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

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

Book Reviews

ARCHAEOLOGY AND THE BIBLE

DONALD J. WISEMAN and EDWIN YAMAUCHI

first published by Zondervan, USA 1979

Pickering and Inglis 1980 122pp £1.95

ISBN 0 7208 0454 X

The two essays in this volume were written for *The Expositor's Bible Commentary* vol. I (1979). The preface to the first essay admits it was written in 1974-5; the second essay seems to be a little more recent. This dating is not critical, and two paragraphs have been inserted about the Ebla discoveries on pp 13, 14 (discoveries of outstanding importance, but less relevant to biblical studies than initially suggested).

In the OT section (pp 2-59), Professor Wiseman notes limitations of archaeological evidence and methods of obtaining that evidence; then gives a summary of discoveries relating to the OT from earliest times to the first century BC. Many are familiar, yet all should be known to all Bible students. Here are physical remains and inscriptions which link in various ways with the OT. There are examples of the use of writing (pp 24-6), the ruins of Israel's capitals, Tirzah and Samaria, and the ivory house in the latter (pp 36f). Most details fall in the period of the kings of Israel and Judah, the Assyrian texts supplying information which Professor Wiseman uses fully. Questions relating to the Patriarchs, Exodus and Conquest are less extensively considered, for none of these persons or episodes are known outside the Bible. The problems and possibilities that archaeology poses for these events are summarily described.

Professor Yamauchi's essay on the NT (pp 62-109) opens with a note about the challenge archaeological discoveries present to radical German NT scholarship (see further his useful *Stones and the Scriptures*, IVP 1973). After noting the types of material unearthed, he leads the reader through 'Archaeology and the New Testament Periods' in sections, each devoted to a person, with numbered paragraphs for each topic. He starts with Herod's buildings, and covers places Jesus knew, burial customs (including mention of a burial that may belong to Simon of Cyrene's family), Paul and his travels, Peter, John, to the Jewish revolt.

This book can be used as an introduction to the subject, its footnotes and bibliographies urging the reader forward. Indices of authors, subjects, and biblical references are supplied, but not the maps which are essential to a book on archaeology.

University of Liverpool

A. R. MILLARD

THE LANGUAGE AND IMAGERY OF THE BIBLE

Duckworth Studies in Theology G. B. CAIRD

Duckworth 1980 280pp £18.00

ISBN 0 7156 1444 4

'How may the ordinary reader be sure that he is allowing Scripture to speak to him in its own authoritative voice?' The answer given in this book, by the professor of NT in Oxford, is that we need to understand the sort of language the Bible uses—its idioms, its ambiguities, and especially its complex images. Only so will the reader get the full benefit from his Bible. Only so, in

particular, will he find a sure path through the jungles of current debates about history, myth and eschatology. The last (and most important) section of the book deals clearly and lucidly with these three, gently but firmly putting in their places writers like Bultmann, who have failed to grasp the all-important meaning—that which the writers themselves intended.

This closing section alone makes the book both important for current debate and useful as a very readable guide to difficult issues. But, in preparing the ground for his central thesis (that 'myth and eschatology are used in the Old and New Testaments as metaphor systems for the theological interpretation of historical events'), Professor Caird has written a two-hundred-page essay on biblical language in general and metaphor in particular, which is not only rewarding in its main arguments but also adorned with an amazing variety of exegetical examples. I noted literally dozens of passages which sum up a difficult debate with almost careless ease: the Logos, the kingdom of God, the body of Christ, the parables, Jesus' apocalyptic background, and a whole lot more. I particularly liked the treatment of the Servant Songs in terms of a job description. Despite some questionable details (if Matthew and Luke took the rending of the veil literally, how can *we* be so sure that Mark intended it metaphorically?), the book is a gold-mine. If I suggest that you sell your shirt and buy it, a glance at the price may make you think I am using the wrong metaphor. What I *mean* is—wait until it comes out in paperback, when a second-hand shirt should just about cover it.

Downing College, Cambridge

N. T. WRIGHT

GROUNDWORK OF BIBLICAL STUDIES W. DAVID STACEY

Epworth Press 1979 448pp £6.00

ISBN 0 7162 0293 X

David Stacey, principal of Wesley College, Bristol, has compiled this book as a reference work for Methodist local preachers on trial studying for examinations in the Old and New Testaments. Two companion volumes, *Studying the Old Testament* and *Studying the New Testament*, concentrate on the theological message of the Bible, while the present volume is an introduction to biblical criticism and the backgrounds of the Bible. It is unlike the technical 'Introductions' on the *Einleitung* model in being written for beginners and learners, not for other scholars or advanced students. Its pedagogic concern is evident in the scope covered, the crispness of explanation, and the use of example rather than methodological dogma.

The range of this handbook is remarkable: there is advice on choosing an English version of the Bible and a concordance, an explanation of how Hebrew is written, guidelines on how to respect but not be overwhelmed by the authority of scholars, and sections on biblical geography, Hebrew festivals, Israelite social structure, biblical history and archaeology, textual criticism, the ancient versions, the formation of the canon, critical methods in biblical study, and more. There is a very brief synopsis of the contents of the OT books, a rather fuller one of the NT books. The last chapter on 'History and the Gospel' handles sensitively a perennial problem for both beginning and more advanced students of the Bible.

Particularly commendable in the OT section are the chapters on literary types and on the growth of the OT, where a simple but very informative chart offers the best graphic illustration of the scholarly consensus I have seen. In the NT section the discussion of the synoptic problem is relieved of its usual tedium and false certainties by a most helpful comparison of the synoptists' accounts of the healing of a leper (Matt. 8:1-4 parr.) and Peter's confession at Caesarea Philippi (Matt. 16:13-23 parr.).

This is a quite exceptional reference book, with consistently reliable information (though specialists may cavil at some minor points). Because it forms only one of a set of three volumes, it is obviously stronger on *realia* than on the content or theology of the biblical books, and for this reason is inadequate in itself as a biblical introduction. In combination with its companion volumes, however, of which I have seen only Henry McKeating's on the OT, it forms a contemporary, moderately and modestly critical Bible handbook that deserves a wide circulation well beyond the group for which it is principally designed.

University of Sheffield

DAVID J. A. CLINES

SON OF MAN: The Interpretation and Influence of Daniel 7
MAURICE CASEY

SPCK 1979 272pp £12.50

ISBN 0 281 03697 7

This learned, thoughtful and withal polemical book is probably the weightiest contribution to the 'Son of Man' debate to date. The author, who lectures in theology at the University of Nottingham, moves easily in Semitic languages as well as in Greek, and has explored Jewish and Syrian literature bearing on the subject with a new thoroughness. He also gives some attention to the evidence of the Greek and Latin Fathers, but especially of the NT, which is what he is primarily concerned to explain.

His thesis is simple. The book of Daniel is a work of Maccabean date, in which all the section in Aramaic (including chapters 2 and 7) is by a single author. Rowley has 'conclusively demonstrated' that the four kingdoms of Daniel 7 are Babylon, Media, Persia and Greece. The 'one like unto a son of man' in Daniel 7:13 is 'purely symbolical', simply meaning Israel. The fact that he comes on the clouds has no theological significance. This original interpretation of Daniel 7 was preserved by Syrian Judaism, from which it was inherited by the Syrian Fathers and Porphyry. In Palestinian Judaism, however, the 'one like unto a son of man' came to be interpreted as an individual (Parables of Enoch), and at the end of the first century AD this individual came to be identified with the Messiah (2 Esdras, 2 Baruch, rabbinical literature), the four kingdoms being at the same time reinterpreted as Babylon, Medo-Persia, Greece and Rome. The Gospels reflect a similar tendency, but only in spurious sayings. Jesus did use the phrase 'son of man', but only as the Aramaic equivalent of 'man' and with no allusion to Daniel 7.

Casey's book is a healthy warning against seeing Daniel 7 everywhere in the NT, but his great contribution is his demonstration that the Syrian exegesis of Daniel stemmed not from Porphyry but from Judaism. He fails to note, however, that this was an ascetic, sectarian Judaism, opposed to the idea of resurrection (probably Essene). The Palestinian exegesis was not later but that of a rival school (the Pharisaic); indeed, in some respects it was an older and more natural exegesis which may well have been taken up by Jesus in the sayings rejected by Casey, as it was also by Josephus in a passage which Casey does not discuss, and even earlier by the Sibylline Oracles in a passage which Casey too lightly dismisses (p 119). So Casey's constant refrain that '... there was no Son of Man concept in Judaism' ought rather to read 'There was no *single* Son of Man concept in Judaism'; and, though this would be true, the fact remains that the Son of Man concept of the *prevailing* school (Pharisaism) was a *messianic* concept, which provides a very natural and significant background to the Son of Man teaching of Jesus.

Latimer House, Oxford

ROGER BECKWITH

CHURCHMAN

NEW DIRECTIONS IN NEW TESTAMENT STUDY

PATRICK HENRY

first published by The Westminster Press, USA 1979
SCM Press 1980 300pp £6.95

ISBN 0 334 01114 0

The difference between this book and such a survey of current NT research as Reginald Fuller published in 1962, is immediately apparent. The context of Professor Henry's intriguing round-up is general, rather than particular. He is conscious of the way in which contemporary study of the NT necessarily takes place against the frontiers of other academic disciplines and religious faiths. So he is not concerned with the latest solutions to problems of NT introduction and exegesis, but with the influence on NT study of its new cultural, academic and ecumenical environment. He is aware, for example, that the sociological, comparative and psychological approaches to the NT (even more than the existentialist) are significant at the moment; and he also enthuses about the Roman Catholic and even Eastern Orthodox contribution to biblical criticism.

Professor Henry writes clearly, and is obviously excited by his subject. He is anxious to maintain a proper relationship between 'church and academy' in all NT investigations; and he has a pleasing emphasis on the importance of 'thinking historically' in any attempt to understand the NT (although he does not focus clearly the meaning which he attaches to 'history' itself).

But this book leaves me with a sense of uneasiness, on two counts. First, Henry writes not as an NT specialist, but as an historian. While it is invaluable to have an historian's view of the NT, in such a survey as this the result is inevitably a tendency towards the superficial. So there is much appeal to 'scholarly opinion' (unspecified!), and an apparent unawareness of all the problems (as in the account of form-criticism, which omits any reference to the contribution to this discipline from the Swedish school). Secondly, the author frequently gives the impression that he is discovering his subject for the first time. This certainly results in a freshness of touch; but it also produces too much description of the critical issues themselves (for example, the Jewish-Hellenistic background to Christianity), and insufficient assessment of the way in which these issues are being treated (and of the scholars who are treating them).

Professor Henry's volume is clearly oriented in an American direction, and has in mind especially the needs of the student and the 'intelligent layman'. Despite its mixture of the popular and the specialized (on p 130 we move rapidly from 'Peanuts' and 'black liberation' to gnostic existentialism!), all students of the NT will find some material here to stimulate and inform. But in terms of 'new directions' in NT study, the writer has perhaps indicated important lines of enquiry for the future, rather than filling in completely the present picture.

Coventry Cathedral

STEPHEN S. SMALLEY

A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLE TO THE ROMANS

Volume II Commentary on Romans IX-XVI and Essays

C. E. B. CRANFIELD

International Critical Commentary. New series

edited J. A. EMERTON and C. E. B. CRANFIELD

T. and T. Clark 1979 488pp £8.50

ISBN 0 567 05041 6

Readers who are already familiar with Professor Cranfield's other writings

will have awaited this volume with keen anticipation. He has already put us in his debt with his still indispensable commentary on the Greek text of Mark, and more recently with the first of these two volumes on Romans in the new series of the International Critical Commentary. This second volume on the Greek text of Romans chapters nine to sixteen is marked by all the thoroughness and careful attention to detail which make the other earlier volumes so valuable. Professor Cranfield always sets out the various sides of the issues under discussion fairly, and he includes a mass of invaluable documentation ranging from patristic sources to the latest German commentaries. On top of this, his own conclusions are judicious and carefully supported by clear arguments.

In the short space available we can do no more than offer a sample of the author's comments on some of the standard exegetical issues which will be of special interest to the reader. 1) On the phrase 'Christ . . . God blessed for ever' in 9:5, Professor Cranfield compares the arguments for six possible interpretations, and then concludes that Paul's words affirm 'first Christ's lordship over all things . . . and secondly his divine nature' (p469). 2) The words 'Esau have I hated' in 9:13 do not merely represent a Semitic mode of contrasting or lesser degree of comparison, but express a contrast between election and rejection. 3) Paul's argument about 'hardening' in 9:18 ff shows that men's attitudes in relation to God's purposes depend on God. Nevertheless, Professor Cranfield rejects the assumption held by Calvin and some other commentators that this 'hardening' relates to the ultimate destiny of individuals in terms of loss of final salvation. 4) On Paul's use of Deuteronomy 30:12 in Romans 10:6 ('Who will ascend . . . ?') careful consideration is given to the relation between the role of the law in the Deuteronomy passage and Paul's thought here about Christ. On this basis the author concludes: 'What Paul is doing here . . . is not arbitrary typology but true interpretation in depth.' (p524) The gift of the law and the incarnation of the Son of God both point to the primacy of divine grace. 5) Professor Cranfield includes a full and detailed discussion of the significance of 'all Israel' in 11:25-32. Rejecting the view that 'all' means all the elect from among both Jews and Gentiles, he concludes: 'Paul was thinking of a restoration of the nation of Israel as a whole to God *at the end*, an eschatological event in the strict sense.' (p577) 6) The phrase variously translated 'aglow with the Spirit' or 'fervent in spirit' (12:10) is taken to refer to the Holy Spirit. The Christian is to be 'set on fire' by the Spirit of God. 7) The words about the nearness of salvation in 13:11-14 are regularly taken to support claims about beliefs in primitive Christianity concerning the temporal imminence of the *parousia*. But Professor Cranfield believes that these beliefs have more to do with convictions about the end-time than about the end itself. There are a number of helpful observations on this issue. 8) There is also a detailed discussion about the identity of 'the weak' in 14:1ff, after which the author concludes that these were Christians who thought it right, for their part, to observe the ceremonial part of the law, but not as something (as in the Galatian situation) deemed necessary for salvation.

The whole of this volume reflects at various points the author's well-founded conviction that chapters 9-16 are connected closely in thought with the argument of chapters 1-8, and there is a wealth of exegetical insights throughout these pages. His judgements and arguments are always clear and fair, and academic thoroughness is combined with spiritual sensitivity. This masterly commentary can be recommended to a wide readership without reservation. Academics, clergy, and students will all find much help in these pages.

DOXOLOGY: The Praise of God in Worship, Doctrine and Life. A Systematic Theology GEOFFREY WAINWRIGHT

Epworth Press 1980 609pp £15.00

ISBN 0 7162 0332 4

This book is a systematic theology from the perspective of the worship of the church. It is wide-ranging and inclusive in its approach, and positively ecumenical in its interests. The most important feature of the book is its claim that liturgy reflects doctrine, influences it, and provides a way of understanding it. The connection between 'what is believed' and 'what is prayed' provides a continual theme, and is the subject of serious theological reflection. This theme is treated in the three sections of the book. The first section covers God, Christ, Spirit, and church; the second covers Scripture, creeds and hymns as the material of theology, and the connection between *lex credendi* and *lex orandi*. The third section covers topical areas such as ecumenism, Christian identity, and eschatology. So this is not a 'theology of liturgy': it is a study of theology from the vantage point of liturgy.

The author demonstrates convincingly what an important, even necessary, perspective is provided by liturgy. The book is stimulating in the areas it covers but, perhaps more importantly, it indicates the mutual interaction and complementarity between doctrine and liturgy. Any reader would learn that the study of the theology conveyed by liturgy is an essential part of an understanding of the theology of the church. It is too wide-ranging to be convincing in all its detail; I was not persuaded by the interpretation of the Catholic-Protestant divide in chapters 7 and 8, or by the attempt at *rapprochement* on the subject of eucharistic sacrifice. But the material is always interesting, and the extensive footnotes provide the avid reader with further stimulation.

It seems churlish to ask more of such a generous book, but I am sorry that there is no serious attempt to look at preaching as a liturgical activity along with sacraments, Bible, creeds and hymns. Preaching is an educational exercise: it is man-directed, and it provides the possibility of theological reflection and input within the context of the liturgy. And the theological stance of the sermon can alter the theological meaning of the liturgy. I was also unhappy because although Bible and tradition are well represented, reason is not. Yet reason is a necessary ingredient to prevent the liturgy from becoming outlandish, excessive, superstitious, sentimental, or divorced from the contemporary world. Perhaps preaching provides the opportunity for rational reflection on the liturgy, for a reminder of the outside world and of mundane responsibilities? Though the liturgical perspective is helpful in some areas of Christian doctrine, it is too cultic to be helpful in areas like evangelism or the church's political and social responsibility. A cultic theology may easily avoid the issue of the church's real presence in the world.

Perhaps, after all, this extensive document wants to become four books: one shorter volume on liturgical perspectives on theology, and three larger volumes of systematic theology!

St John's College, Durham

PETER ADAM

THEOLOGY ON DOVER BEACH NICHOLAS LASH

first published (chapter 1) by CUP 1978

Darton, Longman & Todd 1979 187pp £3.95

ISBN 0 232 51433 X

It is many a long year since a Roman Catholic held a divinity chair in the University of Cambridge and, in the nature of the case, never before the

Norris-Hulse. Professor Lash is already known for previous significant writings, and in this paper-back we have a collection of his occasional writings or addresses, introduced by his inaugural lecture of 1978 as the new Norris-Hulse professor, which provides the book with its title. The reference is, of course, to the particularly contemporary poem of Matthew Arnold, 'Dover Beach': contemporary for its reflection of a secularized world and ebbing of religion and faith which, though now so long ago, speaks in a moving way about our own. And in its final words,

'... on a darkling plain

Swept with confused alarms of struggle and flight
Where ignorant armies clash by night'

echoes a quotation from Newman's *University Sermons*, which, entitled 'The Night Battle', is also given in the opening pages of the book. Newman there held that, in the confusion of debate and argument, it is more important to define, and then we would be in a better position to know what there was to dispute about. Lash takes up this suggestion, and in his inaugural lecture called for a 'critical theology' which, while not abjuring its constructive role, would take seriously the task of analysis, probing the different disciplinary aspects of the whole theological task, affected as they are by the criteria of their wider range as non-theological disciplines.

Thereafter, the book is divided into three more parts. Part two is called 'Pluralism and Discontinuity', which brings together four rather various papers, one of which raises a discussion about the views of Van Buren and Van Harvey. Part three, 'Approaches to Theology', discusses the preface to the third edition of Newman's *Via Media of the Anglican Church* (1877) and in two others engages in a critical debate with Maurice Wiles and Hans Küng. The final section, 'Aspects of Belief', reflects on themes of salvation, divine providence, and eternal life. The introduction particularly singles out his debate with Wiles as especially significant in the book.

In the nature of the case, a collection of pieces produced at different times and for different occasions and purposes, spreading out over the whole decade of the seventies, can hardly achieve the unity of a book, and what we have here is a series of examples of Professor Lash's thinking and a variety of insights into current theological trends or some perennial theological questions. Different readers will obviously extract from these papers different elements that seem important to them. This reviewer would wish to pursue matters raised in chapter 4, 'Understanding the Stranger', which explores the hermeneutical problem; chapter 6, 'Life, Language and Organization: Aspects of the Theological Ministry', which submits Newman's discussion of the 'Three Offices of Christ' in the life of the church to critical assessment with implications that might be explored for further ARCIC discussions at least; and the final chapter 11, 'Eternal Life; Life "after" Death', which requires discussion on its own. The liveliness of mind and acuteness of critical comment exemplify the kind of 'critical theology', debating with other involved disciplines, which the author called for in his first chapter. We look forward to more of it.

Archdeaconry of Auckland, Co. Durham

G. J. C. MARCHANT

THE WORK OF THE HOLY SPIRIT IN OUR SALVATION THOMAS GOODWIN

Banner of Truth 1979 522pp £4.50

ISBN 0 85151 279 8

The popular mind equates the Puritans with a self-righteous and rather

CHURCHMAN

gloomy, moralizing legalism. Nothing would so powerfully erase this mistaken equation as a perusal of the works of Thomas Goodwin, who ranks with John Owen as a theological giant of the Independent branch of later Puritanism. Goodwin's writing is no less careful and thorough than Owen's, but is certainly warmer in tone and spirit. The publishers are to be congratulated on making this work available once again, having earlier published reprints of most of Owen's works. The present volume is a reprint of Volume 6 of James Nichol's definitive edition of Goodwin's works in twelve volumes published in the last century. It is to be hoped that other volumes from the set will follow.

Despite the title, the real subject of this book is the work of the Holy Spirit, especially in regeneration, and to a lesser extent in those things preparatory to it and consequent upon it in the believer's life. The treatment is both thorough and solid, and at every turn magnifies the grace of God in Christ mediated by the Spirit. Goodwin probes deep into his subject, both as a biblical theologian and as a pastor (should the two callings ever have been separated?). Few modern works on this subject can equal the care and length shown in either field, despite their frequent plethora of learned footnotes in the one, and of entertaining anecdotes in the other, presumed to be required by present-day students and readers. Would that contemporary writing and preaching were as diligent in drawing out the 'uses' or application of the doctrines of grace as Goodwin, as discerning of the human heart as these old physicians of the soul, and also as detailed in their practical instructions in Christian living as some of the godly Puritan divines of his age.

The style and treatment naturally belong to a different era, and demand studied application by the reader, although the style is not in fact very difficult to follow once you get into it. However, readers nurtured only on the milk and water of the 'quickie' paperback will not cope with this work without real self-discipline. But pastors, serious students, and all genuinely literate Christians with a hunger for God and the things of God can drink long and profitably here to the nourishment of mind, heart, soul and ministry.

Newick Rectory, Sussex

JOHN P. BAKER

DYNAMICS OF SPIRITUAL LIFE: An Evangelical Theology of Renewal RICHARD F. LOVELACE

IVP, USA 1979

Paternoster Press 455pp £4.50

ISBN 0 85364 266 4

According to Dr Packer, the current renewal movement is greatly in need of a theology, even if it is not always looking for one as hard as it should. This book will take it several large steps in finding that theology within the evangelical and Reformed tradition. The author, who is professor of church history at the Gordon-Conwell Theological Seminary in the USA, has written an evangelical theology of renewal which recognizes and embraces the charismatic element in the work of the Spirit, but which shows the relationship of that work to the heart of the gospel, and its extent in the life of the church, both of which have eluded much contemporary discussion of the subject.

Dr Lovelace's approach is unambiguously Calvinist, and none the worse for that, in that he reminds us that our renewal depends upon God himself and not upon our response to God; faith is the result and not the condition of what he does for us. But this is an open and irenic Calvinism which itself demonstrates the sovereignty of the grace of which it speaks.

The author derives from Scripture, illustrates from history, and applies to the present situation a vision of renewal which is rooted in Christian centralities, springs from the justifying and sanctifying work of Christ, and

results in a commitment to evangelism and social liberation. He pleads for a unitive evangelicalism in which devotion to scriptural truth, openness to spiritual experience, aspiration for holiness, and concern for the world, which have often comprised competing emphases, are brought together again, as they were in the classical evangelicalism of the seventeenth and eighteenth centuries. He acknowledges that even this reintegrated evangelical mainstream would have much to learn from Catholic Christianity—and the relative weakness of his own teaching about the church and the sacraments tends to bear this out!

Occasionally the history gives signs of being oversimplified to fit a pattern that is being imposed upon it. But the book is one of the most significant that has appeared on its theme for some time, in the way that it reconciles what have often been opposed positions, in its relevance to local church life, and for its uplifting hope and confidence that God will give nothing less than this comprehensive kind of renewal to his church in our day. Required reading for all who are seeking just such a hope.

St John's College, Nottingham

THOMAS A. SMAIL

AFTER DEATH: Life in God NORMAN PITTENGER

SCM Press 1980 80pp £2.25

ISBN 0 334 00030 0

After a long and distinguished life, Dr Pittenger faces death with such assurance as his process theology can give him. The emphasis in process theology is on experience as the reality. God is known in the love-experience shown in the Christ event rather than as the one on the throne and the incarnate Lord. You and I are the sum total of experiences rather than a substantial self.

Pittenger works slowly through the facts and ideas of life and death. Whatever value we may have resides in the relationship with God that our existence enjoys. God is pure unbounded love, and he is also 'recipient of the world's achievements into his own everlasting life' (p 62). All things are taken up into the memory of God, which is ongoing activity, like the concept of memorial in the Passover meal, and not a bare recollection of past events. This memory answers the question, 'What happens to me after death?'

It is not easy to grasp Pittenger's answer to what he regards as an improper question. One can see his difficulty if I am not a viable entity but rather an ongoing process of experiences. The only adequate conclusion is that I am taken up into God's total dynamic memory, in which all will ultimately be well. I could not help feeling that we are left with a partially Christianized Buddhist idea of the five *skandhas*, the bundle of attributes that survive rather than an individual soul.

One wonders how far the resurrection of Jesus Christ is relevant. It is suggested that Jesus and his acts are received into the divine life, and we also are received with him in love relationship. Here Pittenger makes excellent use of Ephesians. But the triumph of the empty tomb and the glory of the God-Man are notes that are not sounded. Yet, as with other theological crazes which are used as sticks to beat orthodoxy, process theology has a kernel that orthodoxy can absorb.

Bristol

J. STAFFORD WRIGHT

CHURCHMAN

JESUS AND THE END OF THE WORLD T. F. GLASSON

The St Andrew Press 1980 145pp £2.50

ISBN 0 7152 0429 7

CHRISTIAN HOPE AND THE FUTURE OF MAN

STEPHEN H. TRAVIS

IVP 1980 143pp £2.85

ISBN 0 85111 402 4

CHRIST AND THE KINGDOM A. M. HUNTER

The St Andrew Press 1980 110pp £1.95

ISBN 0 7152 0426 2

Here are three books which overlap rather than repeat each other. Glasson's main concern, as in some of his previous work, seems to be to expunge apocalyptic totally from the Gospel record. In doing so he provides us with a useful assessment of late Jewish apocalyptic, and shows just how mistaken Schweitzer, Weiss and their followers were when they pictured Jesus as expecting an imminent *eschaton* and establishment of a supernatural order. Not only do the Jewish apocalyptic writings not present the eschatological view which is attributed to them, but an examination of the Gospels shows that Jesus envisaged the existence of the church, and not simply a short interval before the end. The biblical expectation is of a dual horizon; a temporary messianic kingdom in this world is followed by resurrection, judgement and the eternal order.

Glasson has, however, gone too far in the direction of a realized eschatology, seriously underplaying the futurist element which is present in all the Gospels, and not just in Matthew. To 'dematerialize' the *parousia*, as Glasson attempts to do, is to do less than justice to the very materialistic aspects of the incarnation and resurrection to which the Gospels witness.

By contrast, Travis, starting again from the work of Schweitzer and Weiss, gives a far more positive assessment of the value of apocalyptic with regard to history and the present. He shows how, in the NT, the apocalyptic tradition, which has its roots in the prophetic writings, has been interpreted through Jesus so that 'the relation between New Testament Christianity and Jewish apocalyptic was one of decisive fulfilment.' But this does not remove the future from Jesus' theology; what it does is to emphasize that the decisive moment is now. To demythologize or realize the *parousia* is to remove the substance from the demand for decision.

Travis has given us an excellent piece of work, with a very useful survey of a wide range of modern theological thinkers and a comprehensive consideration of different aspects of eschatology, compressed into a remarkably small space; he is not afraid to be agnostic where necessary, but he is always thoughtful and always biblical.

Alongside Travis and Glasson, Hunter seems a little bland. After a useful first chapter developing the idea of the kingdom as God's power breaking into this world—a kingdom which is centred on Christ and which involves a cross, but which still awaits its fruition in a second coming—we are given a basic introduction to the Christian message, generally conservative. He is not afraid to discuss such matters as hell and the resurrection of the body, and to think through some interesting ideas about the atonement and the person of Christ. None of them is desperately original—a description which, I feel, sums up the whole work.

Trinity College, Bristol

WILLIAM CHALLIS

**WITNESS TO THE WORLD: The Christian Mission in
Theological Perspective DAVID J. BOSCH**
Marshalls Theological Library

John Knox Press, USA 1980

Marshall, Morgan and Scott 277pp £8.95

ISBN 0 551 00823 7

Christian mission occupies, as the saying goes, the position of Cinderella amongst theological subjects in Britain's academic institutions today. This is not true, however, in those countries, like Holland, where the Reformed tradition has been strong. Bosch is a member of the Reformed Church in South Africa. He is a respected teacher in the University of South Africa, Pretoria, and the editor of the missiological journal, *Missionalia*. He writes this eminently stimulating book as one who has reflected often on the subject of mission, not least out of his own experience of fourteen years in the Transkei.

Bosch is concerned to speak not so much about a 'theology of mission' as a 'missionary theology'. He is more interested in explicit theological reflection on the church's response to the gospel in different situations than in a theoretical debate about mission. He begins with a survey of mission thinking at the present time amongst evangelical, ecumenical and Roman Catholic groups, and points out the essential differences. This division is not intended to suggest easy stereotypes, but to help the reader thread his way through recent missiological studies and documents. Indeed, at the end, Bosch advocates that what is biblically valid in, at least, the first two positions should be brought together.

The second part of the book is devoted to the biblical foundation of mission. Bosch finds this in God's compassion, in his multiple purposes for the church and the world, in the ministry of Jesus Christ and encounter with him, and in suffering. He tends to find Christ's commissions less important as a strong impulse for mission.

The third part is a historical survey of the theology of mission from the late apostolic period to that flowering of modern missionary thinking in 1974 and 1975 which resulted in *Evangelii Nuntiandi*, *The Lausanne Covenant*, and the Nairobi document *Confessing Christ Today*.

In the final part Bosch puts in his own strong plea for a unified view of mission. He strongly criticizes the emaciated gospel of the evangelicals and the diluted gospel of the ecumenicals, and asks why the Christian church so often seems to polarize on mission issues, 'to think in mutually exclusive categories'. He argues that no side of the present debate does justice to a full biblical theology.

Bosch has given us, I believe, a very useful guide to the historical and contemporary debate about what constitutes the boundaries of the church's function in this world. There are a few areas which do not, perhaps, get the attention they deserve: the church's expansion to the East in the early centuries, and especially its initial contacts with Islam; early sixteenth-century Hispano-American missiology, particularly Bartolomé de las Casas; or modern Pentecostalism. The subject, however, is vast. One volume cannot possibly encompass the whole field. What I like about Bosch's approach is his willingness to look for new approaches when offered simplistic alternatives. In his consistent rejection of both 'evangelicalism' and 'ecumenism' he displays a robust evangelical faith and a discerning ecumenical spirit.

MEN AND MOVEMENTS IN THE PRIMITIVE CHURCH:

Studies in Early Non-Pauline Christianity F. F. BRUCE

Paternoster Press 1979 159pp hardcover £6.50

ISBN 0 85364 279 6

paperback £3.00

ISBN 0 85364 280 X

Moving away from Paul, to whose writings he has devoted most attention in recent years, F. F. Bruce looks in this book at the leaders of the early forms of non-Pauline Christianity. His four chapters treat Peter and the eleven, Stephen and other Hellenists, James and the church of Jerusalem, and John and his circle.

Inevitably much of the material in the first three chapters can be found in Professor Bruce's *New Testament History*. It has been reworked and updated and is presented here in a somewhat more popular style. Does one detect also a greater willingness to isolate and talk about Luke's sources in Acts than in Professor Bruce's earlier works? The material on John, as the preface to the book mentions, is also a revision of the article 'St John at Ephesus' which appeared in the *Bulletin of the John Rylands Library* 60 (1978). Here Professor Bruce thinks it not improbable that the seer of the Apocalypse was John the Son of Zebedee, and that the authors of the fourth Gospel and the Johannine epistles were his pupils, one of them possibly being John the elder. In fact this last chapter, the bulk of which is an analysis of the archaeological and patristic evidence about John the divine, is more technical than the other two chapters and possibly in this way betrays its origins. There is a further unevenness about the content of the book. The title and the chapter headings lead the reader to expect some discussion of the influence of these leaders and of the character of the movements which took their rise from them. This is found only in the chapters on Stephen and other Hellenists, and James and the Jerusalem church. There is no treatment of John's theological influence or the distinctive character of his circle. In the chapter on Peter, where approval is given to J. D. G. Dunn's view of Peter as the bridge-man of first-century Christianity, one might have wished for more explicit treatment of how his influence functioned in this way, and of issues such as the relation of the Petrine epistles to Peter or the status of Peter in the Matthean community.

Despite this unevenness there is of course much of interest, and as usual Professor Bruce exhibits his gift for providing a readable straightforward synthesis of the available data in the light of current scholarship. The general reader who is mainly familiar with the Gospels and Paul, will find in this book a fascinating introduction to some aspects of early Christianity which do not receive enough attention.

St John's College, Nottingham

A. T. LINCOLN

CALVIN AND ENGLISH CALVINISM TO 1649

R. T. KENDALL

OUP 1979 238pp £12.50

ISBN 0 19 826716 9

This book was first written as a D.Phil thesis and accepted at Oxford in 1976. The subject is the nature of saving faith as expounded by William Perkins and his followers and finally as framed in the Westminster Confession. The basic thesis is that Perkins and company represent a substantive departure from the soteriological teaching of Calvin.

Kendall has thoroughly documented the fact that Calvin taught a universal, rather than a limited atonement. Calvin believed that Christ 'died

indiscriminately for all men.' Saving faith is the persuasion, knowledge, that this is so. Christ's death is the 'pledge' of God's love for us and the assurance of our salvation. Time and again Calvin warns against dangerous introspection concerning our salvation. Always, when our salvation is in question, we must look to Christ—the 'mirror' of our salvation. Assurance then is of the essence of faith.

These views, however, were significantly altered in Calvin's followers, from Beza to Perkins to the formers of the Westminster Confession. These writers, whom Kendall refers to as 'experimental predestinarians', taught the doctrine of a limited atonement. They reversed Calvin's *ordo salutis* and taught that repentance precedes faith, which is separate from assurance. The ground of assurance is no longer the death of Christ, nor is the assurance of the essence of faith. Rather, if one seeks assurance of salvation, one is to 'beginne at sanctification which we feele in our selves' (so Beza). Assurance is sought in the 'reflex act' of examination of one's conscience. The believer is driven to the use of the practical syllogism: Every believer is holy; I am holy; therefore, I am a believer. In the end, however, this procedure fails to assure, since these same writers taught a doctrine of temporary faith, whereby the reprobate may exhibit more of a sanctified life for a time than do the elect. So, by making sanctification the ground of assurance, in the end, assurance is lost.

This excellent study is sure to be troubling to many modern Calvinists as it argues against the cherished view that Calvin's teaching is faithfully maintained in the Westminster Confession. In fact, stating that 'Westminster theology hardly deserves to be called Calvinistic', Kendall shows that the confession, in its attempt to 'produce a creed that left no room for Antinomianism or Arminianism', in fact retains an Arminian doctrine of faith.

It is to be questioned, however, whether Calvin's view is qualitatively better than that of the Calvinists. For although Calvin taught that Christ died for all men, he also taught that Christ does not pray for all. He prays only for the elect (p13f). How then can we be sure of our salvation? Calvin would point us to the death of Christ. Though this is a more sure foundation than sanctification, it is such for the elect only. As I look to Christ, I can be sure he died for me, but not that he is praying for me, and so I am still without assurance.

All in all, we can be grateful to Kendall for this well-documented and most readable study of such an important topic. It deserves a far wider readership than the cost of the book will allow.

King's College, Aberdeen

M. CHARLES BELL

THE GREAT WORKS OF CHRIST IN AMERICA: Magnalia Christi Americana COTTON MATHER

Volume 1 626pp

ISBN 0 85151 280 1

Volume 2 682pp

ISBN 0 85151 281 X

Banner of Truth 1979 £12.00 (two volumes)

This publishing house is obviously determined (to appropriate some words of Sydney Smith) 'to rescue from oblivion those old truths which it is our wisdom to remember and our weakness to forget.' While Britain was preoccupied with those stirring events between James I and William III, some of the casualties of Stuart intolerance sought a better country in the New World.

This is their story, and we are rebuked that we know or care so little about

it. This ecclesiastical history of New England covers 1620-1698, and fascinating stuff it is. Here are strange sights and singular escapes; battles with unseen agencies and witcheries; the plight of, and the outreach to the bewildered Indians; the con men and the theological cautions; the remarkable deaths and the sonorous epitaphs.

Here is William Blackstone, who would join none of their churches and told why: 'I came from England, because I did not like the *lord-bishops*; but I cannot join with you, because I would not be under the *lord-brethren*.' And here is Cotton Mather warning Harvard students against degenerating from the *order*, as well as from the *faith*, of the gospel: 'If any of you shall prove such, remember that you were told that *you take an unhappy time to degenerate in*.'

We learn of the imaginativeness of the Harvard overseers in 1654 when they invited J. A. Comenius to be president of the college and to illuminate their country. Alas, 'the solicitations of the Swedish Ambassador, diverting him another way, that incomparable Moravian became not an American.' One cannot help wondering how Harvard would have developed under both his brand of pansophia and his advocacy of education for women.

This work does not remain dully faithful to the ordered chronology, but includes sections on governors and divines, the history of Harvard and some of its early teachers, faith and order in the New England churches and some of the disturbances that infected them, among which were 'the very dregs of *familism*', purveyed by Samuel Gorton, and Quakerism called the 'sink of all heresies'.

Cotton Mather (1663-1729) was a third-generation American Puritan, son of Increase, and grandson of John Cotton, vicar of Boston, who had migrated to Massachusetts in 1633 and took up a pastorate in the new Boston, the town in which Cotton Mather was to spend his 47-year ministry. This champion of Reformed doctrine has here produced a work which, a valuable record of the times, is still highly regarded. These two volumes are reprints of the definitive 1853 edition.

St Andrews, Fife

J. D. DOUGLAS

GEORGE WHITEFIELD: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival Volume 2
ARNOLD DALLIMORE

Banner of Truth 1980 602pp £9.95

ISBN 0 85151 300 X

This completes Dr Dallimore's mammoth biography of George Whitefield. Volume 1 took the story no further than 1740, when Whitefield was only twenty-six. By then he had already begun his ministry in Bristol and London and had made his first visit to America. In Volume 2 he tells of Whitefield's preaching and teaching ministry in all four parts of the United Kingdom as well as of his six visits to America. In spite of the book's length it is easy to read, partly because it is well written, partly because the chapters are short and divided into sections. The account seems pretty accurate, the author having used some new letters and diaries as well as the older sources. For Anglican evangelicalism he might have used Elliott-Binns as well as Balleine; nor is there any modern book on Methodism quoted to give Wesley's side in the doctrinal controversy to which Dr Dallimore gives considerable space.

The strength of the book lies in the impression the reader gets of Whitefield's character. For many Christians, Whitefield is a bogey man preaching predestination and dangling his hearers over the pit. Though Whitefield did

believe in double-predestination, there was no hint in his preaching that he believed only some could respond. His sermons were so powerful and well presented that even non-believers such as the Earl of Chesterfield and Benjamin Franklin were among his eager hearers. He was a humble man, not the difficult sort of egoist that successful preachers often are. He was a reconciler; although doctrinal differences with the Wesleys went back to 1740, the real split only came after Whitefield's death, because of his determination to 'help Wesley' and take second place in the promotion of the revival. Whitefield was happily married to the widow whom Howell Harris deserted; he was called Dr Squintum because of misfocus of his eyes; and he employed slave labour on his plantation in South Carolina. The most enjoyable chapters for me, in a good read, were those on Whitefield and Franklin and Cornelius Winter. The book is handsomely produced and well illustrated and can be read separately from Volume 1.

Manchester Cathedral

MICHAEL HENNELL

THE THEOLOGICAL PAPERS OF JOHN HENRY NEWMAN ON BIBLICAL INSPIRATION AND INFALLIBILITY

edited J. DEREK HOLMES

Clarendon Press: OUP 1979 170pp £7.25

ISBN 0 19 920081 5

It has been said of Newman that, like Midas, 'he whispered his secrets to the reeds', and certainly his theological papers, which have hitherto remained unpublished and of which this is the second volume to appear, bear this out. The papers are very much in the nature of first drafts and comments, though often substantial comments, engaging with contemporary theologians, sometimes well-known names like Pusey, sometimes all but forgotten Catholic divines of the last century. They are therefore uneven in quality and variable in their significance, but there is no doubt that they shed fresh light on Newman's subtle and sensitive mind, and often provoke theological reflection on topics that are still of central significance.

The larger part of the present volume is devoted to a series of draft papers on the question of biblical inspiration, drawn up in the early 1860s in the aftermath of *Essays and Reviews*. Recognizing that the Bible is both the work of God and the work of man, Newman refuses to be drawn into an equation of inspiration and divine dictation. There is much, he writes, that is 'natural, human and secular' in the Bible, and statements such as the distance of Emmaus from Jerusalem are to be received as belonging to such a category. God, moreover, 'does not do that by miracle, which can be done by ordinary means.' The inspiration of the Bible is not safeguarded by extreme views of verbal dictation, any more than the authority of the church is more completely affirmed by extreme views on papal infallibility. Likewise, extreme views of the cultus of the virgin Mary are viewed by Newman as having nothing to do with deeper belief; they reflect sentimentality rather than devotion.

The Bible is not to be regarded as an 'assemblage of systematic treatises, or a code of laws, or an extended creed, or digest of canons *de fide*.' It is rather 'a miscellaneous collection of books written independently of each other, one in the intention of Almighty God, but a great part of it in every human respect accidentally written in good part at least and accidentally preserved.' Newman suspects contemporary endeavours to reconcile the Scriptures with science as misunderstanding the locus of their inspiration, showing himself well aware of the unfortunate consequences of the church's condemnation of Galileo. He hints that this sprang from the failure to recog-

nize that 'nature and revelation are nothing but two separate communications from the same Infinite Truth.'

Newman urges that it should be recognized that, compared with the doctrines of the Trinity and the incarnation, there has been little genuine development of doctrine in respect of the inspiration of Scripture. Catholics therefore have a considerable liberty in their interpretation of the doctrine; no declaration of the church, he writes, 'teaches us more than that the Scriptures are indirectly inspired as being the writing of inspired men.' Certainly it would be quite wrong to go to the Scriptures for authoritative statements on science, as many of Newman's contemporary Christians sought to do. Inspiration, Newman argues, in a paper of 1863, if it is equated with verbal dictation, may raise the status of the text of Scripture, but it depresses the status of the writers of Scripture, making them mechanical rather than personal instruments. This devalues the idea of inspiration, which is closely linked to that of grace, and hence to God's personal self-communication. 'Dictation', he says, 'only requires the co-operation of the human will; inspiration presupposes the operation of the human intellect.'

The papers on infallibility date from 1866 and are concerned with the infallibility of the church and the dogmatic power of the pope, thus placing claims to papal infallibility within a firmly ecclesiological context. Just as the bishop has a teaching office within the diocese, so, Newman argues, the pope has a teaching office within the whole Church. This consists, he suggests, 'very much more in directing conduct than in any dogmatic determination of points of faith and morals.' The deposit of faith is not 'a text which admits of deductions' but is 'a living idea and body of doctrine.' As possessed by the apostles, it can be described as 'a vision'. It can be possessed 'after the manner of an intuition or instinct', and, in an important letter of 1868 to J. S. Flanagan printed as the final item in this volume, Newman draws out an important comparison between possessing the 'mind of the church' and what might be meant by knowing Aristotelian philosophy, so that became a habit and cast of mind.

In these papers we can see both continuity from Newman's early stress on the role of prophetic tradition within the church, and anticipations of what he wrote on the consultation of the faithful in matters of doctrine, as well as in his reply to Gladstone's expostulation on the Vatican decrees of 1870. There is much here to repay study in an ecumenical age, and Newman's desire that the faith should both be firmly held and yet not narrowly drawn is well brought out in his comment: 'I cannot bear tyrant majorities, and am tender about minorities; but I have no wish that minorities should kick up their heels, and throw the majority into confusion.' It is advice that theologians would do well to heed.

Derek Holmes is to be congratulated on editing these papers. We look forward to more fascinating glimpses of Newman's mind at work in future volumes.

Keble College, Oxford

GEOFFREY ROWELL

THE POST-DARWINIAN CONTROVERSIES: A Study of the Protestant Struggle to come to terms with Darwin in Great Britain and America 1870-1900 JAMES R. MOORE

CUP 1979 502pp £21.00

ISBN 0 521 21989 2

That Christian faith has not yet come finally to terms with Darwin is obvious. Of the literature which still comes off the press much is hardly in the front

rank of scholarship, but the present book is an exception. The author is lecturer in the history of science and technology at the Open University, and his work originated as his doctoral thesis. It represents an attempt to assess comprehensively the 'Protestant responses to Darwin after 1870', with a 'transatlantic perspective'. Whether there was much written relevantly on the Continent I cannot say, and where Moore refers to August Weismann's writings it is to English translations; but so far as British and American contributions are concerned, the author seems to have absorbed almost everything of substance ever written, his bibliography extending to about 58 pages. The result is authoritative, absorbing, perceptive and provoking. Its conclusions are argued with fairness and, probably to most readers, will be rather unexpected.

Dr Moore starts by analysing how the discussion raised by Darwin's work got off to a *fighting* start. He (rightly, I think) regards the assumption that 'conflict' or 'warfare' was inevitable between theology and Darwin's theory as singularly ill-judged. It arose from the confluence of a number of factors, all of which stressed the 'military metaphor': Draper's *History of the Conflict between Science and Religion*, White's *History of the Warfare of Science with Theology in Christendom*, the American Civil War, Moody's 'campaigns', the Salvation Army, T. H. Huxley's personality and, of course, the famous confrontation with Bishop Wilberforce. But the results of the 'military metaphor' were baneful. They still are. Positively, Dr Moore's conclusions are highly interesting. He shows that Darwin's ideas on evolution were accepted most readily by those theologians who were most orthodox: the high Anglican Aubrey L. Moore (who stressed the immanence of the transcendent God), and the influential group of men on both sides of the Atlantic belonging to the Calvinistic tradition—J. S. van Dyke, James McCosh, James Iverach, Asa Gray and George F. Wright. Darwin's theory appealed to random variations; Calvinistic theology, with the greatest of ease, simply swallowed these whole (Prov. 16:33). But liberal theology was in a very different case. Its semi-deistic view of God floundered hopelessly, and the evolutionary theory its adherents had to accept was not really Darwin's—rather it was Herbert Spencer's, which was quite different. It is a sad thing that these facts are not better known. General acceptance of Darwin's theory was not, historically, by any means a surrender to unbiblical liberalism; rather it was the recognition of what Calvin called the 'directly upholding and governing hand of God'. That Dr Moore has so ably drawn attention to this is both welcome and timely.

Witney, Oxon

DOUGLAS C. SPANNER

JUSTIFICATION TODAY: The Roman Catholic and Anglican Debate Latimer Studies 4 R. G. ENGLAND

Latimer House 1979 40pp 75p

This is a welcome addition to the Latimer Studies series, of which it constitutes the fourth.

The author begins with the NT evidence, discussing mainly the book of Acts, Galatians, and Romans, and explaining some of the technical terms such as the wrath, acquittal, and to justify. In chapter two he considers the doctrine historically, and sketches its role in the history of the church. Here he rightly concentrates on how Anglicanism has understood the doctrine, and looks in a little more detail at the Homily on Salvation, and at the Thirty-nine Articles. He then turns to how Rome handled the doctrine at the Council of Trent in its response to the Reformation, and gives a brief but fine critical

insight into the teaching of Trent. He has a very good chapter on Hans Küng's work on justification, which appeared in English in 1966, and discusses critically to what extent Küng's views are evangelical. Küng certainly brought fresh air into the discussion. England is very reliable here, and is particularly interesting in his references to the Roman Catholic scholars who, since Vatican II, have been (and thankfully still are) working in this area. He ends with a glance at the future, and where the argument might tend.

The essay (all too brief!) is eirenic, informed and informative, critical and discerning, altogether a fine exercise within its compass. It will prove helpful to those seeking to understand the debate, especially to those who may wish to go further. The essay is full of valuable references which could be chased up with profit, and the author shows himself *au fait* with current writing and research.

If the author were ever to develop this essay into a larger book, it could enrich the work to emphasize that the doctrine of justification by faith is essentially a polemical sharpening of the gospel of God's free, unmerited, gracious forgiveness in Christ, and is expressed most winningly, most certainly, on the lips of Christ himself. It is about Christ we are talking, not Paul: it is the gospel, not Pauline theology, nor anybody else's. The gospel was sharpened into this formula, and is sharpened still in the same terms, because Jewish men then, and their proud theological successors in the Christian church now, seek to earn their own relationship to God by their own intellect, their own spirituality, their own high morality. Such men were up against Christ, up against Paul, and are still today up against any such presentation of the work of Christ. They sought, and will always seek, to justify themselves; and are unable to yield their proud certainties, in which they are so well clothed, to be justified by faith only in Christ. They cannot stand naked before God and cry 'Nothing in my hand I bring'.

University of Sheffield

JAMES ATKINSON

THE FAITH OF AN ANGLICAN: A Companion to the Revised Catechism W. GILBERT WILSON

Collins Fount 1980 446pp £2.95

ISBN 0 00 626059 4

What do Anglicans really believe? It is not easy to find a book which gives an adequate answer to this question, in terms likely to be intelligible to a reader who comes to it without expert knowledge. It is this gap which the Dean of Connor has set himself to fill.

The book is based on the revised catechism of the Church of Ireland, and therefore sensibly but not slavishly follows the traditional catechetical order—Creed, Ten Commandments, Lord's Prayer, Sacraments. No two Anglicans would deal with this material in exactly the same way. Personally, I could spare one or two sections to allow space for a much fuller treatment of the Lord's Prayer, understood, as George Tyrell understood it, as *Lex Credendi*.

The dean is a scholar, well versed in the classics of theology, but able also to cite John Stott and John Robinson, C. S. Lewis and Bishop B. C. Butler to his purpose. His aim is to defend a moderately conservative position against the many forms of unbelief which are current in the world today, and to show the Christian faith as relevant to modern man.

Naturally he has a good deal to say about Ireland. He believes the Church of Ireland to be the ancient, historic church of Ireland. In the historical section, including some excellent pages on St Patrick based mainly on the classic work of Bishop R. P. C. Hanson, there is much that is likely to be unfamiliar to readers in England. At various points the dean points out

regretfully the failure of the Church of Rome to make any substantial modification in the medieval position sanctified by the Council of Trent. He deals faithfully with the problems of mixed marriages, one of the main underlying causes of the unrest in Northern Ireland. All this is good. The Anglican communion may yet have to turn back to Ireland to find a much purer form of Anglicanism than that professed in the muddle-headed Church of England.

The weakest section in the book is that on conversion. The dean recognizes that 'regeneration must be supplemented by conversion' (p 322), but then goes on to say that 'conversion is therefore more of a process than a mere single act.' Is this the old confusion between 'justification' and 'sanctification', which has perhaps been in the church since the time of Jeremy Taylor, Bishop of Derry? If conversion is the conscious acceptance of the new birth in Christ, surely it is something which cannot happen more than once.

A splendid book for a well-established and flourishing church. I wonder whether it is quite adequate to our present missionary and beleaguered situation.

Wycliffe Hall, Oxford

+ STEPHEN NEILL

THE CLERICAL PROFESSION ANTHONY RUSSELL

SPCK 1980 358pp £8.50

ISBN 0 281 03721 3

In this thought-provoking and carefully researched book, we have a study of the Church of England clergyman's role, as it is currently structured, resulting from processes of change in English society in the late eighteenth and the nineteenth century, and in particular that of professionalization. In that period of our history, the range of his functions was sharply contracted by the new professional roles of the country doctor, the lay magistrate, the policeman, the party agent, the trained teacher, the country solicitor, the registrar, and so on. The clergyman found himself, for good or ill, bereft of functions which were previously his. As a result, what Mr Russell calls 'the charter elements' of his role—his liturgical function and his pastoral work—were the more clearly defined. So he 'developed a professional language and refined skills and expertise.' He became—again for good or ill—'a man apart'. He began to feel 'marginal', with only a precarious foothold in the newly developing communities. To use the phrase so often heard today, he and the cause he represented appeared 'irrelevant'.

Clergy, so Mr Russell argues (with instances to prove his point), are strongly resistant to change. There is a danger that, without fully considering the immense changes in society which have taken and are taking place, they still try to cling to the form of their rule which fitted a former age but which is inadequate to meet the needs of the present one.

In the closing chapter of the book, the author outlines seven areas in which the clergyman's role dysfunctions and in which the clergyman experiences conflict and tension. These are worthy of very serious consideration, even though we may not fully agree with all of them (for example, are the clergy still as upper-and-middle-class as they were even when Leslie Paul wrote his *Report* in 1964?). Then the future of the church's ministry is considered—is it to be a traditionalistic future, or an adaptationist or a reformist?

The book raises many questions which deserve the careful consideration of clergy groups and others. For example, it is pointed out that in parochial life today the laity perform many of the functions which hitherto were considered to belong to the clergy. This, surely, is to be welcomed as being due to a proper understanding of what is meant by the body of Christ. But, the more this is conceded, the more imperative it is to define what precisely is the

function of the clergy. If I were present at a group which was studying this book, I would want to ask whether the role of *prophet* should not come very high on the list of the functions of the clergy. That is not to deny the right of the *lay* prophet to prophesy. Of course not. But it is to pinpoint a role which, as Towler and Coxon point out in their book *The Fate of the Anglican Clergy*, does not readily admit of sociological analysis, except *post factum*, but is no less important for that. Is the primary task of the clergyman to stand over against society, declaring the judgement and mercy of God in Christ; in the world but not of the world? If this is so, there is no marginality here. He can go to his work with quiet and awe-struck confidence.

Sissinghurst, Kent

+ DONALD COGGAN

THE CHURCH STRUGGLE IN SOUTH AFRICA

JOHN W. DE GRUCHY

Eerdmans, USA 1979

SPCK 267pp £4.95

ISBN 0 281 03722 1

A thorough, readable, instructive account of the church situation in South Africa has been necessary for some time. John de Gruchy's book meets that need, as he manages to match the understanding of an insider with the detachment of a theologian.

Of particular value is chapter three, which describes 'The Growing Conflict' between church and state since Sharpeville, the formation of the Christian Institute, the development of the South African Council of Churches, and the WCC Programme to Combat Racism. Here Dr de Gruchy pinpoints the cleavage between confessing Christ and the culture-Christianity of Afrikanerdom, personalized in the stand taken by Beyers Naude. He also lays bare the conflicting positions of the Afrikaner Government and the (mainly English-speaking) churches in their appeals to the authority of the Word of God.

Chapter three concludes with some searching analysis of the conscientious objection debate now racking the churches in South Africa and notably many of the young Christians, black and white, of a country at war. This discussion raises many issues highly relevant on a wider canvas, as indeed does the final chapter on 'The Kingdom of God in South Africa'. That country is in many ways a microcosm of the world, both demographically and in terms of the problems with which it is wrestling—racism, poverty in the midst of affluence, ideological conflict, and the struggle for power and liberation. South Africa has an almost uncanny knack of crystallizing fundamental issues of Christian discipleship. Dr de Gruchy's attempt in this chapter to hold together three cardinal strands of theological truth—providence, the redeeming work of Christ and the renewal of the social order—provides many important insights into the witness of the church to the kingdom of God. One example must suffice: 'The church is called to act as a deputy on behalf of the nation. It is unlikely that a nation will confess to its guilt: but the church under the cross must, and must do so vicariously on behalf of all. This is part not only of its renewal, but of its witness to the kingdom. Certainly, the nation will not and cannot confess its guilt until the church has confessed its complicity in that guilt.'

Many of Dr de Gruchy's theological observations, which often illumine the events and the situation with penetrating shrewdness, are of direct relevance to Britain today. A careful and a humble reading of his book is likely to shed a good deal of light on our own needs and problems.

St Aldate's Church, Oxford

DAVID PRIOR

THE BIBLE IN RELIGIOUS EDUCATION

ROBERT DAVIDSON

The Handsel Press 1979 64pp £1.75

ISBN 0 905312 10 4

It is surely no bad thing when a professor of OT gives a series of lectures to a conference of professionals on religious education; a better thing when the professor is familiar enough with the current trends in religious education to evaluate them sympathetically and critically; and no doubt best of all when he has something new of his own to offer that comes out of both the study and his own experience of life, and makes a room for biblical education in the competitive world of the school curriculum.

Robert Davidson voices the disquiet of many church people and educators over certain ways in which the Bible is being used in present-day religious education. The 'life-theme' approach of R. J. Goldman moves, for example, from the life of a shepherd today to the shepherd in biblical times, and from there to the religious use of the image of shepherd. Davidson points out that a compelling reason for either move is hard to find, especially when the biblical picture of God as shepherd symbolized 'truths which Israel believed for other reasons, which had nothing to do with sheep or shepherds at all.' (p 40) Even the 'symbol and language theme' approach associated with M. Grimmitt suffers from similar difficulties. Perhaps less satisfactory still, as far as its use of the Bible goes, is the 'problem' approach of Harold Loukes, in which the Bible can often be used simply as a quarry for obvious and not particularly religious truths, or else can too easily be misused because insufficient allowance is made for the cultural conditioning of the biblical material.

Professor Davidson himself suggests that the point of contact between the Bible as scripture and the needs of religious education in a secular society, is the rebellion and questioning that goes on within the Bible itself. The Bible is a book 'pulsating with rebels' (p 53), and whether one considers the lamenting psalmists, Job, Jeremiah, or Ecclesiastes, one meets with the kind of dissidence and doubt that is not the enemy of faith but the creator of a more mature faith and so truly educative, religiously speaking. This is a most helpful suggestion, though it is hard to envisage a curriculum sustained by such an approach.

Perhaps some kinder words could have been said for an approach that the author rejects in his second chapter: the approach to the Bible as literature. This is not an aesthetic attitude solely, for in literature studies generally a proper subjectivity that calls into question the presumptions of teacher and pupil alike is widely accepted as appropriate. It does not matter, does it, that 'the Bible did not come into existence as literature, nor has this been its main function across the centuries' (p 21)? The questions are: a) By what right has the Bible a place in the secular curriculum?; and b) What status should its use in that curriculum imply? We ask too little if we are content for the Bible to be taught as ancient history or merely as one text among others in world religions; but perhaps we ask too much for it if we demand, in that context, a more significant role than that of great literature of high seriousness.

University of Sheffield

DAVID J. A. CLINES

THE NIGHT SKY OF THE LORD ALAN ECCLESTONE

Darton, Longman and Todd 1980 232pp £4.50

ISBN 0 232 51397 X

This is a wide-ranging and challenging reflection on Christian-Jewish relations. The author points out the church's failure to learn from the evil of

CHURCHMAN

anti-semitism or to grapple with the questions raised by the holocaust. He outlines the history of the breach between synagogue and church, and shows how the church has neglected its Jewish roots. He writes (p 215): 'Thus Israel's role in history, to confess the truth and presence of God in the world, and Christianity's charge to carry this truth to all mankind were both jeopardized by the enmity that was engendered between them', and pleads for a dialogic relation between the two, not of mere tolerance, but of mutual acknowledgement of 'the real relationship in which both stand to the truth.' (p 207)

The theme is developed with passionate concern, literary excellence, and apposite quotations. Unfortunately, however, alongside the inadequate identification of quotations, there is a skating-over of certain issues, giving the whole an air of imprecision. The following is a sample of these issues, listed not primarily as criticisms of the book but as areas which need clarification:

- 1) The frequently-mentioned 'Jewish question' is not defined.
 - 2) No theological explanation of Jewish uniqueness is offered.
 - 3) Is it true that we are all 'involved' in anti-semitism (p 24)?
 - 4) Is 'Paulinism' to be opposed to Christ's message (ch. 4)?
 - 5) Are the Gospels antipathetic to 'the Jews' in general (p 78)?
 - 6) What is the methodology by which we may seek a theological interpretation of the holocaust?
 - 7) What is the relationship between 'Israel' and the 'State of Israel', and what is the theological significance of the State (ch. 10)?
 - 8) Who or what has 'interposed something between man and God' (p 210)?
- Most importantly, although the back cover says that 'only through reconciliation between Judaism and Christianity can either faith survive, the author does not indicate what kind of reconciliation he desires. If Christianity has a mission to all mankind, does not 'mankind' include Jews—and if so, of what nature is the church's mission to Israel? St Paul's evangelical and ecclesiological concern for the salvation of his kinsmen through Christ does not seem to be echoed in this book, which in addition disapproves in principle of 'missions to Jews' (e.g. p 167). This theological deficiency is exemplified by the statement that 'the iniquity of us all . . . was laid on the Jews' (p 166). Rather, it was laid upon one Jew; and he the Son of God, to whom believers are to bear witness. It is in such a Christocentric perspective that the very real concerns of Mr Ecclestone's heart need to be pondered.

Watford, Hertfordshire

ROGER COWLEY

RICH MAN, POOR MAN—AND THE BIBLE CONRAD BOERMA

first published in *The Netherlands* 1978
SCM Press 1979 106pp £2.25

ISBN 0 334 014190

I cannot be the same after reading this book. In a very readable form, a Dutch pastor tackles the question of poverty from the insights of the biblical tradition and he comes up with some very uncomfortable answers. Bible-based Christians who are sceptical of the left-wing flavour of 'social gossellers' will find this book something of a shock to the system.

Poverty, Boerma perceives, only arose in the biblical tradition when the young nation of Israel developed a military aristocracy on the model of surrounding nations. In the patriarchal age, and in the society based on the covenant, there was solidarity and unity in relation to possessions. However,

hierarchical patterns associated with the monarchy bred a rich and selfish aristocracy. The covenant patterns were broken; property was monopolized, along with the means of production, and poverty created. So the Bible speaks of the poor emotively; not as if they are one inevitable phenomenon, but rather because they have been made poor largely by the attitudes of the rich. The exposition here is a firm rebuttal of two frequent attitudes today: the first is that the poor are poor more because of their own attitudes than because of exploitation by others; the second is that the Bible knows little of the redistribution of wealth and treats private ownership as normal.

In contrast with these popular opinions, Boerma draws out three ways in which the biblical writings evidence the stoutest opposition to poverty. Firstly, and most extensive, is their insistence upon righteous structures in social relationships. The OT prophets, and several NT writers (notably Luke) repeatedly call the rich to order because the poverty they have created violates the righteousness on which the covenant is based. Poverty is tackled at its roots, namely with the question of property. Marx did the same and was very influential; the church today ducks the issue at this level, and is not. Secondly, there must be solidarity and unity within the covenant community. The early Christian community knew this with a brotherhood founded upon the self-surrender pattern of Jesus, and the voluntary sharing of goods. As late as 160 AD Tertullian could write: 'All things are common among us but our wives.' Thirdly, spirituality gives confidence to the poor man. Driven to turn to God (who insists upon being the helper of those who have no helper), the poor man's attitude is archetypal for the covenant, so his is the kingdom (Luke 6:20). The rich are welcome but only on the same terms. They must become dependent upon God and not upon their possessions, so these can be released. Salvation, then, comes from the poor and not from the rich. The church must begin to evidence this again, taking its stand for the reunification of society around a more corporate attitude to possessions and redistribution of the means of production.

Boerma is clearly aware of scholarly writing in the areas about which he writes, yet because of the polemical, and at times almost self-contradictory nature of his writing, I was left uneasy about the scholarship. This is such an important area for the church to consider that I am glad that others, such as David Mealand of Edinburgh, are publishing on this theme in biblical writings. Yet somehow I doubt whether better scholarship will change the conclusion substantially. As a church of the rich we are left to face up to what it means, like Jesus, to become poor, both in attitude and reality (for they cannot be separated)—or else, simply, 'we have our reward'.

St John's College, Nottingham

GRAHAM DOW

CONTEXTUALIZATION: A Theology of Gospel and Culture

BRUCE J. NICHOLLS

IVP, USA 1979 \$2.95
Paternoster Press 72pp £1.50

USA ISBN 0 87784 456 9
 UK ISBN 0 85364 262 1

EVANGELICALS AND SOCIAL ETHICS

KLAUS BOCKMUEHL

IVP, USA 1979 \$2.25
Paternoster Press 47pp £1.20

USA ISBN 0 87784 491 7
 UK ISBN 0 85364 261 3

These two monographs represent the third and fourth in an open-ended series of studies which are being published under the auspices of the World

CHURCHMAN

Evangelical Theological Commission. The series has the general title of 'Outreach and Identity'; its purpose is to explore issues on the frontier of present evangelical theological thinking.

The two authors are very closely linked to the Commission. Bruce Nicholls has been executive secretary since its inception in 1975; whilst Klaus Bockmuehl was a member till this year, and is still the co-ordinator of one of its study units and the general editor of this monograph series, which is being published simultaneously by IVP in the USA.

Nicholls' study takes up a theme of growing importance in contemporary theology: the relationship between the universality of the given biblical message of salvation in Jesus Christ, and the particularity of the different circumstances in which the message is proclaimed and incarnated. It picks up the themes and concerns of the Lausanne committee's Bermuda consultation on 'Gospel and Context' (January 1978) and develops some of them out of the author's own cross-cultural experience as a New Zealander who has been working for twenty years or so in India. He discusses the meaning of culture, the past attempts to create indigenous churches, and the present attempts to make theological thinking in Third-World situations much less western and much more pertinent to the local church's task. He has a valuable section on the essential difference between contextualization, which is a legitimate transposing of the biblical message, and syncretism, which is a distortion of Christian truth in the interests of accommodation to a non-biblical world-view.

The third chapter takes up the question of the timelessness of a truly biblical theology and points out that, in differing degrees, in both ecumenical and evangelical circles, hearing the Bible as God's authoritative word today is muted by conscious or unconscious theological, ideological and cultural conditionings. Finally, he devotes a chapter to cross-cultural communication of the gospel, showing its incredible relevance to all cultures and its incisive critique of other world-views.

I have found this study an excellent resumé of a complex subject which, of course, still needs a lot more serious consideration. Nicholls reflects some of the major concerns of the younger generation of Third-World evangelical leaders. By comparison, western theology still ploughs its own, increasingly lone, furrow, largely oblivious of its own cultural conditioning and seemingly reticent to engage in its own serious contextualization.

Bockmuehl, who now teaches at Regent College, Vancouver, has written a short commentary on Article 5 of the Lausanne Covenant, the one which deals most directly with evangelical socio-political concern. He looks at it from his own understanding of the biblical principles which should guide any Christian who wishes to become involved directly in the affairs of this world. He is critical of the influence of men like Escobar and Padilla, which he sees behind the statement. In a detailed analysis of the text itself he finds it wanting at a number of points.

Though advocating social action, Bockmuehl stands well to the right of the evangelical spectrum and represents that position which maintains a sharp distinction between evangelism and social involvement. He has some useful exegetical insights to share, but does not take the present debate within evangelical circles on the meaning of the gospel very much further. In rather typical European fashion, he compartmentalizes theology too neatly, not really appreciating the new methodology arising from the missionary thrust of the Third-World churches. The study is useful in that it portrays a serious, coherent statement of the views of one segment of evangelicalism. It is urgent that the debate about social ethics should continue, for it is probably the greatest challenge which theology has faced since the dawning of the modern age.

THE SECULAR SAINT: A Case for Evangelical Social Responsibility ROBERT E. WEBBER

Zondervan, USA 1979

Paternoster Press 219pp £4.50

ISBN 0 310 36640 2

This book is a remarkably clear and helpful attempt by an American evangelical teacher at Wheaton College to analyse the current ideas about Christian social responsibility and then weld them into a coherent and practical case for active involvement in our society. Certainly, as far as this reviewer is concerned, the method used by Webber to make the case is altogether convincing. The technique he uses is that of the model. He provides a set of biblical and historical tools by which today's issues can be compared and evaluated. By defining his terms clearly and paying particular attention to culture—by which he means the activity of man in God's created world—the author shows from Scripture how the pattern of human behaviour has developed from earliest times. With great clarity he describes how the three most common reactions of convinced Christians to the world—separation from, identification with, and transformation of—can all be justified from Scripture. Furthermore, for each position he gives three illustrations drawn from history or contemporary situations of how the particular practice has been adopted and why. His summaries, for instance, of the teachings of Luther and Augustine and the position of the Anabaptists, show clearly the background and reasons for their different positions and gives valuable perspective to the current debate.

Churchmen will be particularly interested in the sections dealing with civil religion within the identification model. He describes the church in the Constantine period and shows that, far from being a hindrance to true Christianity, identification with the nation-state (which is also biblical) can be of considerable assistance in the proclamation of the gospel.

The author does not reveal his own position on contemporary issues such as the community church or liberal theology movements, though he cites the opinions of particular authors when discussing them. His synthesis of the three positions starts with the biblical and historical case for evangelical involvement. He then builds his own model, which he bases on the person of Christ and calls the incarnational model. It is a pity he has not developed this more thoroughly, as the few pages he devotes to it are provoking in the right sense of the word.

I would recommend this book to all who are confused as to whether they or those for whom they have pastoral responsibility should 'be salt and light' or 'come out from among them'. The book has a general and scriptural index, a list of books (all American) for further reading, and questions at the end of each chapter for discussions. The proof-reading was not as accurate as it should be: at least four noticeable errors mar an otherwise excellent contribution to the Christian literature on involvement.

London EC4

SIMON WEBLEY

A CHRISTIAN SOCIAL PERSPECTIVE ALAN STORKEY

IVP 1979 416pp £6.50

ISBN 0 85110 599 8

The British discussion of Christian methodology in handling sociology has been dominated recently by Robin Gill. He advocates allowing sociology its full empiricist freedom 'as if' its science alone was sufficient, and then interaction with a similarly independently drawn theological interpretation of societal relationships. Supposedly, the rigour of each discipline is thus preserved, yet conclusions are tested in the interaction. Such a methodology is

challenged by Alan Storkey, an evangelical of the Reformed tradition, and former director of the Shaftesbury Project. His first five chapters seek to show that since all knowledge is shaped around a faith or meaningful framework in which life is perceived, a truly Christian social perspective must not shrink from gathering its knowledge around the coherence of truth in God. The point is well made, on the whole, with a good historical survey of the development of social philosophy from the Reformation to the present day, and the exposure of hidden faith assumptions in all traditions of sociology. Storkey offers, in effect, a revived Christian sociology, about which Gill is not entirely negative, provided that it can be shown that the 'sociological' conclusions cannot be logically derived from the Christian premises, with sociology simply in the window for show. It is over this dilemma that Storkey falters, and here lies his greatest weakness. He all too readily assumes that provided one is not imposing one's own ideas on the Bible (his knowledge of hermeneutics is naive), its revealed truth provides a ready yardstick for societal patterns.

Why then sociology at all? Following the Dutch school of Kuyper and Dooyeweerd, Storkey argues for a pluralism of institutions and sciences, all of which have their own contribution to order and knowledge finding its coherence in God. Yet the sinfulness of man renders all science liable to be 'darkness', and only the revealed truth of the Bible gives the solid ground for societal norms, fallibly though such truth also is received. What Storkey fails to perceive is that since all Christian hermeneutics is socially conditioned, scientific empiricism (sociological or otherwise), for all its inevitable value-laden assumptions, serves as a vital test of hermeneutics and cannot simply be subordinated to it. If Storkey would concede such a point, this is not made clear. Indeed one suspects not, for his later treatment of specific issues concentrates upon attitudinal generalizations, philosophically assessed, rather than upon properly documented sociological data empirically tested as a basis for facts. The weakness of the sociological scholarship is indicated by a scarcity of footnotes referring to such source material.

If this is to present the negative side, I have to say also that I found this an immensely stimulating book. In clarity, layout and readability it is outstanding. The ten later chapters on specific topics contain many striking arguments, notably for me, those on 'Community and Class' and 'The Mass Media'. The latter chapter shows decisively that the media in Britain are determined not by what will make for communication of truth but by consumption demands. We are offered valuable lessons from the Dutch as to how to encourage more responsible transmission. The goal which Storkey has in mind throughout is consistent with his premises: it is Christian newspapers, Christian trade unions, Christian political parties, etc., for only those with the revealed truth can grasp the God-given patterns for society.

The Reformed theological tradition leaves its mark on the book in various ways. There is a suspicion of the collective dimensions of man in favour of the sanctity of the individual. God's order or law, which cannot be broken, is emphasized as the normative structure for all things. Although it is said that within such a structure human development is permitted, this receives little prominence. That man has overstepped divine boundaries is emphasized; that he is God's vice-regent with dominion in the world, is not. There are problems with all theologies of the world built solely around the principle of God's order: they cannot spell out clearly the relationship of this creation-order of perfection to social policy in a fallen society; also their understanding of creation solely as 'order' is too static to do justice to the dynamic development of man in the world. This book is no exception. But for all that, it is well worth reading.

A WORKING FAITH: Essays and Addresses on Science, Medicine and Ethics JOHN HABGOOD

Darton, Longman and Todd 1980 193pp £4.95

ISBN 0 232 51454 2

Dr John Habgood read natural sciences at Cambridge and later lectured there in physiology and pharmacology before he entered the Anglican ministry. He is therefore very much on home ground in this book of 'Essays and Addresses on Science, Medicine and Ethics'. His title reflects the implication that here he has set his Christian faith to work in grappling with some very difficult modern problems, mainly, but not entirely, of an ethical nature. Nuclear power stations, the arms race, health education, euthanasia, the ethics of cloning, prolongation of life in the deformed newborn: these are some of the topics to which Dr Habgood devotes what is obviously a first-class mind. Much is what David Edwards called good 'House of Lords stuff', carefully and judiciously argued; so judiciously, in fact, that I could have wished sometimes (as in the chapter on 'Contraceptives for Children') that there was a little more passion in it. The nearest approach to the latter came in the brilliant opening essay 'After Darwin', where Dr Habgood asserts that in spite of what the 'lunatic fringe' may say, 'evolution . . . is the *only* conceivable basis for modern biology' (my italics). But the same could surely have been said at the turn of the century about wave theory as 'the *only* conceivable basis for modern optics.' The parallel is worth pressing, for today the wave theory has to share the honours with what had always been considered its sworn enemy, the photon theory; and physics is busy with ideas more fundamental still.

I think my main disappointment with this book arises from its lack of biblical reference, for Dr Habgood speaks in terms of 'Christian insights' rather than biblical revelation. To a certain extent he answers this criticism in his 'Personal Postscript' at the end, but the latter left me unconvinced. If 'religion is about the unsayable', then what is the NT for? Dr Habgood seems to argue ('Does God Throw Dice?') that God, 'not knowing what new possibilities to feed into' the creative process, decides by lot; this corresponds to the element of random mutation in biological evolution. But quite apart from the question 'How do we know that mutations *are* random?', this would seem to be in clear conflict with Scripture (Prov. 16:33; 1 Kings 22:34; Ps. 16:5; 1 Sam. 14:41,42). Eccles. 9:11 (his sermon text) is hardly relevant to the point; it confines itself explicitly to the level of observation.

Witney, Oxon

DOUGLAS C. SPANNER

RESTORING THE IMAGE: An Introduction to Christian Caring and Counselling ROGER F. HURDING

Paternoster Press 1980 128pp £2.20

ISBN 0 85364 268 0

Dr Hurding produced this book as a result of a series of lectures he had given to a group of Christians who wanted to be more effective in their caring. As the sub-title says, it is only an introduction to the subject: nevertheless it gives plenty of food for thought. Dr Hurding has some years' experience as a medical practitioner and student health counsellor. From his extensive work with people and wide reading he has gained considerable insight into human problems.

He starts from the scriptural position of man made originally in the image of God, the interrelationship of body and mind and spirit, and the distortion produced by the Fall. The purpose of Christian caring and counselling is to

CHURCHMAN

work towards restoring the image. This theme undergrids all the subsequent teaching in the book.

Having stated the basic assumption, Dr Hurding proceeds to enquire who may be counsellors and what their qualification should be. He makes it clear that in this book he is addressing himself to people with 'a modicum of human warmth, common sense, some sensitivity of human problems and a desire to help.' Counselling within this context consists of befriending, helping and advising. At no point does Dr Hurding encourage the ordinary Christian to attempt anything more complex than this. He has selected a few of the basic principles of counselling, e.g. empathy, listening, accepting, etc., for brief (too brief) comment. It is a difficult area to cover adequately without becoming technical.

The remainder of the book consists of an exposition of some of the dynamics of interpersonal relationships, centred around adolescence, singleness, marriage and the vicissitudes of family life. It is important to understand something about the reasons for people's behaviour if one is to attempt any effective counselling. Throughout, the text is illustrated vividly by amusing diagrams. Group discussion material is provided for the chapters on adolescence, singleness and the early years of marriage, and every chapter has suggestions for further reading.

I welcome warmly and recommend Dr Hurding's book as a basic counselling manual. It is well presented, psychologically authentic and scriptural. My only proviso (which Dr Hurding acknowledges) is that counselling skills cannot be learnt from written material alone. Some sort of experiential education is essential.

Care & Counsel, London EC4

MYRA CHAVE-JONES

The title of this book does not indicate any official connection between Dr Hurding and Care and Counsel—though friendly relationships exist and Care and Counsel is glad to be mentioned in the book.

HOUSEHOLDS OF GOD: The Rule of St Benedict, with Explanations for Monks and Lay-people Today DAVID PARRY OSB

Darton, Longman and Todd 1980 199p £4.50

ISBN 0 232 51461 5

REACHING OUT: The Three Movements of the Spiritual Life HENRI J. M. NOUWEN

first published in 1976

Collins Fount 1980 153pp 95p

ISBN 0 00 625665 1

This year sees the fifteen-hundredth anniversary of the birth of Benedict of Nursia. David Parry, who is abbot visitor of the English Province of the Benedictine Congregation of Subiaco, offers his book as a tribute to the founder of his Order.

The monastic movement was well established by the time Benedict was born, but it showed, along with its admirable commitment to prayer, industry and learning, less satisfactory features. It was, at times, spoiled by fanaticism, disorder and idleness. Basil the Great, Martin of Tours and John Cassian will forever be honoured for the work they did in seeking to organize monasticism on a proper theological and practical basis. But the great reorganizer was Benedict himself, whose Rule, in seventy-three sections or

chapters, presents the ideal of a monastic life and, in a remarkably small compass, touches on all the matters which are of most importance for the maintenance of a true 'household of God'. His Rule has stood the test of time and, as David Parry argues, offers much to today's Christian who is concerned about how he can keep in touch with God and how he can live happily and fruitfully with his fellow-Christians.

This edition of the Rule gives a short commentary at the end of each chapter, designed to elucidate historical points and to uncover Benedict's intentions.

Henri Nouwen wants us to think about ourselves in relation to three 'polarities': loneliness and solitude, hostility and hospitality, illusion and prayer. We move, he argues, within these polarities and it should be our aim to allow God to lead us from the first pole in each of the pairs to an experience of the second. Solitude is the nurturing of one's inmost self, where one can be free from that anxious search for companionship which loneliness engenders. Hospitality is the 'making of room' for others, so that they can come to maturity. And prayer is the interaction of God and ourselves whereby we are lifted out of the 'illusion of our immortality'.

This is a tightly-organized and beautifully written little book, containing much wisdom and opening many windows on to the spiritual life.

Wheldrake Rectory, York

JOHN COCKERTON

THE PRACTICE OF PRAYER GEORGE APPLETON

Mowbrays 1979 100pp £1.50

ISBN 0 264 66560 0

One of Mowbray's 'Popular Christian Paperback' series, this new book on prayer by George Appleton will be widely welcomed. It consists of forty brief 'lessons', averaging two pages each, in the meaning and practice of prayer. Each lesson ends with a prayer drawn from a wide variety of sources, ancient and modern. The source list is peppered with the cryptic 'G A'—to its great advantage. Consecutive reading is not recommended; students (of prayer) are urged to spend more time in actual prayer, whether in words, thought or quiet, than in reading the text. The contents table lists the numbered lessons but not the pages where they are to be found.

The lesson units begin with the theory of prayer and its place in Christian understanding. They then discuss the various components of prayer and ways of praying. Finally problem areas are considered, such as answers to prayer, the effects of prayer, and some difficulties; but the latter is too brief, doing little more than listing possible problems. The author moves lightly and surely through the theory and mechanics of prayer and on into its practicalities. The material is well earthed in various human moods and circumstances, and is related to the corporate life of the church.

Here is good stuff, well based in Scripture and steeped in other spiritual writings. Typically, Appleton is not afraid to move beyond the Christian ghetto. There is a valuable piece on preparing for prayer, and another on the use of silence; the two on the effects of prayer are very good, and intercession is helpfully treated as 'the prayer of love'. The lesson on praying for the dead slips from this standard of excellence. 'We should want' (even when backed with a lengthy quotation from a former Canon of St Paul's—Henry Scott Holland) is not an adequate standard in matters of Christian faith and practice; nor can comparative religion rightly fill the bill. Perhaps the issue cannot be faced in two pages, and in any case what this reviewer would put on those two pages would be very different. Nothing is said about thanksgiving for the departed, nor of trusting them to God and God for them (as in

CHURCHMAN

this life)—though I go all the way with the second prayer offered on p69 (source untraced). Apart from this blemish, here is another real Appleton winner.

Christ Church Vicarage, Totland Bay, IOW

PETER R. AKEHURST

THE FAMILY AND THE FELLOWSHIP: New Testament Images of the Church RALPH P. MARTIN

Paternoster Press 1979 128pp £2.60

ISBN 0 85364 269 9

This book is a very compact comment on some important features of modern church life. It is written for the well-educated lay person, and the student of the NT will also find it useful. Its brevity means that its style is that of precise conclusion and affirmation; it shows the results of scholarship, not its process. The author writes as a NT scholar, and makes use of the insights of the sociology of religion and historical theology. It is in his NT comments that he is most convincing. (The account of the Catholic-Protestant debate on the eucharist is so inadequate as to be misleading, and sociology proves a dangerous playmate!)

Chapter one grounds the church in the corporate nature of human life, and gives a brief statement on the relationship between Jesus, the disciples, and the church. Chapter two surveys the church in Acts, chapter three the practice of fellowship, chapters four and five gifts and ministry, chapters six and seven the sacraments and unity, chapter eight the church and the world, and chapter nine today's church. The discussion is often so brief that it is frustrating. A notable exception is the chapter on fellowship. I found this the most valuable section of the book, because of its extended treatment and because of the material it presents. Its statement of the depth of NT ideas of fellowship provides a vivid contrast with the shallowness of today's popular ideas. Martin portrays NT fellowship as having a God-ward as well as a man-ward aspect, and as being expressed in a variety of activities rather than being an experiential end in itself.

The final chapter is on 'meaningful models' for today's church. The author investigates the church as a sociological entity, and enquires 'how it functions as a need-fulfilling agency in the community' (p 212). His models are lecture-room, theatre, corporation, fellowship, and he investigates the strengths and weaknesses of these models. (They are actually models of the congregation, not of the church.) His conclusion is an appeal to the model of the family. This is not totally convincing: it is a weak model. It is weak on boundaries, for it may be uncritically inclusive of all of whom it could be said that God is their Father, or it may result in too tight a local fellowship. And the family of God is not specifically or necessarily Christian or Trinitarian.

This book could be a useful gift to a thoughtful and well-educated lay person who needed an astringent and critical comment on some aspects of the contemporary church. However, I fear that such a person may find the brevity of the book frustrating.

St John's College, Durham

PETER ADAM

NEW LITURGY, NEW LAWS R. KEVIN SEASOLTZ

The Liturgical Press, USA 1980 257pp US\$7.95

ISBN 0 8146 1077 3

Since Vatican II the Roman Catholic Church has issued numerous liturgical

instructions and rites. Father Seasoltz gives account of these documents and sets each of them in their theological and historical context, and discusses their pastoral implications. He begins with useful surveys of the liturgical movement from 1946 to Vatican II, the council itself, and the implementation of the Constitution and the Sacred Liturgy. Then follows a discussion of official instructions under such liturgical headings as Christian Initiation, Penance, Marriage & Orders, Eucharist, and so on. Here Father Seasoltz reveals something of the ferment in the churches in that some have interpreted the instructions with a rubrical legalism while others have exhibited a somewhat freer approach. For non-Catholics this book is invaluable for its clear-sighted presentation of some of the tensions and problem-areas that have arisen in the post-Vatican II church. Two examples may be given.

On the question of the ordination of women the author writes: 'Exclusion of women from these ministries is certainly an ancient tradition, but many have questioned the venerable character of that tradition . . . there would seem to be no solid doctrinal or theological reasons why they are so excluded. The basis for the tradition is cultural and sociological. It needs to be rethought in the light of the Church's proclamation of a gospel of basic equality among all of God's people.' (p 80)

On the Easter Vigil, which not a few Anglicans would have liked to have seen included in the *Alternative Service Book*, Seasoltz notes: 'There is no doubt that the revised form of the vigil service is an improvement over the old rites, but experience has shown that the great majority of Roman Catholics do not take part in the Easter Vigil service; they continue to celebrate the Eucharist on Easter Sunday morning. It would seem desirable, then, that a simple rite be introduced at Easter Sunday Masses featuring a proclamation of the paschal mystery, blessing of water, and the renewal of baptismal promises.' (p 141)

Particularly valuable are the two appendices. The first lists more than 300 official documents relating to liturgical concerns which have been issued since Vatican II. The second is a bibliography of books and articles which include commentary or evaluation of these documents.

Latimer House, Oxford

ROBIN A. LEAVER