more depressing aspects of religious education today.

She details the historical background to the teaching of the subject and puts the 1944 Education Act in context. She deals at length with the problems of the '60s for RE: the Piaget-inspired, child-centred learning which resulted in the 'problem-centred' approach, the influence of the radicals within the church (Bishop John Robinson *et al.*) and the 'psychologizing' of Christian experience. Then came the '70s with the demand for religious teaching to echo the multi-cultural society, and with it the boom in the teaching of comparative religion.

In particular, Mrs Tilby's chapter on God-exams and politics evokes a wry grin of recognition—the battle for the curriculum, for credibility and acceptance in our largely pagan schools. Evangelicals will grimace at the detailing of the strongly phenomenological stance of the Birmingham syllabus, with its inclusion of communism and humanism and the general tenor of secularization of religious education.

The author bravely tackles the knotty question of school assemblies, saying that it is not the county school's job to provide a Christian atmosphere, yet she seems unconvinced of the validity of what the church school offers.

The last chapter is particularly open to debate. The author states emphatically that 'the family service effectively sabotages any attempt to give serious Christian teaching to either adults or children in the context of worship.' Many will disagree with her castigation of Scripture Union materials for Sunday school teaching and her outright condemnation of biblical fundamentalism.

I found it a profoundly depressing experience to read this book—so many negatives, so few positive words of encouragement for the lonely RE teacher battling in the inner city comprehensive. It is, however, a very readable book and it would be good for all church officials to read it and determine to be more supportive of those who teach God to the nation's children.

London, NW1

GILLIAN HYLSON-SMITH

COMMITMENT AND NEUTRALITY IN RELIGIOUS EDUCATION EDWARD HULMES

Geoffrey Chapman 1979 118pp £3.95

ISBN 0 225 66251 5

Many Christian teachers who are concerned about the relationship between personal commitment and the current emphasis on neutrality—or at least non-indoctrination—in religious education will be grateful for this book in which the director of the Farmington Institute of Christian Studies at Oxford tackles the central problem of religious education in state schools.

The problem of commitment and neutrality is, of course, not a new one. It is bound to raise its head whenever a state which tolerates a variety of religious beliefs among its citizens promotes the provision of religious education in its schools. The accepted solution in British schools, embodied in the Acts of 1870 and 1944, is that the pupil (and his parents) must be protected against any possible proselytization by the teacher, and this principle took on heightened significance in the '70s as the adherents of non-Christian religions and 'stances for living' became more numerous and, in some cases, more vocal.

The resulting debate, in which Edward Hulmes was deeply involved, certainly made some noteworthy contributions to the theory and practice of religious education but it has still left many Christian teachers uneasy.

Almost all would agree that indoctrination is wrong, but many find it difficult to reconcile their Christian faith with a supposed need to appear 'neutral' in the classroom. It is precisely this difficulty which Mr Hulmes tackles in this helpful book.

He makes two points very clearly. One is that it is impossible for any teacher to be neutral in any subject, let alone religious education. The second is that the teacher should be open and positive about his commitment, not only because this is the best way to safeguard his pupils, but also because commitment lies at the very heart of the subject and is therefore something to be studied and worked on, not something to be hidden away.

But, as his very full notes and bibliography show, Mr Hulmes is anxious that we should build on the positive work of the '70s. He insists that the teacher's commitment must be not only overt but open to the commitments of others, and therefore vulnerable. He illustrates from his own encounters with Islam how such a meeting can illuminate not only the nature of religion in general but also the understanding of one's own religion.

This book may well point the way forward for religious education in the '80s. It is to be hoped that it will be followed by others developing in more detail the application of Mr Hulmes' ideas to the classroom.

Norwich Christian Education Centre

W. J. H. EARL

ASSEMBLIES ROWLAND PURTON

Basil Blackwell 1979 455pp £7.50

ISBN 0 631 19740 0

This is an essentially practical book. In his introduction the author claims, with good reason, that he has provided enough material for a daily assembly for two years without repetition, though he rightly goes on to point out that this is not the sort of book which can be taken down at the last moment and used without preparation.

The book provides 385 one-page 'stories' or themes, each accompanied by a prayer, by suggestions for a closing prayer and, in most cases, a reading from the Bible. It is not an anthology: all the stories and most of the prayers are in the words of the author. A few of the prayers and several of the stories come from non-Christian sources. The material could be used, with discrimination, for a wide range of ages from junior to secondary school. A number of the stories are very topical and may therefore soon date, but the idea behind their use is, of course, sound and teachers may sometimes be able to substitute more recent news items. The stories are grouped under seven main headings, such as 'Our World', 'Use of Talents', and 'People of God'. They are further sub-divided into groups of five, each of which can be used to provide a theme for a week.

The book also contains 107 further prayers, the major Creeds, and a series of seven exceptionally helpful tables and indexes. These include a table listing associations and appropriate stories for almost every day in the year, and an index to the topics covered by all 492 prayers.

The author has very little to say about the philosophical or theological questions which are raised about assembly in county schools, but he shows by his choice of material that he adopts a stance which is probably that of the great majority of those called on to take assembly. He assumes a Christian point of view, but does not assume any depth of commitment on the part of his congregation and accepts that the school is set in a multi-cultural society. Because this is such a practical book it is likely to be welcomed by a great number of hard-pressed teachers, and probably by many youth leaders and clergy as well.

Norwich Christian Education Centre

W. J. H. EARL

CHURCHMAN

THE PHENOMENON OF CHRISTIANITY
NINIAN SMART

Collins 1979 320pp £6.95

ISBN 0 00 215115 4

Professor Smart is well known to all who teach religious studies in schools, colleges and universities, for his department of religious studies at Lancaster has had a strong influence over the development of religious studies both in this country and in North America. In this attractively written book he deals with Christianity as a phenomenon in the life of the world, and writes of it in the same way he would write of the phenomenon of any other major religion. As a phenomenon in the world, Christianity is not a single, homogeneous reality but is like a kaleidoscope of different interpretations of the one faith. To illustrate the kaleidoscope we are taken all over the world to different expressions of Christian life-style, worship and ethos: East and West, North and South, inside and outside the Iron Curtain; to worship, ritual, art and ethics.

Phenomenology, a word used often in departments of religious studies, is, says Smart, a long word for two fairly simple things. One is empathy: entering the thought-world of the worshipper without attempting to criticize that world. The other is analysis and classification. So his book falls into two halves, following these two headings.

Given that this method is valid, then this is an excellent book. It is the kind of book which could be given to an intelligent non-Christian as a present, in the hope that it would be a means of provoking him to thought and discussion of Christianity as a reality in the world of today.

Oak Hill College, London N14

PETER TOON

TRUTH IS TWO-EYED JOHN A. T. ROBINSON

SCM Press 1979 161pp £4.95

ISBN 0 334 01690 8

It is hardly possible for any sensitive or intelligent person to go to India without being profoundly affected both by its people and its religions. In 1977 Dr John Robinson went there to deliver the Teape lectures, and in his preparation he read widely and drank deeply from the wells of Indian thought, Hindu and Christian. This book is an expansion of these lectures. It is important and timely, compassing a wide range of thought and quotation in a masterly manner. There are three reasons why this reviewer is grateful for it.

First, it suggests a very sensible approach to religious dialogue, that difficult and delicate exercise which a pluralist society, as well as a pluralist world, makes imperative. There are two ways of looking at reality, the prophetic and the mystical, though this is to over-simplify; each has a different centre and each needs the other 'if justice is to be done to the polarities of experience.' Truth needs to be grasped by using both eyes, not just a western or an eastern eye. Reality may be elliptical or even multi-polar. Whatever its limitations, the Indian way cannot be dismissed; we need its corrections and its different perspectives.

Dr Robinson then takes three issues of contemporary theological debate—God, Christ, and man—and tries to look at these through both eyes. There is a tension between the absolute and the personal. Traditional theism won't do, because its maps are inadequate, but neither will pantheism do. The Being of God includes and penetrates the universe but is not exhausted by it. This is 'panentheism', which takes account of 'the shadow-side of God' and the problem of evil. Hinduism has both Krishna and Kali. With thinking about Christ there arises the problem of history, viewed very differently by

East and West. Yet there is a disquiet within Hinduism on this attitude, and new light may shine on Christology from eastern mysticism and Jungian psychology. On man and matter, both East and West have their diseases. The West 'exalts the demonic mystery of money over the divine mystery of bread.' The East by its renunciation of matter is in danger of renouncing responsibility for society and for justice. The writings of Teilhard de Chardin provide a corrective and a hope.

For many readers Dr Robinson's most important chapter will be that entitled 'The Uniqueness of Christ', and this is a major contribution to the contemporary debate. He is critical of the writers of *The Myth of God Incarnate* and defends the concept of 'incarnation', though he prefers Pittenger's 'enmanment'. 'Without it Christianity is nothing.' He does not alter his earlier interpretations of 'pre-existence' but he thinks it may be more helpful to say that God comes through or comes out in Jesus than to say he comes down. It might also be better to speak of the 'specialness' of Jesus rather than of his uniqueness, for he is universal and inclusive—not exclusive. There is some useful exegesis of New Testament texts on this theme.

This is too big a book for so short a review, raising immense questions. It is thoroughly Christian and, yes, orthodox. It has a sure touch and is marvelously balanced and fair. The discussion must go on; this takes it further.

St Paul's Cathedral, London

DOUGLAS WEBSTER

COMMUNICATING CHRIST CROSS-CULTURALLY

DAVID J. HESSELGRAVE

Zondervan 1978 511pp £6.00

ISBN 0 310 36691 7

In a recognizably pluralistic world and consciously global village, evangelicals are, perhaps belatedly, becoming increasingly aware of the significance of cultural differences for the effective communication of the gospel. Such phrases and words as 'the gospel and culture', 'cross-cultural communication', 'contextualization', 'inculturation' and 'indigenization' are 'in' and on the lips of many.

David J. Hesselgrave is a professor of mission at Trinity Evangelical Divinity School in the USA and his book, according to its blurb, is: 'a comprehensive introduction to missionary communication', 'an encyclopedic work', 'a piece of scholarly work second to none', 'the most valuable contribution to the effective intercultural communication of Christianity since Eugene Nida's *Message and Mission*.' Not much more could be claimed for any book, and no reviewer would wish to concur with such extravaganza. They do, however, provide a framework for comment.

An *introduction*? Yes. Many students and communicators will be grateful to the author for Parts I and II, where he relates communication in turn to mission and culture. He identifies the missionary task as fundamentally one of communication. And by means of a skilful use of analogy, anecdote, survey and diagram he introduces communication science, defines culture, and suggests an approach to missionary communication.

An *encyclopedic work*? Yes. Perhaps too much so. Parts III to IX are based on a sophisticated diagram of cross-cultural communication, a cultural grid or screen through which the missionary message passes from 'source' to 'respondent'. This grid possesses seven dimensions which form the framework of the seven chapters: world views—ways of perceiving the world; cognitive processes—ways of thinking; linguistic forms—ways of expressing ideas; behavioural patterns—ways of acting; social structures—ways of interacting; media influence—ways of channelling the message; and motivational

resources—ways of deciding.

But a *scholarly work second to none*? I doubt it. The scope is too wide. For example, in the section on world views, the paradigmatic use in depth of the author's own experience in Japan (where one senses understanding and knowledge) might have been more effective and less misleading than his attempt to deal comprehensively with them all. It is surely better to leave the student with some principles to work through, for example, in the African culture to which he will eventually go, than to burden him with an analysis of 'the African concept of time' based on John Mbiti's (questionable) hypothesis.

And finally, *a valuable contribution to the effective intercultural communication of Christianity*? Yes and no. A further step has been taken in the right direction. But I should like to see Hesselgrave or some other evangelical scholar grapple in depth with what he calls the 'Bible culture' (in his three-culture model of missionary communication, viz. the missionary culture, the 'Bible culture', and the respondent culture) and what the Willowbank Report calls 'the cultural conditioning of Scripture'. Here lies the key to communicating Christ cross-culturally in the contemporary setting.

Trinity College, Bristol

MYRTLE S. LANGLEY

THE TRUMPET IN THE MORNING: Law and Freedom
Today in the Light of the Hebraeo-Christian Tradition
STUART BLANCH

Hodder and Stoughton 1979 190pp £5.50

ISBN 0 340 24639 1

Every so often comes a book which enables you to digest a lot else that you have been reading. It makes it possible to see where your thoughts have been leading you. You sense that here you can discern more clearly than ever before that frame into which life and the faith have to fit. 'Have to', because the faith is about life as it really is.

This is just such a book. Setting off to examine the Hebraeo-Christian tradition of law and freedom, it does a great deal more. The Archbishop's biblical grasp allows him a natural freedom in giving to the various parts of both Testaments their proper hermeneutic reference. Thus he shows how the struggles of the Greek period affected vitally those restatements of law and obedience. In NT times the search for identity within or outside Israel led the infant church to its own radical understanding of law. There is in this section of the book a summary of Paul's rabbinic faith-style and methods of argument which is worth all the £5.50 this case-bound book costs.

Throughout, the writer is working to establish that the biblical development of understanding is towards a 'law of freedom'. 'The will of God, as expressed in the Commandments, is not an iron determinism which conditions every act and prescribes every objective, but *ordinary limits*, and *because of which the individual may be gloriously free*.' (p 182)

'We owe our freedoms, such as they are, more than we sometimes suppose, to the law which Moses brought down from the mountain. If there is to be any freedom it will have to be freedom under the law.' (p 185) What is given is a universal law to guide mankind, to set him free to be as at first intended.

Dr Blanch links the stately liturgy of some ancient cathedral, the mighty theological structures of Aquinas or Barth, the architectonic music of Bach, to the one principle of order which runs through all life. The church, whether old or new Israel, stands as representative of this principle, this law from God.

Thus law becomes part of good news. If today man does not recognize 'sin' as once his forebears did, this becomes a central issue in communicating the faith, for there is no full gospel without an understanding and acceptance first of law. (Perhaps 'responsibility' is another way of looking at all this, which might open up a twentieth-century conscience and understanding of law?) It is moral dilemma as much as moral collapse which now reveals to a man his need of the good news.

For, says Dr Blanch, law 'sets the boundaries within which we may freely walk, it makes our dangerous liberty bearable.' (p 184)

Norwich Cathedral

JOHN POULTON

THREE MILE AN HOUR GOD KOSUKE KOYAMA

SCM Press 1979 146pp £2.95

ISBN 0 334 01648 7

The most striking thing about this book is its title. It comes from the first of the forty-five meditations on biblical verses and passages which comprise this collection. The imagery behind the title is of God who, by sending his people into the wilderness to learn to rely wholly on him, slows them down to a walking-pace.

The alternative to walking is dependence upon some form of mechanical transport. This, in the context of the book, typifies the phrenetic and purposeless speed at which modern man moves; whither, he does not know.

In places, the reflections are full of interesting insights; but they are also quite uneven. Koyama, already famous for his *Waterbuffalo Theology*, has drawn upon his extensive experience and acute observation of both the East (particularly Japan and Thailand) and Anglo-Saxon culture (he is at present lecturing in the University of Otago, New Zealand) to pin-point the ethical and spiritual dilemmas of a world whose power structures are so developed that they can only promote a consumer-orientated economic growth, enforced, if necessary, by the crude use of force.

Koyama is at his best describing the imperial idolatry of his own country up to 1945, and its replacement by the technological imperialism and idolatry of the post-war years. He gives a sobering account of evidence for a return to the cult of deity and militarism in Japan.

In other places the author puts forward ideas which, when measured by the norms of an authentically biblical Christianity, are fanciful and misleading. This is particularly true of his partiality for the ideas and life-style of Buddhism, which he believes in many respects conform to a Christian understanding of a regenerate life. (Hinduism, largely because it sanctions the caste system, and Shintoism, because of its propensity to deify certain humans, are strongly criticized.)

The value of the book lies in the perceptions on modern life which come from a theologian steeped in eastern history and culture. If you can take in your stride his, at times, somewhat excessive humanism, then you will find in other places useful food for thought.

Harrow, Middlesex

J. ANDREW KIRK

FULL VALUE: Cases in Christian Business Ethics OLIVER F. WILLIAMS and JOHN HOUCK

Harper and Row 1978 236pp £3.25

ISBN 0 06 069515 3

Is it possible to be a Christian and a competent business leader at the same

time? This question is often raised at men's meetings at local churches and at groups organized by industrial chaplains. It is rarely answered in a clear cut way, as there is a deep suspicion that being successful in business can only mean serving Mammon and being a committed Christian means serving God; and the two seem irreconcilable.

This book addresses the question by examining the nature of the values of business and those of the Christian. It is thoroughly biblical, and certainly the first three chapters provide the best method of approaching Christian businessmen's anxiety that this reviewer has encountered.

The second half of the book is disappointing. Most of the case studies are too thin to provide more than anecdotes which pose moral questions. The final chapter, however, provides a useful do-it-yourself kit for the Christian who is also in business to write a case study about himself and work out the ethical implications.

The book has been written by two American Roman Catholic professors at the University of Notre Dame, Indiana, one from the department of theology and one from the department of management. They conclude that a career in business can be a challenging and exciting vocation for persons of talent and integrity and this book is a helpful contribution to making this possible.

London EC4

SIMON WEBLEY

PSYCHOLOGY AS RELIGION: The Cult of Self Worship **PAUL C. VITZ**

first published by Eerdmans, USA 1977

Lion Publishing 1979 144pp £1.75

ISBN 0 85648 166 1

Here is a misleading title! One might expect that the various major schools of psychological thought would be presented, analysed in a dispassionate and critical manner, and somehow compared with religion. Not so. This book discusses in a biased and cursory manner some aspects of the work of only four of the Americans who have influenced people's attitudes in one particular way. It also spends a great deal of time looking at the popular 'here-today-and-gone-tomorrow' crazes which pose as psychology. The main target of the book is the modern systems which purport to lift people up by their own shoelaces. There is no reference to the many thinkers of various nationalities who have pioneered the way into the still limited understanding which we now have of the working of the human psyche. Even Freud only gets a passing mention!

Erich Fromm, Carl Rogers, Abraham Maslow and Rollo May are the four contemporary practitioners who are presented for wholesale condemnation because they are alleged to have initiated the 'cult of self-worship'. Actually, they have, in their respective ways, tried to encourage people to develop their full potential ('self-actualization' is Maslow's term) along existential lines. Obviously, in a non-Christian society this degenerates at once into self-worship and presumably the main reason for this book is to warn people of the inadequacy of such systems to meet inner spiritual needs. No psychological system can do that. I think it is unfair to blame these humanistic psychologists, who are probably at fault no more than the commercial exploiters of man's innate love of himself. Fromm, Rogers, Maslow and May have all had something to say which is thoughtful and helpful, remembering that they do not pretend to address themselves to man's spiritual nature.

The quotations are highly selective and unrepresentative, and some statements in the book are inaccurate (e.g. it is not true to say that all therapists automatically identify with their patients or that individual responsibility is

denied). Perhaps the author is speaking from the stance of a teacher rather than a clinician.

It is certainly an exposé of a society which is spiritually bankrupt from a Christian point of view and which is thrashing around trying to grasp at any straw. It also points out the shortcomings in humanistic psychology.

Paul C. Vitz is an associate professor of psychology at New York University (I am glad that there is a practising Christian in that position). He writes for Americans against a background of American culture, economics and philosophy. Almost all the quotations are from American writers. Some of the words (e.g. psychotherapy) are used with their American connotation for American practitioners. Even the spelling is American. I am still asking myself why Lion published this book for a British readership.

Care & Counsel, London EC4

MYRA CHAVE-JONES

EMBODIMENT: An Approach to Sexuality and Christian Theology JAMES B. NELSON

first published by Augsburg Publishing House, USA 1978

SPCK 1979 303pp £6.50

ISBN 0 281 03693 4

For years the major question has been, 'What does the Christian faith have to say about our lives as sexual beings?' Now, linked with that, comes the question 'What does our experience as sexual human beings mean for the way in which we understand and try to live out our Christian faith?' The second question forms the basis of this contribution by James Nelson, who is professor of Christian ethics at the United Theological Seminary, Minneapolis-St Paul. The subject matter is all the more contemporary because of the upheaval of the sexual revolution, and he speaks predominantly to the issues it raises. Nevertheless, he is also dealing with timeless issues about maleness and femaleness.

He maintains that a 'dis-embodied' (spiritual) view of human beings has never been valid, since our body is the medium through which we experience so much of the world outside and inside ourselves. For too long we have been alienated from our bodies and regarded them as machines, or in some way less than our real selves. Yet incarnation, eucharist, etc. are *God's* method of self-disclosure; through our body we communicate with *other* people and are able to understand our *own* selves (sometimes through tell-tale psychosomatic symptoms). This 'spiritualistic dualism' (mind/body) needs to be brought within the scope of salvation and healing.

Body applies not only to individuals but to communities. This point has been powerfully reinforced recently by the sense of personal outrage and assault experienced by many people over the murder of Earl Mountbatten. Christians are also familiar with this concept of the church being the body of Christ.

Human Body is *ipso facto* sexual. (It is interesting that the twin problems of body and sex have been swept under the carpet for so long!) The way we feel about our body will affect the way we handle our total sexuality. Dr Nelson attacks the familiar stereotypes of masculinity and femininity and stresses androgyny as the nature of God and therefore the nature of persons. There is a lengthy argument against 'sexist dualism'.

Naturally, all this carries ramifications into the understanding of the marriage contract and relationship, of sexual behaviour and, in particular, attitudes to 'variant' behaviour.

The great value of this book is its contribution to the on-going debate, and perhaps specially in its discussion on the significance of the body. Dr Nelson

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admits that some of his chapters are genuinely exploratory; the field is still relatively new. This book is coolly and courageously argued and well researched into anthropology and psychology. He attempts to relate his findings to the gospel but I am sure that many people will disagree with some of his ethical conclusions. However, I hope that people will read it because it is stimulating and interesting.

Care & Counsel, London EC4

MYRA CHAVE-JONES

THE MAGIC BOTTLE LEE BRYANT

Eyre and Spottiswoode 1979 246pp hardcover £5.95 ISBN 0 413 80040 7
paperback £2.75 ISBN 0 413 80050 4

This book by an American woman delivered from alcoholism by conversion to Christ is full of interesting insights into that form of addiction. Rejection by her family was sharpened on the death of her mother, with whom she had a very strong bond. She learnt quickly that alcohol offers a trip out of present troubles, although it solves none of them. The first part of the book, while somewhat heavy going, yet chronicles faithfully the alcoholic's attitude to life. Those who work in this scene will find it very informative. The second part of the book, much faster moving, relates her Bible-college experience and then the ministry she has since exercised among other alcoholics.

Lee Bryant has some searching things to say about professional workers in the field of addiction. She has found that their very training tends to distance them from their clients. Her help came mostly from ordinary Christians who loved her and encouraged her. Artistic and intelligent, her ability to analyse her own condition and recognize its similarities with those she now seeks to help, makes the book unusually valuable. She is utterly against the concept that alcoholism is a disease. She is convinced that the alcoholic's sense of guilt is important to his or her release from addiction. Without a moral element in their thinking, such people are cut off from the help that the gospel and the church can offer as the fellowship of sinners. She believes that alcohol-dependence in a woman is harder to aid than in a man. Alcoholics Anonymous gets very high marks, but she feels that its demand for openness about failure and honesty about past faults makes it more of a man's than a woman's solution. This is especially true if the groups are mixed, and she wonders if all-female groups would be more successful. In her own case, deliverance from drink was simultaneous with conversion, but she records the cases of others where this was by no means the case. Her experience shows that the addiction affects all social classes and the loneliest come from the wealthiest stratum.

Anyone who thinks that the present-day scourge of alcoholism in both western and eastern countries is a less than serious matter should read this book. People who have relatives with the problem, and those working in the rehabilitation field, will find it informative and thought-provoking. Those for whom the problem is actually personal will find it full of hope. I recommend it.

Spitalfields Rectory, London E1

EDDY STRIDE

ENJOYING RETIREMENT NANCY MARTIN

Lion Publishing 1979 64pp 75p

ISBN 0 85648 115 7

Lion publishers have made their reputation with good evangelical books that

cover various fields. As one who has been retired for ten years, the reviewer can appreciate the way that Nancy Martin treats the whole subject of retirement. Naturally she writes of some aspects that go beyond the needs of a clergyman, but since she gives good reasons for all that she says, one can say Yes to the points that she makes. In fact, she goes beyond her own experience, since she has had opportunities of talking to people who come to a centre which prepares them for retirement.

The book is not large, although the pages are broad, but it is split into manageable sections. Thus it opens with the importance of thinking ahead, and provides a check list of ingredients for a good retirement. This list includes addresses of agencies that can give advice, and indeed further addresses occur throughout the book. Money and house are considered, and the site of the latter should not be chosen simply on the ground that 'it has been a good place for our summer holidays'.

The chosen area should include a helpful church, and in fact a church where one can be helpful. In choosing a house, the availability of improvement grants should be borne in mind. There may be a question of letting part of the house, and the book summarizes the laws of tenancy as they stand at present. Since one may very well not wish to change houses again, one has to be sure that the house does not contain unsuspected dangers and difficulties that will appear as old age creeps on.

Mutual help between husband and wife, and also between family and community, will make for happiness. There are suggestions for old and new interests, for possibly supplementing one's pensions, and for openings in church and charity work. Finally a section deals helpfully with bereavement. The book is pleasantly illustrated with sketches by Kathy Wyatt and Ron Ferns.

Bristol

J. STAFFORD WRIGHT

A DEATH IN THE FAMILY **A Lion Guide** JEAN RICHARDSON

Lion Publishing 1979 64pp 75p

ISBN 0 85648 114 9

There are so many books about death and bereavement in circulation that I wondered why yet another had been published. Probably the main value of this one is its exceedingly down-to-earth approach about practical matters and the fact that it is one of Lion's series addressed to the general public. The author spells out in detail what to do about the immediate tasks, such as registering the death, claiming statutory benefits and arranging the funeral, etc. She discusses the pros and cons about burial and cremation, the significance of the ritual, the will and how to execute it.

There is a brief reference to the meaning of death, and comments on reactions to the death of a parent or a child (and the impact of a stillborn baby or an abortion), a spouse or a friend. The section on the importance of grief covers the whole range of the emotions that follow over a period of time; the steps towards recovery from intense and constant pain to the will to live again. This is interspersed with a return to severely practical hints on how to relax, adequate diet, etc., what to do about loneliness, sexual deprivations, remarriage, sharing with the children, how to manage the budget, and where to live.

I was glad to see a section on 'the bereaved child' (a much neglected subject). It ranged over talking about death to a child generally and specifically, some common fears, a child's sense of guilt, the child's mourning and recovery.

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Personally, I wish that the reference to homosexual friendships had not been included. It adds nothing to the book and gives a misleading impression that such friendships are included in normal behaviour.

The book ends with a few comments on adaptation to the one-parent family situation, changes in life-style, how others can help throughout the grief process, and how one can prepare oneself for an anticipated bereavement.

Obviously any book which deals with all this material is bound to be superficial. It is well handled, and most aspects of death are referred to, however cursorily. It is written in a cool and detached but sympathetic manner. I doubt if anyone who is in an acute state of bereavement would go out and buy this book, but it would be a very useful handbook later on, or for people who are called upon to help.

Care & Counsel, London EC4

MYRA CHAVE-JONES

ORIGEN: An Exhortation to Martyrdom, Prayer and Selected Works translated, edited and introduced ROWAN A. GREER
293pp £6.50 ISBN 0 281 03708 6

RICHARD OF ST VICTOR: The Twelve Patriarchs, The Mystical Ark, Book Three of the Trinity translated, edited and introduced GROVER A. ZINN 425pp £6.50 ISBN 0 281 03647 0

CATHERINE OF GENOA: Purgation and Purgatory, The Spiritual Dialogue translated & notes SERGE HUGHES; introduced BENEDICT GROESCHEL 163pp £4.80 ISBN 0 281 03709 4

JOHANN ARNDT: True Christianity translated, edited and introduced PETER ERB 301pp £6.50 ISBN 0 281 03696 9

All published in 1979 by Paulist Press, USA, and SPCK

Many people will be delighted with the new series entitled 'The Classics of Western Spirituality', of which these four volumes are a part. One hopes that the series will find its way into numerous university and college libraries as well as on to the shelves of individuals who want to acquire a representative selection of great spiritual writings.

One might say that all of the authors whose work is included in these four books are dealing in one way or another with the notion of movement in Christian living, seen in terms of increasing closeness to God whose love constantly draws the Christian onward and upward until the goal is reached. On one side they see this as a matter of being 'carried along' by the grace of God, but on the other they regard it as a call to effort on the part of the Christian as he works at his dedication to God in self-discipline and outgoing love. This is surely a New Testament concern, and the mystical tradition is at its best when it preserves both these biblical emphases. Often in the course of its long history it accommodated ideas which were tangential to the biblical revelation if not positively antithetical to it, but the idea of movement undeniably has a firm biblical basis.

Origen (c. 185 - c. 254), the great Christian theologian of Alexandria, shows a deep interest in the idea of the Christian's progress and writes about it against the two-fold background of Scripture and Greek philosophy. Louis Bouyer regards him as 'indisputably above all others the father of Christian mysticism as it came to be defined from the fourth and fifth centuries', and Rowan Greer, in his introduction to the present volume, goes so far as to say

that Origen's *primary* interest lies in the drama of the soul's struggle to return to God, articulated in three metaphors: those of the journey, the growth to maturity, and the warfare against sin and evil. The works included here, especially 'An Exhortation to Martyrdom', 'On Prayer', and 'Homily XXVII on Numbers' illustrate this reputedly dominating interest very well. They also illustrate a tendency which, for the biblically orientated Christian, is often a cause of concern in regard to the mystics as a class, namely the way in which they seem to make more of the 'soul's ascent to God' than of God's descent in the person and work of his Son for the salvation of the world.

Richard of St Victor (d. 1173) is a highly significant figure in the history of mysticism. He belonged to the brilliant and influential succession of scholars who ran a monastery-cum-college-cum-chaplaincy-centre in the suburbs of Paris during the twelfth century. His chief claim to fame as a spiritual writer is the acute way in which he observes and analyses contemplative states. The framework he uses is the unlikely one of the biblical narrative of the twelve patriarchs and the description of the Ark of the Covenant in Exodus 25. Using a kind of exegesis which to us seems far-fetched and inadmissible but which in the twelfth century was demonstrably routine, he describes the disciplines needed for the achievement of true contemplation and discusses in some detail the nature of contemplation itself. There is much here to show the new directions which mysticism was taking in this period and, incidentally, much to illustrate the methods of medieval tropological interpretation. This volume also includes the very interesting third book on the Trinity, in which Richard argues for plurality within the Godhead on the basis of a consideration of the necessities of love itself.

Catherine of Genoa (1447 - 1510) has always proved fascinating because of the way in which she unites mysticism with a most energetic service of the world. Benedict Groeschel says in his introduction: 'She was a married lay woman, a mystic, a humanitarian, daily immersed in the physical care of the sick and destitute, as well as a tireless contemplative.' He gives some interesting material: on her conversion at the age of twenty-six which turned her life upside-down and led to the conversion of her pleasure-loving husband (and hence to their joint work on behalf of the sick poor of Genoa); an admirable assessment of the mystical phenomena which marked her life; and a summary of her teaching. The teaching itself is presented in translations of 'Purgation and Purgatory' and 'The Spiritual Dialogue'.

Of these four volumes, that concerned with Johann Arndt (1555 - 1621), is likely to be of more interest than the other three to those who belong to the Reformation tradition, for Arndt was a Lutheran theologian as well as a mystic. Speaking generally, mysticism has tended to concentrate on the business of *becoming* righteous and holy. Even those mystics who have a high doctrine of grace, like Johann Tauler and the author of the *Theologia Germanica*, seem to fail to grasp the forensic and paradoxical character of justification. Arndt is of great interest here, because his *True Christianity* (of which Book 1 is given in this volume in an abbreviated version along with excerpts from Books 2 to 6) lays under contribution many aspects of medieval spirituality but joins them to a definitely Lutheran theology and demonstrates that the activity of the Christian in the church and the world is not hampered but liberated by the realization of justification by faith alone.

Wheldrake Rectory, York

JOHN COCKERTON

LIGHT UPON THE WORD: An Anthology of Evangelical Spiritual Writing edited H. F. STEVENSON

Mowbrays 1979 182pp £4.75

ISBN 0 264 66468 X

This is an attractive collection, giving a conspectus of the evangelical tradi-

tion of spiritual writing from Philip Doddridge to John Stott. Everybody will have his own favourites among the twenty-five authors represented here and, as the compiler says in his introduction, few will wholly agree with the selection he has made. I should be surprised, however, if most evangelicals were not fairly well satisfied with his choice. There are extracts from some of the great men of the eighteenth-century revival: Wesley, Whitefield, Venn and Fletcher. The nineteenth century is represented by authors from north and south of the border and from various denominations—including Andrew Bonar, J. C. Ryle and C. H. Spurgeon. Some of the characteristic emphases of the Keswick Convention find a place through the inclusion of passages from Evan Hopkins, H. W. Webb-Peploe, and Handley Moule. Nearer to our own day, well-known preachers and teachers from both sides of the Atlantic are brought in: Campbell Morgan, Graham Scroggie, A. W. Tozer, Martyn Lloyd-Jones, George Duncan and John Stott.

There are certain features of the tradition, as illustrated here, that stand out. There is, first of all, the deliberate adherence to Scripture as the authoritative source-book of truth about God and man. All the writers try to illuminate the Christian life by drawing heavily on biblical teaching and by citing biblical characters as examples. They are all manifestly Bible-men whose own devotional life has been sustained by reflection on and obedience to the Bible's message. Secondly, there is a firmly Christocentric orientation which shows itself in many different ways. Some of the passages are straightforward expositions of the person or the work of Christ, like those of Andrew Bonar ('Looking to the Person of Christ'), J. C. Ryle ('Unsearchable Riches') and F. B. Meyer ('Gethsemane'), while others, though dealing with other themes, bring the reader back again and again to a consideration of the Saviour of the world. Thirdly, there is a warmth and urgency which convey the sense that the matters written about are matters of life and death.

I found myself slightly puzzled by the emphasis in the compiler's introduction on the Calvinistic/Arminian controversy and by the choice of passages from Wesley and Whitefield, which concentrate on this. Undoubtedly the two theological standpoints run through the whole of the evangelical tradition. They come out fairly strongly at various points in the present collection but not so markedly (I think) that the reader needs to be alerted to their historical significance in this way.

This is a useful book, which somebody who wanted to get the feel of the evangelical spiritual tradition could read with much profit. And there is inspiration here for everybody.

Wheldrake Rectory, York

JOHN COCKERTON

PRAYERS UNDER PRESSURE: DANIEL SEAGREN

first published by Baker Book House, USA 1978

SPCK 1979 143pp £1.60

ISBN 0 281 03716 7

This collection of 'market-place prayers' was first published in America. They arise out of situations of relationship, values, employment, inner desires and moral standards such as anyone might meet in the working world. There are 73 prayers, mostly a page long and readably set out with plenty of space round them. They lie somewhere between prose and poetry, and are offered as 'prayers to throw at God's window—and discover he's waiting there for you.' Many find reflective prayer of this kind useful and refreshing but perhaps not a permanent diet. There is neither index nor list of contents, so you have to pray your way through the book to know what is in it.

The genre is talking through a situation with God, with a punch-line at the

end—for the pray-er's benefit, not God's. It is good to work through to such conclusions, but many of us are living (and praying) somewhere in the middle, not yet having reached the 'happy ending'. Some are coming-back prayers, returning to God after some time away from him; others are desperate cries for help or spontaneous outbursts of gratitude.

The prayers are anchored in real experience. Some are explicitly gendered, by no means unisex prayers. These invite a degree of transvestism, putting on another's prayer garb; this could deepen compassion and understanding for another human being. Their highly individualistic form prompts the question whether prayer is actually something definitively done on our own and only derivatively done together, or the other way round. Generally a good prod, if not the whole way of prayer.

Christ Church Vicarage, Totland Bay, IOW

PETER R. AKEHURST

COMMENTARY ON THE NEW LECTIONARY Vol 1

Revised edition JOHN GUNSTONE

first published 1973

SPCK 1979 224pp £4.50

ISBN 0 281 03738 8

THE MINISTRY OF THE WORD: A Handbook to the 1978

Lectionary edited GEOFFREY CUMING

Bible Reading Fellowship OUP 1979 311pp £5.95

ISBN 0 19 213225 3

1978 saw the adoption by the General Synod of the new lectionary geared to the proposed themes for Series 3 Communion on Sundays. In consequence 1979 saw the publication of a handbook to this lectionary, edited by the well-known writer on liturgy and member of the Liturgical Commission, Dr Geoffrey Cuming; and a revised edition of John Gunstone's commentary on this lectionary first published in 1973.

It is nearly two decades since Hodders published the Prayer Book Commentary series—which included three excellent volumes in Leo Stephens-Hodge on the Collects, the late Alan Stibbs on the Epistles and Frank Colquhoun on the Gospels—and the use of new services as well as a lectionary certainly calls for some new supporting and explanatory material. Church members are well served by both these books.

To attempt a comparison would be unfair, as the writers quite clearly have different aims. In his foreword to Geoffrey Cuming's book, the former Archbishop of Canterbury (Dr Coggan) sees its value as a tool for the worshipper to use in preparing for Sunday attendance at Holy Communion. He suggests that, in this day when the 'family' or 'parish' communion is increasingly common in our churches, it could perhaps be read together in families on a Saturday evening as a corporate preparation for Sunday's worship. It is therefore essentially written for the man or woman in the pew, while John Gunstone's book has, according to the blurb, 'been written for those presiding and preaching at these services.'

In consequence, while Geoffrey Cuming's book is able to cover the whole two-year cycle with each day's three readings set out on two facing pages, John Gunstone offers a much fuller treatment and his 224 pages only cover the Sundays from the Ninth before Christmas to Easter: the rest are dealt with in his second volume. There is also in John Gunstone's book a most helpful 29-page essay on 'The Christian Year and the Lectionary' which will be of value to many a parochial clergyman who did not keep his liturgy books

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or notes. Geoffrey Cuming offers two brief introductory essays on the 1978 lectionary and 'This is the Word of the Lord', and then the commentaries are contributed by an ecumenical panel of 31 experienced scholars and preachers.

Both books concentrate on setting the readings in their context and then expounding the content of each section, and no particular theological standpoint obtrudes: writers in both books are content to let the Bible speak for itself. The reference to the 'acceptable time' on p 16 of Gunstone should of course be to 2 Cor. 6:1-10 and not 1 Cor. Gunstone will be a useful tool for the shelves of a busy preacher, while Cuming's book will make a welcome confirmation gift for anyone joining a church where Series 3 is regularly used.

Oak Hill College, London N14

DAVID H. WHEATON

INSTRUCTIONS ON THE REVISED ROMAN RITES

Collins Liturgical 1979 263pp £4.00

ISBN 0 00 599631 7

At the Second Vatican Council, the Roman Catholic Church committed itself to an extensive programme for the renewal of every aspect of that church's liturgy. With the revision of all the sacramental rites, the first part of that task is now complete. The work that remains to be done is pastoral and educational: the application of the principles and understanding that emerge in the new rites.

This is a formidable task. As Christopher Walsh points out in the introduction, 'The reform goes deeper than changes in texts and rubrics. It marks a development not only in liturgical practice but in the theology of the sacraments and of the Church.' 'Development' is a tactfully chosen word. It covers a major shift from a juridical approach to sacramental instruction ('What are the minimum conditions for validity') to an integral approach ('How is the fullness of the sacrament best expressed?'). 'Since Trent the Church has been concerned to uphold the truth that the sacraments really effect what they signify. Now she is strenuously concerned to ensure that they really signify what they effect.'

So, 'Baptism effects incorporation into the Church' and therefore 'In the actual celebration the people of God should take an active part . . . All lay persons, *since they belong to the priestly people* . . . should know the proper method of baptising in cases of necessity . . . Either the rite of immersion, *which is more suitable as a symbol of participation in the death and resurrection of Christ*, or the rite of infusion may lawfully be used in the celebration of baptism . . . Except for a good reason baptism should not be celebrated more than once on the same day in the same church . . . The celebration of the sacrament should always suggest its paschal character.' (My italics) There is much emphasis on the paschal and the pastoral, but I do question the detailed instructions for the restoration of the catechumenate. The whole elaborate pattern of precatechumenate, catechumenate, purification, initiation and post-baptismal catechesis is intended to be gentle and thorough, but one must ask if anyone in a developed country, however alienated from the church, would have the patience to go through with it all, or is this to take it all too seriously? Perhaps it is an ideal pattern to have in the back of the mind—very much the comment of an Anglican!

There seems to be a real muddle over the Holy Spirit and confirmation. In the general introduction to Christian initiation we are told that baptism 'makes us sharers in God's own life.' The baptism service talks of receiving the fullness of the Spirit at confirmation. However, the Apostolic Constitution on confirmation says that 'through the sacrament of confirmation, those who

have been born anew in baptism, receive the inexpressible Gift, the Holy Spirit himself', and the introduction to the rite teaches that 'In this sacrament (those who have been baptized) receive the Holy Spirit'. *Lumen Gentium*, to which reference is made, is more circumspect: 'Bound more intimately to the Church by the sacrament of confirmation, (the faithful) are endowed by the Holy Spirit with special strength.' The teaching on the initial receipt of the Holy Spirit is at its most confused when confirmation is considered apart from its place in the integrated rites of initiation. This needs sorting out.

At times the attempt to be faithful to the old, but to promote the new, produces pettifogging compromise—as in the detailed instructions for those occasions when the laity may partake of the chalice, or the pre-eucharistic fast of one hour (why lay this down at all?) may be reduced to fifteen minutes. There are also touches of dry humour. Catechumens should ordinarily be dismissed from the assembly of the faithful, but 'in a friendly manner'; 'In planning the celebration, the priest should consider the spiritual good of the assembly rather than his own desires.' Having recently returned from Karachi and found there the ubiquitous plaster saints, I smiled at the church's concern 'for popular and regional diversity of aesthetic expressions.' But we all know these things are changing.

When the instructions for the various rites are brought together like this, the product is something an Anglican can admire and use: a succinct treatise on pastoral liturgy. It remains a pity that the friendly advice is quite so detailed and authoritative.

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NICHOLAS SAGOVSKY

SOLA SCRIPTURA: Problems and Principles in Preaching Historical Texts SIDNEY GREIDANUS

first published 1970

Wedge Publishing Foundation, Canada 1979

Norfolk Press 250pp £6.95

ISBN 0 88906 103 3

ISBN 0 85211 037 5

This book presents a fascinating study of the hermeneutics employed in homilies on historical biblical narratives. It arises out of an examination of a Dutch controversy earlier this century between two groups advocating different ways of preaching. Briefly, there was a strong attack on the custom of taking figures from stories as examples to follow or errors to avoid. The reason was that this 'exemplary approach' was thought to neglect the fact that the stories were written as salvation-history. Therefore the 'redemptive-historical approach' aimed to preach about the God who was continually revealing himself as Redeemer.

The first part of the book devotes itself to a broad but detailed discussion of the arguments offered by either side of the debate. The footnotes are extensive, but do not preclude the non-specialist from enjoying the clearly written text. The second part of the book offers a critique of the dispute and some principles for preaching on historical texts. Much may be learnt from these two chapters alone. Although the book has a good bibliography, there is no index.

The matter is not simply of historical interest, as the author makes plain. The issues involved in this argument are concerned with the appropriate way to preach on a high proportion of biblical material—the narrative. As such, it is a book which could profitably be read by anyone who preaches. Whichever side of the argument finally wins the day for the reader, one could not come from this book without facing all the implications of the different emphases in this area of preaching which at present might be employed unintentionally.

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For example, Greidanus shows how questions such as 'How did Mary, Peter, or Judas feel?' are really anthropocentric in their interest, whereas the Christian preacher should be most concerned with what the passage has to teach about God or Christ, dealing only secondarily with those to whom God chose to reveal himself.

This book will certainly help and encourage those who find the stories of the Old and New Testaments difficult to preach. The insights gained here would leave no reason to avoid them, or to 'atomize' them (the author's word) by selecting one holy thought from the whole passage. It is also an excellent example of how a professional theologian studying historical theology can produce a scholarly book of immediate interest and help to the ordinary minister.

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CHRISTINA A. BAXTER

THE RECOVERY OF PREACHING HENRY H. MITCHELL

first published by Harper and Row, USA, 1977

Hodder and Stoughton 1979 168pp £3.25

ISBN 0 340 23272 2

The Recovery of Preaching is deeply concerned with Black preaching in America, and your reviewer began with two difficulties:

1) Increasingly, America and England are 'two nations divided by a single language'. I found Dr Mitchell's rich Black words as hard to handle as smooth black onyx, but after a time I came to enjoy 'the pilgrimage of the collective transconscious, or Black religious acculturation.' Vivid Black nuggets of language helped to explain Black preaching to me.

2) What could the apparently narrow field of Black preaching say to our English preaching tradition? I discovered a deeply sensitive explanation of the connection of all preaching with any culture, 'after proper Blackenization', and I began to see that after a converse proper albinization, *The Recovery of Preaching* was saying some shrewdly searching things about preaching as a folk-culture, on the meaningful personal experience of the preacher, and on the Black expression of preaching as celebration.

St Paul's patterns of thought come to life here, although I felt 'his culture-bound silence on the sin of slavery' (p 69) was a little hard on St Paul, in the light of Galatians and Philemon.

Henry Mitchell's chapters on Bible story-telling, the use of folk language (a fascinating vignette 'on the hassle of Jimmy Carter's "born again" phrase', p 103) and on dialogue in preaching, open up the serious uses for the preached Word which our clerical Sunday morning monologues are in danger of stifling. I shall often come back to this book, especially when I know I have preached a sermon which deserves the comment, as one of my children once put it, 'Dad, you are simply *not* communicating.'

I have a feeling, to use the hackneyed phrase, 'that this book should be required reading for all ordinands', and bishops too! It made me a little uneasy about my preaching in a 48-hour period when I had preached to a full cathedral of police and their wives; the clerical and professional staff of County Hall, and the long-stay prisoners of one of our large prisons in this diocese.

Preaching in the setting of the varied cultures of the preacher's hearers is a hard thing to do, but Dr Mitchell's *The Recovery of Preaching* certainly helps to underline the problem anew, and points forward to significant ways of overcoming it.

Bishop's House, Norwich

+ MAURICE NORVIC :

OTHER BOOKS RECEIVED

Banner of Truth, *Sacred Rhetoric* Robert L. Dabney, £3.50; *The Writings of John Bradford*, edited by Aubrey Townsend, *Vol. I* £5.50, *Vol. II* £5.00; *Parting Counsels*, John Brown, £4.00, first published 1856

Cambridge University Press *The Religious Orders in England*, David Knowles *Vol. I* £5.50 (pb), £15.00 (hc), *Vol. II* £5.95 (pb), £17.50 (hc), *Vol. III* £7.50 (pb), £19.50 (hc)

Christian Focus Publications *A Basket of Fragments*, Robert Murray M'Cheyne, £2.45, first published 1848

Christian Medical Fellowship *The Problem of Alcohol*, W. T. B. McAllister, 30p; *Healing: Biblical, Medical and Pastoral*, G. G. Scorer, 35p; *Some Thoughts on Faith Healing*, edited by Vincent Edwards & G. G. Scorer, £1.00, first published 1956

Collins Fount *The Holy Spirit*, Billy Graham, (paperback) 95p, first published USA 1978, (hardcover) UK 1979

Darton, Longman & Todd *Christ in our Midst*, Father John, £2.95

Epworth Press *Modern Theology*, edited by E. J. Tinsley, £4.00, first published 1973; *What is the Lord's Supper?*, Arnold Clay, 50p; *A Man from the Interior*, Bruce Kendrick, £2.25

Faber & Faber *The Faber Book of Religious Verse*, edited by Helen Gardner, 3.50, first published 1972

Foreign Affairs Publishing Co. *The Fraudulent Gospel: Politics and the World Council of Churches*, Bernard Smith, £1.00, first published 1977

Geoffrey Chapman *John Paul II: Pilgrimage of Faith*, National Catholic News Service, £4.95

Hodder & Stoughton *Searching for God*, Cardinal G. B. Hume, £3.95, first published 1977; *The Man from Ida Grove*, Harold E. Hughes, £1.75; *I Believe in Man*, George Carey, £1.25, first published 1977; *The Siberian Seven*, John Pollock, £1.50

IVP *Into Your Light*, Ulrich Schaffer, £3.95; *Saturday Night . . . Monday Morning*, Roger Forster, 95p

Lion Publishing *Jonah: The Inside Story*, F. Steinmann & D. Kohl, 50p; *The Burning Men*, Stuart Jackman, £1.50, first published (Faber & Faber) 1976

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New Horizon *Saints of the British Isles*, A. Bond & N. Malsin, n.p.

Pickering & Inglis *Walk Through Flames*, Alice Panaiodor, £1.50

Scripture Union *Love Letters*, Ann Warren, £3.95

SPCK *A Purpose for Living*, Sir John Glubb, £2.95

Unwin Paperbacks *Mysticism Christian and Buddhist*, Daisetsu T. Suzuki, £2.25, first published 1957; *The City Within the Heart*, R. C. Zaehner, £2.50