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Book Reviews

THE AUTHORITATIVE WORD: Essays on the Nature of Scripture

edited **Donald McKim**

Eerdmans, USA 1983 270pp. £8.85

ISBN 0 8028 1948 6

distributed by Paternoster Press in the UK

SCRIPTURE AND TRUTH edited **D. A. Carson** and **John C. Woodbridge**

Zondervan, USA 1983

IVP 1983 446pp. £6.50

ISBN 0 85111 571 3

Donald McKim has compiled a symposium from previously published essays and chapters of books by a varied group of scholars: from conservatives such as F. F. Bruce and G. C. Berkouwer to others of a less conservative outlook such as R. M. Grant and J. D. Smart, all of whom have a positive concern to ask how God speaks in Scripture. The essays are broadly organized into three areas: discussion of the formation of the Scriptures and the canon, with particular emphasis on the NT use of the OT; the doctrine of biblical authority; and current views of authority. The result, with essays and chapters of books appearing out of their original contexts and with a range of authors who adopt different theological positions, is inevitably somewhat uneven and unsatisfactory as a guide to the subject. It is helpful in bringing together a number of useful contributions on different facets of biblical authority and showing how different scholars approach the subject, and it demonstrates that a positive attitude to biblical authority is not the sole preserve of theologians who bear the conservative evangelical label.

By contrast, D. A. Carson and John Woodbridge have brought together a set of commissioned essays from a group of conservative evangelicals which reflect some of the issues raised by, or relevant to, the current debate on inerrancy. In the first section, on biblical issues, Wayne Grudem lays again the foundation of the biblical writers' testimony to the nature of Scripture, and Don Carson critically examines the threats which he sees to biblical authority in stress on the diversity in the NT and in the practice of redaction criticism. M. Silva tackles the problems raised by the form of some NT quotations of the OT, and R. N. Longenecker examines the authority of epistles. The second section deals with historical issues, looking particularly at the doctrine of Scripture in some modern theologians (P. E. Hughes), in the church Fathers (G. W. Bromiley), in the Reformation and afterwards (W. R. Godfrey) and in the Princeton theologians (John Woodbridge and Randall Balmer argue against E. Sandeen that the Princeton doctrine was not an innovation). Finally, in the theological section, we have essays by R. Nicole on biblical truth, by P. Helm on the basis for accepting the Bible as the Word of God, and by J. I. Packer on evangelical hermeneutics (with a careful critique of some aspects of the 'New Hermeneutic' and other approaches). The essays in general discuss their themes in depth, and the book is of a much higher quality than some of the recent writing from the same general point of view. One essay which is particularly rewarding is that by Jim Packer, which is marked by a typical shrewdness in discriminating between what is helpful and what is unsound in

contemporary writings on hermeneutics, and by a healthy openness in recognizing that we have still much to learn in this area while standing firm in our belief in the infallibility of Scripture. There is perhaps less of this attitude among some other contributors: Don Carson's discussion of redaction criticism, for example, makes sound points against the speculative nature of some theories and conclusions in this area, but seems unduly negative in its overall evaluation of the possibilities in this approach. Striking the balance between defensiveness and openness is a delicate task, but, even if this book is not always completely successful in doing so, it is a very welcome scholarly discussion of the problems of scriptural interpretation and authority.

University of Aberdeen

HOWARD MARSHALL

NEW BIBLE DICTIONARY (2nd edition) **J. D. Douglas** *et al.*

first published in 1962

Tyndale House Publishers, Canada & USA 1982

IVP 1982 1326pp. £17.50

ISBN 0 8423 4667 8

ISBN 0 85110 630 7

This revised second edition of the *New Bible Dictionary*, which was first published in 1962, will be the vade-mecum of the coming generations of theological students and ministers as its predecessor was of the last. In effect, it is the poor man's version of the three-volume IVP *Illustrated Bible Dictionary*, for the actual text is identical. It has been reduced in size by the omission of all but a handful of the diagrams and illustrations in the larger work.

The revision of the text does not seem to have been very substantial except in matters archaeological. Here the dictionary owes a great debt to Donald Wiseman and Alan Millard, in particular, for their updating of the articles in this field out of their enormous competence. Some of the major articles have been completely reassigned and rewritten (e.g. 'Baptism'), but generally revision has been confined to tinkering and to expanding the bibliographies. One surprising change is the omission of all the old articles on the flora and fauna of the Bible. (Devotees of the first edition will remember George Cansdale's articles on the latter.) I'm not sure why this has been done, for the information contained in, for instance, the short article on 'Lion' in *NBD* 1 is interesting and illuminating as biblical background. A very useful addition is a forty-page index, compiled by Norman Hillyer, which helps the user to supplement the material provided in main articles with incidental material occurring elsewhere. All the old illustrations have bitten the dust (not a bad thing), and the illustrations included from the larger *Illustrated Dictionary* consist mainly of maps, produced to a very high standard. References to maps are distinguished in the index from references to the text.

I think this is an excellent piece of work, and tremendous value in this high-price age. I have a sneaking wish that the revision had been more thorough, and particularly that more of the younger members of the Tyndale Fellowship had been given the chance to have a crack at some of the major articles, which, even though worthily done, begin to look a little dated after thirty years. But that would have put up the price. I *would* like someone to tell me how the same article (on 'Branch') was written by John Taylor for the first edition and by Joyce Baldwin for the second!

Albury Vicarage, Herts.

STEVE MOTYER

Churchman

ECCLESIASTES Michael A. Eaton
Tyndale Old Testament Commentaries

IVP 1983 159pp. hardcover £4.75
paperback £3.95

ISBN 0 85111 637 X
ISBN 0 85111 838 0

It is a pleasure to review this book by one of my former students, and I should like to think that a series of addresses that I gave on Ecclesiastes stimulated Michael Eaton's interest in the book. But he may not have been in college at that time. In any event, this is not a sermonic book but a fine scholarly commentary, with an introduction that shows an encyclopaedic knowledge of the views and interpretations of previous commentators, including more recent suggestions of Canaanite-Phoenician literary influences.

Michael Eaton adopts a positive interpretation of the teaching of the book, and this makes good sense. It is not necessary to split the contents among different authors, and the book taken as a whole is not 'the chronicles of scepticism'. It is in fact a very fine book, as Eaton points out in a summary at the end, only needing the further revelation of Jesus Christ to round it off. The world 'under the sun' does not hold the key to itself, but faith in God can satisfy in spite of life's problems.

A good knowledge of Hebrew helps in difficulties of interpretation, and for these we are given alternatives, but with reasons for one view rather than another. I liked his reasoned retention of one of my favourite texts, 'He has put eternity into man's mind' (3:11), his words on the prayer section (5:1-7), and the running themes that he points out in the proverbs.

I myself am still inclined to Solomonic authorship, but Michael Eaton's interpretation of Mr Preacher putting himself in Solomon's place is acceptable as a conservative view.

The treatment is adequate for students working for an examination, and also straightforward enough for readers who build their devotions on more than a superficial knowledge of what the Bible says.

Bristol

J. STAFFORD WRIGHT

THEOLOGY OF THE NEW TESTAMENT Volume 2 The Variety
and the Unity of the Apostolic Witness to Christ

Leonhard Goppelt edited Jürgen Roloff translated John E. Alsup

Eerdmans, USA 1982 348pp £15.00
distributed by SPCK in the UK

ISBN 0 8028 2385 8
ISBN 0 281 04037 0

The author, who was at the time professor of NT in the Protestant Theological Faculty at the University of Munich, died in 1973. Two years later, the first volume of this *Theology* was published from his lectures, and translated by John Alsup into English in 1981. The same translator has now given us the second (and final) volume, which, because of Goppelt's unexpected death, has required much more from its editor, who has had to combine material from lectures and tapes with manuscripts left by the author.

Volume one contained part one of Goppelt's *Theology* and was concerned with the ministry of Jesus in its theological significance. In this volume we have parts two to four, which examine the developing theologies of the primitive

Christian community, Paul and Hellenistic Christianity, and the post-Pauline writings. While a follower of Bultmann, the author sees a unity of testimony to the apostolic proclamation in the variety of pictures and ideas used by the NT writers, and I. Howard Marshall describes the work as a 'first-class corrective to the work of Bultmann and his school'.

Goppelt brings a note of realism into the discussion by locating his theology firmly within the historical and social framework of the days and context in which the NT was being written. While he approaches these from a relatively conservative position, he states clearly on page 38 those areas where he has reservations about traditional ideas of authorship: a helpful emphasis is his concern to understand the theology of the NT writers against the background of OT literature and theological concepts. There is also (p.63) a striking suggestion of how the structure of the epistle to the Romans reflects the development of Paul's theology.

John Alsup has provided a very readable translation (a feat which is not always accomplished) with the exception of some infelicitous prepositions—'different than' (pp.45, 66, 242, etc.), 'compare' (p.78) and 'contrast' (p.97) 'to'—and on pages 48, 49 and 55 we have 'interpretive' for 'interpretative'. This volume also concludes the work by providing full details of the author's published works, a subject index for both volumes, and a most exhaustive index of Bible passages referred to in volume two.

The full work provides a most stimulating summary of, and approach to, its subject. While most preachers and teachers will probably rely more on Dr Guthrie's one-volume *Theology* reviewed in these columns last year, Goppelt's work is a 'must' for those who wish to keep abreast of trends in recent scholarship (especially on the Continent) in this field.

Oak Hill College, London

DAVID H. WHEATON

A SYNOPSIS OF THE FOUR GOSPELS IN GREEK

arranged and edited **John Bernard Orchard OSB**

T. & T. Clark 1983 342pp. £11.95

ISBN 0 567 09331 X

The stream of Griesbach publications continues to flow unabated. Dom Bernard Orchard is the leading advocate in this country of the priority of Matthew, which theory he expounded in his *Matthew, Luke and Mark* in 1976. He has long maintained that gospel synopses are always influenced in their construction by the editor's beliefs about gospel relationships. This means that almost all modern synopses are biased in favour of Marcan priority. His synopsis is a deliberate attempt to show visually the case for the order Matthew, Luke, Mark. Some of us are yet to be convinced that the form of a synopsis has much to do with the solution of the synoptic problem, but at any rate Orchard and his publisher have produced a most attractive volume.

The four gospels are in four vertical columns in the order Matthew, Luke, Mark, John, each printed straight through from beginning to end in heavy Greek type without attempting to align the lesser details of the parallelism—this makes for ease and pleasantness of reading. Parallel passages which do not come in the same order as the passages chosen as primary, are printed in light type.

Churchman

One of the most interesting features of the book is its line on textual criticism. Orchard, in his preparation of the book, had to write out the whole text of the four gospels three times. He found that in doing so his commonest mistake was to omit words and passages. This confirmed his opinion, and that of a number of modern scholars, that the canon, *lectio brevior potior*, on which Hort relied so heavily, is downright wrong. So he has restored in many places the longer readings of the Byzantine text. He has been fortunate in getting G. D. Kilpatrick (a leading rebel in these matters) to prepare the text-critical apparatus of the more important variants, which is printed separately at the back of the book, thus leaving the pages of synopsis uncluttered.

Whatever one's views of Griesbach or Hort, the book is a pleasure to handle.

Oxford

JOHN WENHAM

THE PURPOSE OF LUKE—ACTS Robert Maddox

T. & T. Clark 1982 218pp. £9.95

ISBN 0 567 09312 3

Robert Maddox, whose death was announced at the Canterbury meeting of the Society for NT Studies, was a remarkably sound scholar. His lucid judgement found an ideal object in Luke-Acts, which has occasioned many speculative theories since the end of the War. With authority and ease, Maddox dismissed attempts to account for Luke's work as evangelism or a plea for the legal recognition of Christianity. Against the school of Grässer, Maddox skilfully showed how Luke maintained a traditional eschatology even as he believed in the present fulfilment of eschatological hopes. And in the face of a prevalent misconception, Maddox demonstrated that Luke is not the partisan of any easy universalism, but is rather concerned to evolve a view of the church which is consistent with the vocation of Israel. For its discussion of these and other matters, this book is extremely valuable. But it should also be read for the careful development of its own convincing case. Maddox argued that Luke-Acts is devoted to the question of Christian self-understanding at the fateful moment when Judaism and Christianity parted company.

This book was originally published in Germany, although it was written in English. Presumably T. & T. Clark have brought it out in the interests of accessibility, although the price of the volume is rather high. The latter point would not be worth mentioning, except that the cheap format of the book, its numerous printing errors, and the amateurish setting of Greek words, might make it a disappointing purchase.

University of Sheffield

BRUCE CHILTON

PAUL AND PAULINISM: Essays in Honour of C. K. Barrett

edited M. D. Hooker and S. G. Wilson

SPCK 1982 404pp. £25.00

ISBN 0 281 03835 X

There are twenty-nine essays in this volume, a fitting and worthy tribute to Professor C. K. Barrett on his sixty-fifth birthday. Wisely, the editors restricted the topic not to Barrett's own interests—that would have been impossibly wide—but to one area in which he has made an extremely important contribu-

tion, that of Pauline studies. Sadly, they (or perhaps the publishers?) also imposed a stringent limit of 4,000 words on the contributors, so that some of the pieces, notably that by U. Wilckens on 'Paul and the Law', are simply jottings in preparation for fuller studies elsewhere. Sometimes the subject of an essay has been well chosen to fit into the limit, like C. E. B. Cranfield's piece on changes in person and number in Paul's letters; sometimes it has not, as when I. H. Marshall squeezes a quart of reflections on the Thessalonian correspondence into the pint pot of a very brief article. No doubt *Festschriften* are expensive and risky to publish, but the volume would have been even more attractive than it is if there had been slightly fewer articles with slightly more space allowed for each. (Robert Morgan has somehow managed to get more elbow-room than most of the others for his piece on 'The Significance of Paulinism', which is just as well since the article is extremely interesting.) Highlights which will find their way into future reading lists on Paul include W. D. Davies and F. F. Bruce (as well as U. Wilckens) on 'Paul and the Law', M. D. Hooker on E. P. Sanders' category of 'covenantal nomism', M. Casey and Martin Hengel on Paul's Christology, and F. Hahn on Romans 11:26a. Hahn, indeed, boldly challenging the current orthodoxy that 'all Israel will be saved', refers to a special way of salvation, independent of Christian faith, for Jews. (German and French articles, incidentally, are helpfully summarized in English, though many German quotations in the body of English articles remain untranslated.) N. A. Dahl presents a fascinating new suggestion for interpreting Romans 3:9 (this is another one that seems to have slipped by the word-counters, and again I was glad). H. Riesenfeld turns over once more the well-ploughed problems of Philemon v.6. Markus Barth is refreshing in his article on 'Christ and All Things', P. Benoit almost convincing in his argument that the *hagioi* in Colossians 1:12 are angels, not men. J. Dupont examines the parallel between Acts 26:16-23 and Luke 24:44-49/Acts 1:8 and concludes that, according to Luke, it is Paul who actually carries out the task which had been entrusted to the apostles. R. McL. Wilson and E. Schweizer explore the relation of Gnosticism to Paul's work, with reference to the Corinthian correspondence and Christology respectively. It was to a clause in Schweizer's article that the largest marginal exclamation mark was awarded: 'Since the crucifixion and resurrection of Jesus were combined very early...'

McGill University, Montreal

N. T. WRIGHT

THE LETTERS OF PAUL: Conversations in Context

Calvin J. Roetzel

first published by John Knox Press, USA in 1975

SCM Press 1983 149pp. £5.95

ISBN 0 334 00875 1

There is a refreshing vitality and freedom from theological jargon in this introduction to the Pauline corpus, designed primarily as an introductory textbook for students. It reads fluently and well, and only occasionally lapses into self-conscious heartiness or the orotundity of the blurb-writer. The author's concern is both to bring to life the dialogue of which each epistle is one side, and to engage the reader in the dialogue between modern theological debate and the debate in the NT churches; in both tasks he has considerable success. In

particular, Paul's view of woman and of the relation between Judaism and Christianity are given searching but sympathetic treatment. In presenting the epistles as conversations between two parties, he sometimes goes to extreme lengths to show that there was in each case a single aberrant group whom Paul was addressing, e.g. in his treatment of Philippians.

The 'context' delineated consists almost entirely of ideas; social, geographical and other aspects of context are not discussed. And the conceptual context looks like a hot-house of exotic growths. Hellenism and Gnosticism are much in evidence with capital letters—Marcion, for example, being calmly categorized as a Gnostic. A broad brush is being used to give a clear picture to the newcomer to the ancient world, but caricature is not always avoided.

Professor Roetzel views 2 Thessalonians and Colossians, as well as Ephesians and the pastorals, as deutero-Pauline, giving reasons in each case. He often presents his case without indicating where the weight of scholarly opinion lies. This is unfortunate, when he is writing for readers who *ex hypothesi* are not yet able to judge sophisticated arguments in NT introduction.

The book scores highly in bringing introductory questions to life. Its treatment of Paul's theology is uneven: there are some useful sections on aspects of humanity, law, sin and salvation; a curious chapter called 'Paul and his Myths', devoted chiefly to exposition of cultic elements and of the Adam theme in Paul's thought; and nothing at all on doctrines of God, Christ and the Spirit. A stimulating and not quite reliable book, then, to be welcomed more as a tool for the teacher than as a self-contained guide for the general reader.

Ridley Hall, Cambridge

MARTIN KETTLE

A GUIDE TO PHILIPPIANS John Hargreaves

TEF Study Guide 18

SPCK 1983 149pp. £4.95

ISBN 0 281 04019 2

For newish Christians cast away on a desert island with the option of one book in addition to the Bible, this guide would be no bad choice. It is at once a commentary, an introduction to Paul, an NT wordbook, and an anthology of encouraging and challenging anecdotes. It is Mr Hargreaves' sixth guide in this series, written primarily for those using English as a second language, and approaching Philippi as much from Lagos and Lahore as from London. It is theological but never pietistic, simple but never patronizing, practical but never using text as pretext.

As every house-group leader knows, most popular commentaries dodge the difficult questions. This one does not: it addresses a problem directly, then restates it in study suggestions so that the reader must think out his/her own answer. The format follows the series pattern: for each section of the text there is a short introduction, a few pages of notes and interpretation including fuller word and theme studies, and substantial study suggestions.

Reservations: Although there is appropriate use of critical scholarship, it is sometimes dated scholarship. The questions sometimes test memory of the notes more than comprehension of the text. There is much cross-referencing to single verses, which might encourage a lucky-dip approach to the Bible. Wide theological implications are hunted out of each phrase, so that the thrust and

the occasional nature of the letter is not always clear.

But these minor criticisms do not detract seriously from the quality of the guide: it is, above all, the product of a wise teacher who knows how to explain and illustrate a text, how to amuse and challenge the pupil, how to make him think. The charity, balance, realism and internationalism of the perspective are remarkable. The book will be of great use in the countries for which it is primarily written, but it will be found no less valuable by groups in Britain—especially those which find much 'simple' material too vague, and much 'solid' material too abstruse.

Ridley Hall, Cambridge

MARTIN KETTLE

THE EPISTLE TO THE GALATIANS: A Commentary on the Greek Text **F. F. Bruce**

Paternoster Press 1982 305pp. £9.60

ISBN 0 85364 300 8

THE EPISTLE OF JAMES: A Commentary on the Greek Text
Peter Davids

Paternoster Press 1982 226pp. £8.60

ISBN 0 85364 335 0

An invitation to review two volumes in Paternoster's New International Greek Testament Commentary is an encouragement to compare the two books and comment on the general editing, as well as to consider the place of a commentary on the Greek Testament today. It could be argued that any commentary worth printing will draw readers' attention to significant Greek words and the nuances of language, style and structure, so what will be special about such a series as this?

The answer seems to lie in the fact that the user will definitely need a working knowledge of Greek, as well as of the principles of textual criticism. These facts alone make these volumes an excellent buy for the busy pastor who wants/needs to keep up his studies from college days. It is, however, irritating to find that in *Galatians* we are given a paragraph by paragraph summary, followed by an English translation, followed by textual notes taken from the *apparatus criticus* of the 1975 United Bible Societies' third edition of the Greek NT followed by commentary on words and phrases in the Greek set out verse by verse—the student will need to have a Greek Testament at his side for constant reference. Presumably cost dictated the printing of an English translation, rather than the Greek text which is the subject of the commentary, but if that is the criterion, it is hard to see why so many textual variants are included which do not form the subject of any reference in the commentary.

By contrast Davids, in *James*, gives neither Greek text nor English translation, nor textual apparatus, again requiring his reader to have a Greek or English Testament open to hand. A further point where a consistent editorial policy would be welcome is in the indexing. *Galatians* (done by Norman Hillyer) has an exhaustive twenty-three-page general index supplemented by four pages of modern authors; *James* has the author's separate indices of authors, subjects, Greek words discussed, Aramaic/Hebrew words and phrases, and works cited, which provide much easier cross-reference.

These are small criticisms compared with the value of the commentaries themselves. *Galatians* is far from being an easy book for the student or

expositor, for whom the commentary is written, and F. F. Bruce offers the fruits of a lifetime of biblical scholarship in guiding the reader through its intricacies. The introduction gives an up-to-date survey of the vexed North or South Galatian destination for the epistle, as well as careful consideration of the nature of the problems which occasioned its writing.

In the exegesis, Professor Bruce is at his best, using the words and phrases of the Greek text to introduce clearly the complex arguments of the epistle, making frequent (though not obscure) reference to a wide variety of books and articles written on the text as it unfolds. With so many references, it is most helpful that the author summarizes them at frequent intervals in small type inset in the main text, rather than in footnotes or (even more annoyingly) in notes to each chapter at the end of the book.

The author of the commentary on *James*, Peter Davids, is less well known than the former Rylands professor of Manchester University, but he is equally well-equipped for the task. Associate professor of biblical studies at Trinity Episcopal School for Ministry at Ambridge, Pennsylvania, he is the author of a PhD thesis (also for Manchester University) on 'Themes in the Epistle of James that are Judaistic in Character'. The commentary shows that James (a somewhat neglected letter ever since Luther's withering comment) is a book that has continued to grip him, and the insights thus gained are fully shared with the reader.

Davids argues cogently that, far from being a random collection of thoughts and exhortations, James is in fact a carefully constructed work, chiasmic in form, examining and developing the three themes of testing, wisdom and wealth. The analysis on pages 27-8 and structural diagram on page 29 will provide excellent material for personal or group Bible study, while the introductory sections on the *sitz im leben* and theology of James make a valuable addition to the literature on these subjects.

Unlike Bruce's focus on the Greek text, Davids gives a traditional verse-by-verse exegesis of the argument, following the outline referred to above. This keeps attention focused on the basic unity and careful argument of the letter, and keeps in mind the purpose Davids discovers in it. This is (p.201) that 'James does not discuss sins simply to moralise or condemn. He discusses sin to point out to erring community members the results of their behaviour and to bring them to repentance. He hopes to save them from damnation and procure forgiveness for their sins. It is this apostolic goal he urges on his readers...'

In their foreword to this series, the editors (I. Howard Marshall and W. Ward Gasque) express the hope that these commentaries (designed to interact with modern scholarship and to make their own contribution to the study of the NT) 'will demonstrate the value of studying the Greek New Testament and help towards the revival of such study.' The two volumes here reviewed suggest that the series is well on the way towards achieving that aim. Both are tools which will enable the preacher or Bible teacher in his task of rightly dividing the Word of Truth.

WORD BIBLICAL COMMENTARY**Volume 45 1 and 2 Thessalonians F. F. Bruce**

Word Books 1982 228 pp. US\$18.95

ISBN 0 8499 0244 4

This volume is one of a series of fifty-two specially commissioned by the editors to cover all the books of the Bible. With a broadly evangelical stance, the commentaries are intended to contain something for every reader, as each section contains six different approaches to the text: a bibliography (covering any books or essays on subjects referred to in the passage), a translation giving the commentator's own rendering of the text, textual notes, comments on the form/structure/setting, comment and explanation.

This arrangement proves, at least for the present reviewer, to offer an excellent layout. The exhaustive bibliography set in each paragraph of text avoids the need for footnotes, and is easily referred to from notes in the text, most frequently in the 'comment' section. Form structure/setting enables the reader to isolate questions of the unity of the letter and the place of each section in the ongoing thought of the letter. 'Comment' breaks up the Greek text phrase by phrase for detailed exposition and consideration, while the concluding explanation summarizes the argument in that section in such a way as to introduce the reader to the overall shape and location of the wood after (s)he has been introduced to the individual trees.

Professor Bruce will need no introduction to readers of *Churchman*, and those who turn to this volume for sound and solid biblical exposition will not be disappointed. In addition, the introduction contains some first-rate essays on the background to these two letters, and especially the question of the relationship between them, where the author is careful to state and respond to the variety of views held on this subject. Occasionally the writer's deep knowledge of the world of NT times leads him to assume the same on the part of his readers. One wonders how many, apart from those with a background of the classics, will be aware of the distinction between senatorial and imperial provinces assumed on page xxi.

In a day when the number of series of commentaries coming on to the market seems only to be matched by the variety of new translations of the Bible, this is a series to be welcomed and we look forward to other volumes which will follow.

Oak Hill College, London

DAVID H. WHEATON

FOUNDATIONS OF DOGMATICS Otto Weber

translated Darrell Guder

Eerdmans, USA 1981 659pp. £21.90

ISBN 0 8028 3554 6

distributed by Paternoster Press in the UK

Weber was professor of Reformed theology at the University of Göttingen in Germany until his death in 1966. The translation and annotations are by Darrell Guder of Fuller Seminary, California. This (and vol.2) is made from the 1955 German edition. What we have is systematic theology of the 1950s, and this constitutes a basic weakness. Being written thirty years ago, it cannot address genuinely contemporary questions. It is to be regretted that it was not made available in the late 1950s, when it would have come between the

Churchman

ultra-conservative Louis Berkhof on one side, and the neo-orthodox Karl Barth and Emil Brunner on the other. And it would have been around before Helmut Thielicke's Lutheran dogmatics appeared in English. Nevertheless it is worth possessing and consulting regularly.

The order of contents of this volume follows traditional lines. What is the nature of doctrine and dogma? How have dogmatics developed as a discipline? In what way has God revealed himself? What authority does Scripture have and how is it interpreted? Following such enquiry there are sections on God as Triune Lord, the creation, and man as creature and sinner. Volume 2 takes up other themes.

It is probably fair to say that Guder does not translate so well as does Geoffrey Bromiley. However, I think readers will find that this translation is readable. Anglicans, who are notoriously weak in dogmatics and systematic theology, will certainly benefit by their encounter with Weber. I believe that I have.

Boxford Rectory, Suffolk

PETER TOON

THE CHRISTIAN EXPERIENCE OF GOD AS TRINITY

James P. Mackey

SCM Press 1983 310pp. £7.50

ISBN 0 334 01937 0

Professor James Mackey, of Edinburgh University, has produced a sequel to *Jesus: The Man and the Myth*. His starting-point is the (assumed not argued) need for a *rapprochement* between Christianity, Judaism and Islam in order to meet the threat of secularism. The chief obstacle to this is the traditional Christian doctrine of the divinity of Christ, as enshrined in the doctrine of the Trinity, which, Mackey maintains, has always concentrated upon the Godward side of Jesus to the neglect of the humanity of Christ so widely attested in the NT. To defend this claim, two aspects of Trinitarian theology come under especially heavy fire: the pre-existence of Christ and the distinct reality of the Spirit. The pre-existence of Christ is firmly rejected as inevitably diverting attention from the human Jesus whose relationship with God is the key to salvation. Mackey uses the recent work of Schillebeeckx, Dunn and others to support his denial of the presence of pre-existence language in such celebrated passages as Philippians 2, and he attempts to qualify the pre-existence language in the gospel of John as not necessarily referring 'to a pre-existent divine figure who later became Jesus' (p.61). On the question of the distinct reality of the Holy Spirit, Mackey reaches the same conclusion as Lampe's *God as Spirit*: 'In short, most of the spirit material in the NT is christology' (p.86). These conclusions serve the basic aim of the exegetical chapters, which is to systematize the variety of NT material around Jesus as the recipient and giver of the Spirit.

In a lengthy historical section, Mackey defends the Arian use of Scripture, while conceding to the orthodox that the Arian theology did comprise the essential Christian claim that Jesus' experience of God was authentic. The pre-Nicene subordinationist and post-Nicene identity of substance models are played against each other in the attempt to show that neither was adequate and both were dependent upon Greek philosophy. Augustine and Aquinas

complete the picture of a divine essence remote from both the world and Jesus of Nazareth. The best modern attempt to rescue the doctrine of the Trinity is that of Moltmann, with his combination of the 'social Trinity' with the 'crucified God'.

The final section of the book is a disappointment. Instead of a positive alternative to the traditional views which are criticized so heavily, we are told that doctrine is 'second-rate' (p.242) and cannot tell us anything of 'the inner being or essence of God' (p.244). Our doctrine may be trinitarian or binitarian or neither; what matters is that we have a living faith analogous to, and stimulated by, that of Jesus. In the modern jargon which Mackey endorses, we need a 'concrete praxis, in which we believe the power of God to be active, and on which our hopes of defeating even the last enemy, death, are based' (p.246).

Although impressively written with Celtic passion and humour, the book is full of challengeable assumptions and arguments. However, the central claim that the traditional doctrine of the Trinity has tended to deflect due attention from the humanity of Christ and the richness of atonement is, I think, true but hardly novel. The interesting attempt of Karl Barth in volume IV of the *Church Dogmatics* to integrate atonement, Trinity and the humanity of Christ is ignored, as is the same author's attempt to heal the breach between the pre-existence and the history of Jesus Christ by seeing the incarnation as anchored in the very life and being of God. That Mackey does not consider this possible answer to his problem, is undoubtedly due to his assumption that doctrine cannot faithfully mediate to us real knowledge of God. That assumption questions far more than the validity of trinitarian doctrine.

St John's College, Durham

PETER FORSTER

WHY BELIEVE IN GOD? Michael Goulder and John Hick

SCM Press 1983 117pp. £2.50

ISBN 0 334 01787 4

A GOD WHO ACTS: Recognizing the Hand of God in Suffering and Failure Harry Blamires

first published in 1957

SPCK 1983 128pp. £3.95

ISBN 0 281 04028 1

THE DOCTRINE OF GOD: An Historical Survey

Christopher B. Kaiser

Marshall Morgan & Scott 1982 152pp. £5.95

ISBN 0 551 00986 1

It is as impossible to compel a person into a state of belief by argument as it is to force him there by torture. Nevertheless, in an enquiring age, argument by dialogue and question has a legitimate place, particularly when engaged in by disputants of the weight of Goulder and Hick. Goulder gives expression to the doubts that nag the minds of many men and women today, and even though his doubts led him to unbelief, doubts are not to be feared; for a doubter is already seeking a better answer than the one he now holds, in the faith that one may be found in the end. We must distinguish between, on the one hand, a doubter such as St Thomas, who wanted to believe, craved for certainty and conviction, and who believed there was an answer to be found; and on the other, a sceptic

who does not believe there are any answers worth having.

Goulder openly and simply lays bare the course of his gradual loss of belief until he resigned his Anglican orders. In answer to such a personal confession it may not be impertinent to ask whether he ever had any faith to lose. Faith of the kind a Luther had, who wagered his all on God; or say of a Mother Theresa, Catherine Booth, even Malcolm Muggeridge? Not to mention a St Paul or a St John. Faith is not something we have, or can inculcate, or acquire: it is a gift of the Holy Spirit from God, but a gift to which only the meek and the poor, the broken, the lost and the humble are open to receive. With such a faith we have everything; without it we have nothing, as Goulder shows all too clearly.

Hick does not answer Goulder in such biblical categories, but bases his argument on religious experience. He further argues that God has ordered the world as an environment of creation, the purpose of which is to create perfected, finite, spiritual life, i.e. to make children of God. Of necessity, such an environment has about it a religious ambiguity, an ambiguity which may be understood in religious terms or in non-religious terms. The world is a realm of contingencies, structured not for our comfort but for our growth. All experiences, good and evil, are the raw material of the good life; in all our experiences of life, in its easy and its hard passages, we are having to do with God and God with us. Life's ultimate meaning is that it leads to the kingdom of God.

In his last chapter Hick moves into the contemporary wider 'God Debate', where he discusses Don Cupitt's religious atheism, drawing helpful comparisons and contents with Goulder's position. This is the fuller setting in which Goulder should be set. This is a fine section, all too brief.

Goulder answers each point Hick makes. The reader may still be left in the same position as he was before he read the book; nevertheless, it is a privilege and an experience to overhear two fine thinkers discuss what must be the most important of all topics, namely, 'Why believe in God?'. It is a most readable book, indeed a delightful book, which will help the general reader and the theologian to a renewed discussion of the question.

Nothing could be a better sequel to this dialogue than the study of Harry Blamires, *A God Who Acts*. Largely written before the modern 'God Debate' began, he raises the question, with fine sensitivity, 'Does God *do* anything?' His answers are not Hick's, yet he may be seen to carry the debate further than Hick does. For instance, where Hick sees the world as an environment for the continuous creation of souls, Blamires moves out of the area of question and discussion, and writes of a God who does in fact create faith, does in fact give clear answers (not by any means to our liking), and further, in his answers makes demands of the questioner more than he anticipated, for the answer is an actual coming of God into our lives as the Divine Imperative. This needs saying, and needs repeating. Here is fine commitment: doing the truth rather than knowing the Truth; though the knowledge of the Truth and the certainty of it, come in the commitment. As fine as the Goulder-Hick argument is, this book has a definiteness, a certainty about it of a most creative kind. If Goulder and Hick *talk* about faith and experience, Blamires welds them into a coherent relationship. Blamires has a great deal to say to the contemporary climate of secularism and unbelief. Perhaps no living writer surpasses his simplicity and his profundity as he opens up the doors to Truth.

Kaiser's book on *The Doctrine of God* is quite another kind. He clearly explains the biblical doctrine of God, culminating in the incarnation, and, in doing so, gives considerable attention to a sound grasp of the doctrine of the

Trinity. He competently discusses the ways the Fathers and doctors of the church have talked of God throughout the centuries down to our own day. He provides an excellent introduction, even a background, against which the student could relate the other two books. It is a reliable, workmanlike book, a fine introduction to the study of the doctrine of God.

Latimer House, Oxford

JAMES ATKINSON

GOD IS NEW EACH MOMENT: in Conversation with
Huib Oosterhuis and Piet Hoogeveen Edward Schillebeeckx

translated David Smith

T. & T. Clark 1983 129pp. £3.95

ISBN 0 567 29115 4

GOD AMONG US The Gospel Proclaimed

Edward Schillebeeckx translated John Bowden

first published in The Netherlands in 1982

SCM Press 1983 258pp. £6.50

ISBN 0 334 02024 7

Although the name of Edward Schillebeeckx is known to all serious students of theology, his major studies of Christology are so hefty that they must daunt all but the most intrepid readers. Here are two small books that provide the perfect introduction to his thought. *God is New Each Moment*, which was published to mark Schillebeeckx's receipt of the prestigious Erasmus prize in 1982, is the distillate of twenty hours' conversation. Two sympathetic questioners probe his life and thought, beginning from childhood memories, through family, school, Dominican training and theological study, to mature reflection on all the major issues discussed in his works: God the Father, Jesus, the Bible, the feminist movement, the peace movement, ministry, the liberation of the poor, the gospel of hope, eastern and western spirituality, and so on. *God Among Us* presents many of the same themes in a collection of sermons, lectures and articles through which one meets the Dominican preacher, passionately engaged with the biblical text and with humanity. It contains a splendidly illuminating article on Dominican spirituality, which captures exactly the tone of Schillebeeckx's own expression. Dominican spirituality is 'tranquil and happy' because its basis is trust in God. Committed to study as an instrument of the gospel, it is a 'Jesus' spirituality, characterized by '*présence au monde (la grâce d'entendre ce siècle)*', concerned to know things in their intrinsic characteristics rather than prematurely defining their relationship with God. Such is the Christian humanism of Edward Schillebeeckx.

No short review could do justice to the range of themes and the delicacy of expression in these books. Schillebeeckx speaks with a philosopher's precision and a prophet's passion. Always he is engaged with the God of the poor, the God whose overriding concern is human liberty and fulfilment, the God who makes it clear in Jesus that he is 'salvation, universal salvation, for all people'. (In discussing the parable of the sheep and the goats, Schillebeeckx suggests, albeit hesitantly, that at the Last Judgement *all* will stand on the right hand of the Son of Man.) The sermons are really an exercise in what he calls 'second innocence': coming back to the text and the story after it has been subjected to the most rigorous (some would say sceptical) analysis, letting it speak. For the sweep of his thought on Jesus, for the evidence that 'there are two historical

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miracles in the New Testament' and that the others are additions to the original story, for a satisfactory presentation of his views on the resurrection, one must go to the big books. From these introductory volumes one could compile a collection of gems that show how worthwhile it is to persevere: 'Christmas Day is the feast of God's humanity', 'Prayer is poetry—the kiss—in the prosaic life of the person who believes in God', the Magnificat is 'a toast to God'. The conversations are illuminating; the preaching is more than that. It opens new horizons.

Edinburgh Theological College

NICHOLAS SAGOVSKY

CHRIST THE LORD: Studies in Christology

presented to Donald Guthrie edited **Harold H. Rowdon**

IVP 1982 344pp. £8.95

UK ISBN 0 85111 744 9

USA ISBN 0 87784 955 2

It was fitting that Donald Guthrie's retirement from London Bible College should be marked by a volume of essays in his honour, and a wise choice to focus the collection on the question of Christology. Nor are the essays as defensive or monochrome as some critics of modern evangelical thought might have expected (though it was perhaps predictable that the work of J. D. G. Dunn should turn out to be a target of criticism for several of the writers). As well as solid contributions from senior figures like I. H. Marshall and F. F. Bruce, there are interesting and lively pieces from younger scholars, parish clergy, a schoolteacher and a solicitor. The latter, R. D. Rowe, looks at the possible Messianic significance of Daniel 7, while F. F. Bruce approaches the 'Son of Man' question in the context of the gospel sayings and their background. Gordon Wenham explores suggestively the healing ministry of Christ in its relation to Christ's attitude to the law, while his brother David guides us through the difficulties of Mark 13:30 ('this generation shall not pass away'), providing two quite long appendices in which he criticizes the alternative proposals of R. T. France (which I am afraid I still prefer) and discusses the traditions which may possibly underly the crucial passages. 'Spirit-Christology' is usefully discussed by M. M. B. Turner, 'Wisdom-Christology' by J. F. Balchin; 'Barth's Christology' is the subject of Klaas Runia's article, Bultmann's that of H. D. McDonald's. R. L. Sturch, posing the question 'Can one say "Jesus is God"?', manages to say 'yes' without being either boring or obvious, and A.N.S. Lane, studying 'Christology beyond Chalcedon', makes several observations of considerable importance for today's debates (e.g. that to affirm the virgin birth or the pre-existence of Christ is *not* to lapse into Docetism, whatever some modern theologians may say or imply). R. P. Martin returns to old haunts in his study of the NT hymns in their setting, though I cannot escape the feeling that he constantly treats unprovable hypotheses as though they were solid ground upon which one could safely build. My favourite piece was R. T. France's essay 'The Worship of Jesus: a Neglected Factor in Christological Debate?', which, together with Richard Bauckham's article on a similar theme in *NTS* volume 27, makes some points which have been sadly overlooked in much modern work on NT Christology. All in all, the book shows that it is possible for scholars to be creative as well as conservative, stimulating as well as

sound—and vice versa. Donald Guthrie, whose patient and disciplined life-work has helped to lay many of the foundations on which such new research can now be built, should be well pleased with his retirement present.

McGill University, Montreal

N. T. WRIGHT

JESUS THROUGH OTHER EYES: Christology in Multi-Faith

Context **C. A. Lamb** Latimer Studies 14

Latimer House 1982 35pp. £1.25

ISBN 0 946307 13 X

Christopher Lamb's Latimer Study is aimed at providing British Christians with information about how Muslims, Hindus and Jews usually regard Jesus of Nazareth, and within the limits of the series (35 pages, including footnotes) he succeeds remarkably well. There being no space to set out a fully systematic account, he paints a lively impressionistic picture with plenty of quotations ancient and modern, highlighting in particular the ways in which the views of other religious traditions differ from traditional Christian expectations. Though he does not engage in dialogue with John Hick, his work shows that it is perfectly possible (despite what Hick may say), and arguably more true both to Christianity and to the 'other faiths', to combine a sensitive, sympathetic and generous listening to different voices with a settled determination both to be loyal to the unique Christian gospel and to present it to those who have not heard it. He rightly emphasizes in this context the power of the message of the *cross* to win its way into hearts and minds that might not understand other aspects of Christianity so readily.

This booklet is a useful addition to a series that is quietly providing something much needed in recent years—brief, but serious and informed, theological discussions of issues touching the modern church. (And if anyone does not realize how relevant Christopher Lamb's topic is for the modern church, especially in Britain, all the more reason for them to read what he says as soon as possible.)

McGill University, Montreal

N. T. WRIGHT

FAITH: The Gift of God **Tom Wells**

Banner of Truth Trust 1983 156pp. £1.75

ISBN 0 85151 361 1

The American author claims that 'this book is an attempt to write theology for the ordinary man, for people like you and me.' His book is about saving faith, the gift of God to God's elect. The nature of the contents, and especially the opening chapter, requires that the reader be highly motivated to read this 'popular' theology. If he is, and when he does, he will discover that what is being presented as the biblical view is what may be termed the Reformed or Calvinist view. It is a simplified and popularized presentation of what is found in the old Reformed textbooks.

Though it is readable—given motivation—and clearly presented, I cannot avoid the conclusion that the author has not listened sufficiently to the questions

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concerning faith raised inside and outside the Christian community today. Further, his study of the sacred Scriptures appears not to have included studies by other than 'sound' Calvinistic writers. The book is not so much wrong, as lacking the ring of saving faith for westerners in the 1980s.

Boxford Rectory, Suffolk

PETER TOON

THE PEOPLE OF GOD Markus Barth

Journal for the Study of The New Testament

Supplement Series 5

JSOT Press 1983 100pp. hardcover £9.95

ISBN 0 905774 54 X

paperback £4.95

ISBN 0 905774 55 8

This book deals with the place of the Jews in the purposes of God. These words sum up its message: 'In Christians' relation to the Jewish Saviour their relationship with Jews is decided. In the relationship with Jews their relation to Jesus Christ is verified—or falsified' (p.49). This thesis, developed through exegesis of Romans 9–11 and reflections on Jewish-Christian dialogue, and on the significance of the state of Israel, is a salutary one. If Markus Barth is right, the way that Christians have treated Jews through history has often falsified their professed relation to Christ. (This is a thought worth bearing in mind when we come across—as in the *ARCIC Final Report*, for example—the complacent assumption that the church abides continuously in the truth of Christ and cannot fail to reach her goal. It suggests that a much more radical and critical understanding of indefectibility is called for.)

It so happens that I read this book alongside Martin Gilbert's documentary study *Auschwitz and the Allies* and William Styron's novel about a girl who had survived Auschwitz, *Sophie's Choice*. The combined exercise made so much shallow Christian rhetoric about 'reconciliation' seem sublimely—even blasphemously—irrelevant. Instead of such bleatings, let us hear of our God-given stewardship to uphold justice on the earth and of our moral responsibility to defend the weak and to come to the rescue of the oppressed. What frightens me almost more than the Bomb is that our sincere Christian pacifists would let the Nazi holocaust happen again.

But there is something about the underlying assumptions of this book that makes me uneasy. It comes to the surface, for example, in the stress on the Jewishness of Jesus. For Markus Barth, Jesus is not only a crucified Jew, but a risen Jew, an ascended Jew, a Jew reigning in heaven, 'and he will be the same when he comes again' (p.49). Is not this to overdo the particularity of Jesus at the expense of his role as the Second Adam and representative of all humanity?

Secondly, while the author has his reservations about recent Israeli military actions in the Lebanon, he holds that nothing the Jewish people could ever do could affect the once-for-all promises of God. Here I find a disturbing tendency to go beyond the accepted moral criteria of Christian theology and to probe into the supposed purposes of God in a realm beyond good and evil.

Thirdly, he asserts that belief in God, and therefore the existence of the church, depends on the presence of the Jewish people on earth: 'With the complete physical extinction of all Jews from the face of the earth the demon-

stration and proof of God's existence would collapse and the church would lose its *raison d'être*: the church would fall.' This must mean that Christian theodicy can stand the extermination of six million Jews in a single act of calculated 'metaphysical' evil, but not, shall we say, the gradual attrition and extinction of the race (like many others before it) through largely natural causes.

I suspect that those who know more about 'covenant theology' than I do could tell us what has gone wrong here.

Stoke Canon Vicarage, Exeter

PAUL AVIS

WHAT'S THE DIFFERENCE? What are the Doctrines of the Catholic and Protestant Churches? Do the Differences Matter?

Peter Toon

Marshall Morgan & Scott 1983 160pp. £1.95

ISBN 0 551 01038 X

This book is about the doctrines taught and held by the Roman Catholic and Protestant churches. It examines the doctrines of the Roman Catholic communion defined in the sixteenth century at Trent (1545–63) specifically to meet the threat of the Protestant Reformation; further defined and explained in the nineteenth century at Vatican I (1869–70), remembered for its claim to papal infallibility; still further reaffirmed in a more open manner in Vatican II (1962–65). It is from the position developed in Vatican II that Toon explains contemporary Catholicism; rightly so, for it was here the faith was expressed in a new style, many new liturgical developments permitted, and new ideas of administrative structure promulgated. It is Vatican II that really permits a fresh dialogue with Protestantism, though Toon, while including in his survey all the main Protestant communions, writes from a classical Anglican tradition which is faithful to the gospel as presented in the Bible, aware of its catholicity and continuity with the past, subject always to sound reason.

After a brief survey of the actual breakdown of the sixteenth century, where he indicates how and why Protestantism arose, he then discusses chapter by chapter the key differences between Catholicism and Protestantism, how they arose, what they mean, and how important they now are. Topics include the Bible, authority, justification by faith, the sacraments, the Virgin Mary, and prayers to the saints. He clearly indicates the importance of these subjects, the differences in understanding them in the two communities, as well as their essential similarities. He here gives considerable documentation for his judgements. He includes some important confessional statements in an appendix, namely confessions which are common to both sides (creeds), and confessions which each side have made in the twentieth century. The appendix also gives a list of the twenty-one councils, together with a useful recent bibliography.

It is an irenic and informative book, and will help considerably at the practical and personal level towards a creative ecumenical understanding between the two communions.

Latimer House, Oxford

JAMES ATKINSON

THEOLOGICAL INVESTIGATIONS

Volume 15 Penance in the Early Church **Karl Rahner**

translated Lionel Swain

Darton, Longman & Todd 1983 451pp. £25.00

ISBN 0 232 51232 9

This collection of papers, first given from as far back as 1936 and since, but subsequently revised, is brought together to provide a study in historical theology, that of the teaching and practice of penance in the ante-Nicene period. This, of course, is the 'public' penance (Rahner raises questions about any real difference between public or private penance) which is particularly associated with that period. Six sources are selected for examination, four from the Western church: Hermas (*The Shepherd*), Trenaueus and the *Regula Fidei*, for the Roman tradition, Tertullian and Cyprian for the African tradition; and the two from the Eastern tradition are the *Didascalia Apostolorum* (Syrian) and Origen. There are two introductory chapters: the first, seemingly written for the book, is a general survey, 'The History of Penance'; the second, 'Sin as Loss of Grace in Early Church Literature', surveys the NT and subsequent writings up to c.250 to see how and when the view arose that post-baptismal sin incurs the loss of grace and the presence of the Holy Spirit within the soul, as distinct from incurring moral culpability and judgement. The six special studies are marked by close and exacting scholarship, both in detailed exposition of the text, the range of reference and discussion of relevant literature—Roman and non-Roman in origin—and in the skilful—even if at times somewhat laboured—elucidation of the teaching of the early writers and their further implications. The hundred pages, and more, of notes, and the twelve pages of bibliography, emphasize the point; indeed the final chapter on Origen's teaching is of nearly eighty pages length, with 500 notes itself. While there is a fair amount of academic debate with other RC scholars in these studies, Rahner is concerned to present a clearly drawn argument that will be a considerable contribution both to patristic studies generally and also to contemporary problems of doctrine and pastoral theology. Not that any RC scholar would suggest that a jump can be made from the early Fathers to the present, and Rahner gives various indications in the course of the book as to where Thomist Scotist, and indeed Anglo-Saxon practice or thinking, has adapted or changed the direction from these beginnings. But here we are dealing with the early problem of sin after baptism in the church; the belief that the application to the convert in baptism exhausted all the resources of forgiving grace won through the cross, so that grievous sin afterwards forfeited both that grace and the presence of the Spirit, and left the church with the question as to what restoration could be possible. Rahner traces the church's wrestling with the recognition of both the infinite mercy and the holy judgement of God; the calling of the church to be holy; the classification of sins as serious or light; the devised tradition of a restoring practice involving excommunication, discipline and both a communal and liturgical restoration and reconciliation to the church through the bishop in the light of the Matthaean references to 'binding' and 'loosing'. The literature reflects a tradition beginning with pastoral problems, and then seeking theological understanding and guidance. The poor grasp, in that period, of the Pauline doctrine of justification by faith, and of God's grace in salvation, is characteristic of the *Shepherd* of Hermas and thereafter influences subsequent teaching. Even though the RC tradition in doctrine and practice has developed since then and recognizes utterly changed circumstances today, it is not clear,

certainly from Rahner's first chapter, that the church has so far integrated its modern appreciation of Luther to its penitential doctrine and practice.

Norwich

G. J. C. MARCHANT

THE EXPANSION OF CHRISTIANITY D. R. deLacey and
M. M. B. Turner Discovering the Bible Series

Hulton Educational Publications 1983 96pp. £2.75 ISBN 0 7175 1163 4

Designed for 'O' level or CSE pupils, this book covers the period of the early church. The intention is to enable readers to enter the world of the early church and to help them to understand some of the key people and events in that period of church history, and the book succeeds admirably. Whilst the emphasis is on a simple, well-written account of the period, the reader is helped to understand the meaning of the events by an introduction to appropriate theological ideas and to the NT literature.

Not least of the book's virtues is its suitability for use with pupils of different abilities. Each chapter includes within it a more advanced account of some aspect of its contents. In some cases these are historical, in others theological, whilst in others they clarify the cultural background. The assignments suggested for each chapter are excellent, both in the variety of demands they make and in the skills they require.

The writing and presentation is clear, the maps are simple, and some of the photographs add to the teaching value of the book. I wonder, though, if all the tourist-type photographs are of use.

The book is excellent in both conception and execution, and deserves a wide use both in schools and in churches. There are many church members who would find it helpful.

Avery Hill College, London

COLIN BROWN

THE ANGLICAN REVIVAL IN VICTORIAN PORTSMOUTH

Nigel Yates The Portsmouth Papers No. 37

Portsmouth City Council 1983 22pp. 75p. ISBN 0 901559 47 4

Yates is clearly convinced that a remarkable recovery took place in the Church of England in Portsmouth in the thirty years to 1881. Partly at the expense of Nonconformity, and partly as a result of action by the diocese of Winchester, apathy was checked and many churches were established.

This, one of a series of papers covering the history of Portsmouth, points to the effect of both the evangelical and Tractarian wings of the church. Both wings, the author asserts, were effective and in his view worked along many similar lines. New buildings were needed to meet the enormous population growth; the church needed to show its social concern; and what is more, the need to evangelize was frankly recognized.

Among evangelicals there came an improved standard of public worship, more regular communion services and, in the Circus Church, gospel services attended by 2,000 people at a time. With an eye to simplifying worship,

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choosing a sensible hour for worship, and offering plenty of hymn-singing, significant advances were made. Not to be outdone, the Tractarian development, or the ritualists as Yates calls them, adopted many similar ideas and strove with equal fervour. In those days Winchester College established a mission, evidenced today in its patronage of the mother church of St Mary, Portsea.

Strangely, most of the great buildings erected then are no longer standing. Bombing in wartime, coupled with city redevelopment, has left today's city with but sixteen parishes and twenty-two places of Anglican worship. St Agatha's now belongs to the Admiralty, the Circus Church was bombed, and Bruce Conford's centre of ritualism at St Matthews is now the sight of a modern block of suburban homes.

Yates shows how a city archivist with parish records at his disposal can bring new knowledge of past eras. I sense he flatters both revivals. Evangelicalism lost its edge when moving from its evangelistic and social concern to opposing Tractarian excesses. And today's Pompey lacks much evidence of central churchmanship. Past glories have faded, and today's church needs its modern-day revival. Perhaps, as Yates indicates, the middle classes were more attracted to the churches, and most of these have now moved from the city into southern Hampshire. As Yates says, 'the golden period for most churches was for a decade or two at the most.'

St Jude's Vicarage, Southsea

TONY TURNER

A HISTORY OF THE METHODIST CHURCH IN GREAT BRITAIN

edited **Rupert Davies, A. Raymond George and Gordon Rupp**

Epworth Press 1983 404pp. £20.00

ISBN 0 7162 0387 1

Official histories of organizations must always beware of the danger of being insufficiently critical. Official histories written by a team have the added problem of achieving a balance between the contributors. This volume does not always appear to avoid either danger.

Its subject is of the greatest importance—Methodism over the last century and a quarter—but its treatment is surprisingly uneven. It opens with a long chapter on Methodist missions by the late Allen Birtwhistle. It is strong in enthusiasm and conviction, but weak on analysis. There is little awareness of recent historical work on nineteenth-century missions and no awareness at all of the particular problems which develop when a church allows its missionary organization to become the effective power base for the conservative establishment at home. Thus Jabez Bunting used his missionary secretaryship to consolidate his power. Thus the radical Hugh Price Hughes chose to attack the establishment on a missionary issue ('The Missionary Controversy') which is not even mentioned by Dr Birtwhistle.

This is followed by a most able chapter by Dr Henry Rack on Wesleyanism in the second half of the nineteenth century. It has all the merits that Birtwhistle's chapter lacks, but it has one deficiency, presumably quite beyond Dr Rack's control. It was written in 1968. This means that the very considerable historical writing of the seventies is treated in a very short epilogue which, not unreasonably, given the prolific output of the period, modifies some of the judgements

of the chapter. Nonetheless, the story of Wesleyanism moving from a median position between Anglicanism and Nonconformity to Nonconformity, becoming markedly uncomfortable with the traditional relationship between class membership and church membership, and turning away from 'the original religious aims of Methodism . . . towards ideals and a way of life which made less exacting personal demands' (p.162), is told with such a sure touch that the consequences of the delay and publication are minimized.

There is a chapter on Methodist theology, by William Strawson, which seems to be somewhat triumphalist in its treatment of the nineteenth century—almost as if he had not had the benefits of reading Rack. Thus the class meeting emerges as 'one of the foremost contributions of Methodism to the catholic doctrine of the Church' (p.193), and there is no sense of the later nineteenth-century unease with that particular heritage from Wesley. As, however, Strawson comes into the twentieth century he becomes considerably more incisive, critical and valuable.

There are interesting chapters on the non-Wesleyan tradition, on Methodism in Ireland, Wales and Scotland, a rather bland chapter on education, while the twentieth century in England is dealt with in two chapters. The last of these, by Rupert Davies, is particularly fascinating because it is an account by such an involved participant. He judges, for example, that conservative evangelical Anglicans opposed the unity scheme of the late sixties partly because the revision of the establishment which it involved would lose them 'their security within an otherwise, they held, non-Evangelical Church' (p.376). The very much reduced opposition to the more theologically acceptable Covenanting Proposals must surely call this judgement into question.

The volume as a whole is worthy, and is certainly necessary for serious students of the recent religious scene in England. It is a pity that some of its parts are less rigorous than others.

Trinity College, Bristol

PETER WILLIAMS

THE QUALITY OF MERCY: The Lives of Sir James and

Lady Cantlie Jean Cantlie Stewart

George Allen & Unwin 1983 277pp. £9.95

ISBN 0 04 920066 6

This delightful book recovers for the present generation an eminent Christian doctor who otherwise would be forgotten; unaccountably he does not appear in the *Dictionary of National Biography*. James Cantlie (1851–1926) was son of a small farmer in north-east Scotland, where faith and learning went hand in hand. As a young doctor and surgeon in London, he founded the Voluntary Aid Detachments and the ambulance and first-aid corps of the Red Cross and of St John. Nowadays these are taken for granted, but before Cantlie's time first-aid training was unknown; even a London policeman was useless at a street accident.

After raising a corps of medical officers for the territorial army, Cantlie and his wife, a full partner in all his efforts, went out to Hong Kong. They were the heroes of the bubonic plague disaster of 1895. They also founded medical schools for Chinese: one of Cantlie's first students was Sun Yat Sen, who later led the revolution against the Manchus and became first president of China.

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Earlier, Cantlie had rescued him from certain death after Sun's celebrated kidnapping in London.

During the First World War the Cantlies organized the volunteer medical services on the Western Front and at home; directly and indirectly they must have saved thousands of lives between them. Both were full of fun and enormously energetic, with wide interests. Both were moved throughout by deep but unostentatious Christian faith.

In these days of publisher resistance to full biographies (except of household names) it is good to find that their grand-daughter has had the courage to tell the story fully. She has researched their lives and background in detail and writes in a very readable way. The book's primary interest may be medical and Chinese, but this portrayal of two much-loved people will be enjoyed widely.

Rose Ash, Devon

JOHN POLLOCK

THE OUTLINE OF SANITY: A Biography of G. K. Chesterton **Alzina Stone Dale**

Eerdmans, USA 1982 354pp. £15.30
distributed by Paternoster Press in the UK

ISBN 0 8028 3550 3

It is surprising that a man of such pyrotechnic writings as G. K. Chesterton has not been served better by his biographers. Miss Dale is critical of Cecil Chesterton's attempt, and rightly so as regards some of his factual inaccuracies, but she also denigrates his impression of G. K. as 'a jolly childlike giant filled with gusto and uncritical Christianity', with the latter 'used to make him seem remote from our contemporary concerns.' She reacts against this, and also against more recent psycho-sexual misinterpretations of her subject. Her title declares her own position.

Chesterton, like several other successful journalists, was undoubtedly a man who liked to be different—a great idiosyncrast who often played himself off against another of his own kind, G. B. Shaw. Where Shaw sparked opposition, Belloc fanned sympathetic fire, so much so that GBS coined the idea of a composite animal called 'Chesterbelloc'.

Belloc was the born Catholic, Chesterton was to be the convert—a move made under the influence and with the help of Maurice Baring and Ronald Knox. Miss Dale makes two external factors clear in that process: one, the growth of an intellectual, socially respectable middle-class group of Romanists; the other, the concern of an Anglo-Catholic like Chesterton at the dominance of modernism in the post-first-War Church of England. Chesterton moved to Rome in 1922. Baring was overjoyed, Belloc disapproved because he thought that Chesterton had gone over for other than spiritual reasons, and Shaw was horrified—'This is going too far. I am an Irishman and I know... your ideal church does not exist.'

It is another of the curiosities of Chesterton that the man who sought the authority of an allegedly infallible church was in politics a liberal and almost a radical. Typically in this respect, however, he could not accept the leadership of Lloyd George or indeed, it appears, any leadership. As Miss Dale remarks, 'by the end of the twenties [he] had become almost a party of one.'

Her work is valuable in fulfilling its avowed aim of placing Chesterton in the

setting of his time. It is better (and fuller) on politics than on religion, and it is better on both than it is on literature. Miss Dale is herself a historian. This is a thorough, immensely annotated, systematic biography on which we shall be able to rely. We do not, however, find in it any of its subject's flair and vitality.

University of Hull

ARTHUR POLLARD

PILGRIMAGE TO PRIESTHOOD Elizabeth Canham

SPCK 1983 113pp. £2.95

ISBN 0 281 04949 4

A remarkable woman—by any standards! This personal testimony makes a pleasant change from the welter of ghosted, 'poppy' books in the vein *I was a Drug Pedlar in Taiwan and now I'm Billy Graham's Secretary*. And Liz Canham rings true: utterly sincere in her convictions, with a single eye to ordination, and completely resolute in getting where she felt she must get—a priest in the Anglican Communion. England would not—could not—so off went Liz to the states, where more liberal views prevail; but she hopes to return one day to her beloved homeland, although she admits that, even in the USA it is difficult for her to become more than an assistant.

What a case history! Head of religious studies at a London High School, Liz attended an evangelical Free Church, moving on to St Andrew's, Chorleywood, where she experienced great spiritual blessing. She helped in the training of Church Army officers, making use of her London Bible College BD. Then a King's London MTh course led her to All Saints, Margaret Street and—near enough—that is, I guess, Liz's stance today.

On her way through this labyrinthine maze, Liz Canham doubtless remembered her experience in a Congregational church, King's Own Messengers, the Christian Brethren, Young Life Campaign, a Tom Rees rally, Billy Graham at Harringay and UCCF.

Whatever the UK opponents of women's ordination may think, all the signs seem to point in that direction, and this little book, carrying all the fire of a prophethood (in a priestly role) will stand as a moving, personal and well-written apologia—though Liz would *hate* that word!

Newick, Sussex

RANDLE MANWARING

UNDERSTANDING RELIGION Eric J. Sharpe

Gerald Duckworth 1983 151pp. £4.95

ISBN 0 7156 1735 4

The stated market for this book is those students who are starting on a study of the role of religion as an aspect of human life, and this sets the parameters for its content and style. The ground it covers is introductory: for example, the problem of definition, dimensions of religion, the process of secularization. The entire list of contents, whilst no doubt not to the taste of all those teachers who will wish to recommend the book, is nevertheless appropriate for the task of clearing the ground for more detailed study.

The book seems admirably fitted for its role. Eric Sharpe's style is easy to read, and he has the ability to introduce a variety of ideas into his arguments

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without detracting from his line of thought. His easy handling of scholarship will be welcomed by those coming to the subject for the first time, yet at the same time there is no avoiding the clear message that the study of religion is a serious academic matter.

The subject-matter of a book of this kind can easily assume that the reader has a wide knowledge of a variety of religions. Sharpe makes no such assumptions; indeed the indications are that he assumes that his readers will come to the subject only with some knowledge of the Christian tradition. Sharpe's approach is multi-disciplinary, though theological interests are most evident. Sociologists might claim with some justification that their discipline has more to say on the matters raised, but nevertheless, as an introductory text, the book makes for a coherent and informative read. Students will surely find it an extremely useful contribution to the subject.

Avery Hill College, London

COLIN BROWN

EDUCATION AND FAITH IN AN OPEN SOCIETY A. R. Rodger

The Handsel Press 1982 172pp. £4.75

ISBN 0 905312 20 1

The place of Christianity is a problematic aspect of the school curriculum at the present time. That some Christians do not see it as such, does not change the fact that for many people there are serious moral dilemmas involved in presenting Christianity as the true faith in state schools which are, after all, agencies of what purports to be an open society.

It is such a dilemma that lies at the heart of Rodger's book, and particularly on his attempt to characterize RE in such a way that it will have a place in our schools that is acceptable in our society.

His argument is the now familiar one that RE should be seen as serving the search for meaning, value and purpose in children's lives. At times, this approach is taken to mean that Christianity should be seen as one among many ways of viewing life, but Rodger argues for a more specific role than that because of its significance in our society.

This willingness to argue for a positive role for Christianity, in terms of the study of man's responses to Jesus Christ, makes for refreshing reading. Rodger does not condone evangelism in state schools, nor does he advocate teaching Christianity as a subject in its own right. Rather, he suggests that Christianity and an open society meet in the context of educational, not religious, aims.

Rodger's thesis will not please everyone, but even if his general position is rejected, this should not be allowed to detract from the value of the sensible and useful things he has to say on a wide range of issues in RE. In particular, his comments on the commitment of teachers and on the structure of RE are well worth reading.

An index would have considerably enhanced the usefulness of the book.

Avery Hill College, London

COLIN BROWN

ISLAM: A Christian Perspective **Michael Nazir-Ali**
 Paternoster Press 1983 185pp. £4.80 ISBN 0 85364 333 4

**CHRISTIANITY AND OTHER FAITHS: An Evangelical
 Contribution to our Multi-Faith Society**
 Report by a working party convened by the Evangelical Alliance
 Paternoster Press 1983 47pp. £1.40 ISBN 0 85364 363 6
 on behalf of the Evangelical Alliance

Michael Nazir Ali's book is a refreshing contrast to some recent Christian hysteria about Islam, although, or perhaps because, he writes from within a Muslim country. The vicar of Lahore Cathedral, Pakistan, did his research on the Indo-Pakistani poet Iqbal and the liberal school of Islamic thought which flourished in colonial times and is now discredited among many contemporary Muslims. His exposition of this and other intellectual traditions within Islam is rather heavy going for those without philosophical equipment, but at least serves to show that Islam is not the scene of intellectual destitution that much current reporting would suggest. It would have been good to hear more of why that liberal movement is in eclipse, and how he views likely developments in Pakistan, but perhaps political sensitivity precluded this.

The chapter which promises a glimpse into the future is a mere two pages. He has some sharp comments on the unwillingness of western missionaries to share church leadership and material wealth with national Christians in Muslim lands, and he pleads for much more willingness among the latter to share his own 'joyful acceptance' of many elements in Islamic culture, including the use of the Arabic 'Allah' instead of the more neutral Persian word for 'God' used in the Urdu Bible and liturgy. His concerns reflect his Pakistani birth and environment, so that the book is less good as a guide to Islam in the Middle East, where the failure of secular Arab nationalism to deal with the problem of Israel has led many Muslim students to look to Islamic revival for an answer. The problems for Pakistani Christians, in contrast, stem from India: e.g., the Muslim doubt about Christians being allowed to eat from dishes used by Muslims, which is surely inspired by Hinduism, not the Qur'an.

However, it is the South Asian Muslim tradition which is chiefly present in Britain, and Nazir Ali's sensitive and intelligent response to it will be of great value here. *Christianity and Other Faiths* is welcome for similar reasons, though it would have been much more useful with a bibliography and resources list. It provides less, at twice the length and the cost, than the British Council of Churches' booklet on dialogue, and expresses many of the same views. Those who read only evangelical books will profit much from the distilled wisdom of the late Canon Dick Wootton, who helped to write both texts and was largely responsible for this one.

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CHRISTIANITY IN THE MODERN WORLD David Field

Hulton Educational Publications 1983 156pp. £2.75 ISBN 0 7175 0974 5

REAL QUESTIONS David Field and Peter Toon

Lion Publishing 1982 96pp. £3.95 ISBN 0 85648 290 0

Albatross Books, Australia 1982 Aust.\$9.95 ISBN 0 86760 352 6

These two books show an interesting approach to meeting the young people of today in language they can understand, in facing them with contemporary issues. *Christianity in the Modern World*, my personal favourite, is well produced in attractive type large enough to read comfortably, though admittedly without the garish colour plates of *Real Questions* that may appeal to some. Such topics as attitudes to work, censorship and freedom, abortion and euthanasia, are tackled sincerely and without outdated language. Yet the approach is forthright, the problem is stated, then comes the biblical answer, and useful questions for discussion are added at the end of the chapters. The preface states that the whole Field family helped in the making of this book. It is all the better for that—a book I would recommend for classroom use without reserve.

The second book, written this time with Peter Toon, and intended, presumably, for an older age group (16–18), is heavier going and somewhat offputting to the casual reader, even though a commendable effort to improve readability has been made by putting all questions together on an orange background. The wording is sometimes pretentious: 'human conflict is only a projection of the greater cosmic war between the forces of good and the forces of evil' is a phrase which is not likely to make much impact on the secular world of today and, I suspect, would scarcely hold its attention.

London NW1

GILLIAN HYLSON-SMITH

WORK: THE SHADOW AND THE SUBSTANCE A Reappraisal
of Life and Labour David Bleakley

SCM Press 1983 121pp. £4.95 ISBN 0 334 01812 9

This book, by the president of CMS and a former Labour MP, is concerned with the nature of work in modern society. It is a sequel to the author's previous study, *In Place of Work*, in which, among other things, he suggested that governments (in which he has great faith) should set up a Ministry of Job Creation and Preservation.

Mr Bleakley still thinks work is withering. He quotes widely from historical and contemporary sources in his argument that western society is in transition between a world where men produce goods, and one where machines produce them. He rightly points out that this sort of change challenges us in every department of life—morally, theologically, economically and socially. He has a chapter on the 'UB40 people' (i.e. those who fill in an unemployment registration card) to illustrate the growing number of 'special need' people who emerge in this transition society. 'We are in need of the authority and imagination of a new Beveridge Plan', he suggests. Seven pages are devoted to the role of the church; in his view it should be the means of achieving 'a national consensus for a social revolution'. It is a pity that the book includes yet another disparaging 'send up' of the work ethic, even though it includes a quotation from Neil

Kinnock's foreword to a political tract about which Bleakley (prophetically) comments, 'an imaginative host [I think he means hostage] to fortune should Mr Kinnock ever become leader of his party.'

David Bleakley is an idealist. He commends the role of 'pathfinder' in society as an example of the life we should become used to. One example he gives is that of Bamber Gasgoine, who earns his living in forty days a year, leaving him free to think and write. The reality is that even if we provide more training or creative leisure opportunities, we will have avoided the basic problem—man's innate self-centredness. For instance, what about large wage claims which drive many of the weak out of work? Christians have something to contribute to this problem—Bleakley scarcely refers to it.

Ditton, Maidstone

SIMON WEBLEY

HEALTH AND HUMAN VALUES: A Guide to Making Your Own Decisions Frank Harron, John Burnside and Tom Beauchamp

Yale University Press 1983 194pp. hardcover £21.00 ISBN 0 300 02898 9
paperback £5.95 ISBN 0 300 03026 6

LEADER'S MANUAL (for Health and Human Values: A Guide to Making Your Own Decisions)

Yale University Press 1982 38pp. £2.50 ISBN 0 300 02972 1

BIOMEDICAL-ETHICAL ISSUES: A Digest of Law and Policy Development prepared by United Ministries in Education

Yale University Press 1983 168pp. £3.95 ISBN 0 300 02974 8

HUMAN VALUES IN MEDICINE AND HEALTH CARE:

Audio-Visual Resources compiled Nadya Shmavonian

Yale University Press 1983 87pp. £3.25 ISBN 0 300 02975 6

The reviewer must admit to approaching this work with a considerable amount of suspicion. He was pleasurably surprised.

The main work starts, on page one, 'Sixty-seven-year-old Joseph Salkewicz had lived in state institutions for over forty years. His mental age was approximately two years and eight months. . . in April 1976 he was diagnosed as having acute myelo-monocytic leukemia. This disease is inevitably fatal. In approximately thirty to fifty percent of cases chemotherapy can bring about a temporary remission of symptoms. . . [but] itself has serious side effects including anemia, nausea and vomiting.' So the case is fully presented. To treat, or not? Immediately thereafter come seven questions, then a discussion, then lengthy readings from different viewpoints, then a bibliography. No attempt is made to reach a decision; that is left to the reader, or far better to the discussion group. The *Leader's Manual* gives a four-page chapter to a discussion of the case: objectives, preparations, review of the text, session timetable up to 'Voting and Reflections (10 minutes)'. The leader will already have turned to the third volume in the set, where he will find reprinted in full the decision of the Supreme Judicial Court of Massachusetts in the Salkewicz case.

During that first chapter, the authors (the director of the Health and Human

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Values Program, Philadelphia, a professor of medicine, and a professor of philosophy) take the opportunity briefly to discuss ethical theory. They define moral reasoning as including the processes of analysing, weighing, justifying, choosing and evaluating competing reasons for an action, and then define each of these terms. This they succeed in doing in a simple and straightforward manner.

The second chapter is on the 'Value and Rights of Human Life' and leans heavily on the British work of Steptoe and Edwards in in-vitro fertilization. This is all very relevant to the present discussion taking place in the Warnock Committee here.

In the third chapter, on 'Euthanasia', clear distinctions are made between voluntary and involuntary, and between passive and active. 'Death and Personhood' deals with the vexed question of the definition of death, and organ transplants. The fifth clinical chapter, commencing as do all the rest with a relevant case history, is on 'Informed Consent': How much do you have to know?.

The remainder of the work discusses more general issues such as the 'right to health', 'Health care—for whom?', and 'Applied Genetics'.

Today's trite catchwords, 'The patient has the right to choose' or 'The absolute sanctity of life', prove pitifully irrelevant in clinical practice. One's offer to theologians and ethicists to come along to a gynaecological clinic and take part in abortion decisions is uniformly met with a wan smile but no takers. This work is of value because it presents a series of cases, indicates the multiple facets to be considered, firmly impales the reader on the horns of the dilemma, and forces him to come to a decision.

Its weakness is that, although the programme was funded through a grant from the United Presbyterian Church, USA, there is no specific Christian input. Any church group deciding to use this material (and it is to be hoped that many will) must also prepare its own biblical background material. It will also have to allow for the differences between American and British law. The effort will be well rewarded. The audio-visual resources booklet, detailing video-tapes for purchase or hire in the USA, can be safely put aside.

Sunderland District General Hospital

REX GARDNER

THE HOPE OF HAPPINESS: A Sketch for a Christian Humanism **Helen Oppenheimer**

SCM Press 1983 208pp. £5.95

ISBN 0 334 02054 9

This is an admirable book, charmingly written so that it is a pleasure to read, skilfully and patiently argued so that it is difficult not to be convinced. Oppenheimer's 'Christian humanism' or (perhaps better) 'personalism' is a conviction of the value of human persons and their fulfilment, a conviction which is argued largely 'from below', so as to carry the sceptical humanist as far as possible with her along a road which is nevertheless authentically Christian as well. The road takes her initially through a sensitively balanced discussion of the question of moral autonomy, in order to establish that there are moral values which we do not choose, but find. Such values are found primarily in the recognition of the value of persons. The most illuminating and, indeed, exciting

part of the book for me was the central chapters in which she discusses what it is we value in persons and the kind of love which corresponds to this.

In these chapters she is concerned to insist that the people we value and love are particular persons, with the qualities and behaviour which make them each a unique individual. Thus, against the constant tendency to reduce what we value in people to a kind of lowest-common-denominator abstraction, she defines the value of people as their irreplaceability, i.e. the irreplaceability of each individual as the concrete, particular person he or she is. Against the tendency to reduce Christian love to a coldly generalized charity, she strives to restore an element of 'appreciative' love which 'attends' to the uniqueness of individuals. She is not the first to criticize Nygren's definition of Christian love as exclusively ('one-way') *agapé*, but her bold attempt to 'rehabilitate *liking*... as a central element in what we ought to mean when we talk about love' proves refreshing and stimulating. The general effect is a view of persons in relationship, in which love is not only selfless but also fulfilling and in which therefore 'the hope of happiness' emerges as legitimate. This enables her, in the final chapters, to write more convincingly about worship and about heaven than an exclusively 'agapic' view of love allows.

One reservation: Oppenheimer's view of love seems to exclude the proper place within Christian love of concern for people we do not and cannot know: giving money to Oxfam, researching a cure for cancer, responding (like the Good Samaritan) to the immediate practical needs of strangers. These are *properly* generalized kinds of love, in which liking particular individuals cannot have a place.

University of Manchester

RICHARD BAUCKHAM

UNDERSTANDING OURSELVES: How to Cope with Fear, Depression, Anxiety and Doubt **Hugh Evan Hopkins**
 Marshall Morgan & Scott 1983 162pp. £1.95 ISBN 0 551 01029 0

The market is awash with paperbacks on popular psychology. Many of them are slick and trite and do little to encourage us to look at yet another. However, here we have a gentle and sensitively written book, full of the mellow wisdom of a lifetime as well as the distillation of wide reading.

Canon Hugh Evan Hopkins addresses himself to the question, 'How can it be the will of God the Creator that his children should get so mixed up and that their lives should so often be handicapped by unpredictable and usually unconscious forces?' He describes his book as 'in no way a theological treatise but rather a modest attempt to look at the chief passages of scripture which throw light on the complexities of human nature and to consider ways in which our Christian faith can help us to come to terms with the problems to which our personality often gives rise.'

In addition to scriptural understanding upon which this book rests, the author draws on the writings of Freud, Jung and Adler, but does not venture much further into psychological waters. Nevertheless, he is able to blend scriptural and psychological approaches most felicitously. He considers in some detail the need for self-knowledge and acceptance, of integration and emotional health, the sense of inferiority, the various depressive states, and

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how to be an understanding, sympathetic Christian helper. He finishes the book with some reflections on the mystery of suffering.

It may be there is nothing very new in this book, but it has a ring of authenticity about it. It would be invaluable for people who are involved in pastoral care within the church.

Chorleywood, Herts

MYRA CHAVE-JONES

DARKNESS Philip Seddon Grove Spirituality Series No. 5

Grove Books 1983 24pp. 75p.

ISBN 0 907536 47 6

Grove Spirituality Series No. 5 is neither a handbook of counselling for sufferers, nor a discussion of the problem of evil. It asks what place can be given to the dark side of life, of God, of ourselves and other people, and what spiritual resources are available to face this? Some too facile presentations of the gospel, and invitations to follow Christ, slip into a 'salvation glamour' having but remote relation to subsequent reality; this not infrequently leads to spiritual shipwreck. Seddon's *Darkness*, as a relief map, indicates that the spiritual pilgrimage lies through a land with shadows in it—not one of eternal sunshine—but that travel there is both possible and exhilarating.

As well as firm anchorage in Scripture, Seddon draws on a wide spectrum: Puritan writers (some!), Spanish mystics (St John of the Cross), poets (T. S. Eliot and Gerard Manley Hopkins), Catholics and charismatic sources, C. S. Lewis and Carl Jung. The first chapter discusses how God shows himself in Scripture as both light and dark, with clarity and mystery. The offer stands: you *can* see him. The possibility remains: you *may* miss him. Chapter two discusses our experience of life in Christ. Baptism is into the light and dark of the whole Christ, an entry into the cross as well as into the resurrection. Good Friday and Easter Day are experienced in pain, suffering and catastrophe. So what is to be done?

Chapter three (over half the booklet) asks us to let it happen, to understand it, and live through it. All pilgrimage has a wilderness dimension which cannot be escaped. This may mean 'losing God'; through it deeper understanding of God and ourselves may be learned; spiritual growth can come through the 'dark night'. There is no glossing over the challenge of this slim 24-page booklet. Does my gospel really help me (and others) to face reality—the reality of Christ, life and myself? Understanding *Darkness* could help the Christian pilgrim before crisis strikes.

Abbotsbury, Dorset

PETER R. AKEHURST

JOHN CLIMACUS: The Ladder of Divine Ascentedited and translated **Colm Luibheid** and **Norman Russell**

first published by Paulist Press, USA in 1982 301pp. £9.50 ISBN 0 381 03782 5

GREGORY PALAMAS: The Triadsedited **John Meyendorff**, translated **Nicholas Gendle**

first published by Paulist Press, USA in 1983 172pp. £8.50 ISBN 0 281 04043 5

FRANCIS AND CLARE: The Complete Worksedited **Richard J. Payne** translated **Regis J. Armstrong** and **Ignatius C. Brady**

first published by Paulist Press, USA in 1982 256pp. £9.50 ISBN 0 281 04044 3

All three published by SPCK 1983 in The classics of Western Spirituality Series

Those who are interested in the history of Christian spirituality will find these volumes (in the series 'Classics of Western Spirituality') extremely useful, especially as two of them bring contributions from the Eastern Church and all three are provided with excellent introductions. The first two are related thematically at several points. St John Climacus (c. 579–649), in *The Ladder*, a work addressed to monks, has a section (Step 27) on stillness, in which he commends various measures designed to help soul and body to be quiet before God. St Gregory Palamas (1296–1359), in *The Triads*, is explicitly writing in defence of the Hesychasts (from the Greek *hesychia*, meaning 'quietness') who believed that stillness was a *sine qua non* of attaining to the experience of the 'uncreated light'. According to the introduction to John's *Ladder*, Palamas quotes from the work twenty-five times, occasionally from Step 27.

John's *Ladder* deals with a number of standard topics in 30 Steps, including renunciation, obedience, prayer, and so on. The image conjured up by the title, suggestive as it is on the surface of human ascetic effort rather than of divine grace, does not accurately represent the intention of the author. He is not really describing a step-by-step spiritual progression from lower to higher states of experience, certainly not a progression effected without the aid of grace. Rather he is describing and analysing the virtues and vices which must be carefully considered by the practitioner as he goes on in the spiritual life. His style is direct and lively, often pithy, sometimes allusive. He obviously draws freely on previous spiritual tradition. It is understandable that *The Ladder* exercised a wide and prolonged influence.

Palamas is of considerable interest for two reasons (quite apart from his historical importance as a notable and successful defender of the Hesychasts). He puts forward the view that the knowledge of God by direct and interior illumination is prior to any contemplation of God through his creatures, and thus furthers, in the context of his own spiritual concerns, the debate about the relationship of philosophy to the true knowledge of God. He also makes a distinction between the divine essence and the divine energy. The divine light to which a man may come is of the energy, and not of the essence, of God. He was severely criticized on this point in the West, but what he seems to be insisting on is the divine transcendence, in the face of any suggestion that a man may arrive at God as he is in himself.

It has been said, and truly, that St Francis of Assisi (c. 1182–1226) was one of the greatest, perhaps *the* greatest, of the medieval saints, but not only that, he was one who, because of his total dedication to Christ, belongs to all ages and

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to the church universal. His life and work have occasioned a great number of interpretative works, large and small, scholarly and popular. It is therefore good to have now, in this pleasing form, all his writings, along with those of St Clare of Assisi, so that people who have been long interested in these remarkable Christians may read, perhaps for the first time, what they actually wrote (not a particularly daunting task, for the amount is not great).

Wheldrake Rectory, York

JOHN COCKERTON

THE LUMINOUS VISION: Six Medieval Mystics and their Teaching Anne Bancroft

George Allen & Unwin 1982 194pp. £12.50

ISBN 0 04 189001 9

Not a treatise on mysticism but a presentation of the mystical experience as others have known it. The introduction opens up this intriguing field. An inner knowledge of God, distinct from that gained in other ways (more real and right?), functioning at a different level but quite separate from occult experience. It lays claim to reality: that it gives clarity (seeing the world as it is, neither mysterious nor magic but illuminated—hence the title); that it gives joy (becoming 'at home' in the world); that it prompts care and availability (sending the mystic back to the world in love). A way of looking, of finding, of being—requiring a degree of un-knowing (letting go of our cocksureness?), of loving attention and discipline. Is this so different from what Christianity is about?

Chapters on the six chosen mystics follow. There is a bibliography and index. Enough biographical detail and comment are given to show the mystics 'whole'; most space is direct presentation of their teachings. Links are made with oriental mysticism as comment or gloss; whether these are chance parallels or the same thing may be open to question. Connections are also made with quantum physics.

Ruysbroeck and Julian speak directly to us of simplicity and trust. Richard Rolle is of topical interest with what would today be rated charismatic manifestations in warmth and song, yet these arise from 'Jesus-concentration', not from an emphasized doctrine of the Spirit (he calls them 'the gifts of my Maker'). Meister Eckhart carries a different modernity in his call for rejection of the 'form' of God and a near 'religionless' Christianity. The anonymous author of 'The Cloud' emphasizes practicalities of posture and meditation on a word or its natural substitute.

Strange country, indeed, for many evangelicals. But this excellent opening of a window on these mystics' teachings raises important questions concerning the 'don't-know-mind' in relation to revelation in Christ, the relation between Christian and non-Christian mysticism, the possibility of DIY spirituality, and the inevitable pressure towards introspective pulse-feeling as one reads. It also offers much fresh air for prayer and worship, for life-style and spiritual growth—and invites us to explore the sources direct.

Abbotsbury, Dorset

PETER R. AKEHURST

**A STUDY GUIDE FOR CELEBRATION
OF DISCIPLINE** Richard J. Foster

Hodder & Stoughton 1983 91pp. £1.25

ISBN 0 340 32989 0

Celebration of Discipline (*CEL*) was first published in Great Britain in 1980 with a foreword by David Watson. By 1982 it was into its fifth impression. It won a 'Writer of the Year' award and has proved a widely used and near indispensable introduction to the classical spiritual disciplines—'classical' because central to 'experiential Christianity'—explained for ordinary people as a means of liberation from stifling slavery to self-interest, and of growing. These disciplines are graces and gifts for our good, and were grouped as Inward Disciplines (meditation, prayer, fasting, study), Outward Disciplines (simplicity, solitude, submission, service) and Corporate Disciplines (confession, worship, guidance, celebration).

So what is the Study Guide (*SG*) for? Two opposites, says Foster: 1) to nail things down; 2) to open things up. So brief essays at the beginning of each chapter (following the layout of *CEL*) aim at broadening and expanding the landscape. Scripture passages are given for a week's daily reading to flesh-out the discipline in Scripture. Questions are set out to encourage understanding of the subject, not parrot-like recall. Bibliographies invite to further exploration. An additional chapter, not paralleled in *CEL*, presents 'The Good Life' as the goal to which the disciplines lead.

The thrust of the questions is to relate the text of *CEL* to our own experience with practical suggestions for action: e.g. 'List one thing which you could do this week to simplify your life. Do it' (p.53). Good!—apart from a ghastly 'Critique my rationals' (p.24) and 'Critique my bold statement' (p.79). The bibliographies highlight the problems of publishing for both sides of the Atlantic at the same time—the majority of publishing houses listed must be unknown to the general run of bookshops, let alone church bookstalls.

The *SG* drove me to *CEL* with the joy of discovery. Don't try it on its own, or even use it as useful input to a house group. *Together*, *SG* and *CEL* can be a wise and deepening influence on anyone's spiritual life or in any group discussion.

Abbotsbury, Dorset

PETER R. AKEHURST

**THE WORSHIP OF GOD: Some Theological, Pastoral and
Practical Reflections** Ralph P. Martin

Eerdmans, USA 1982 237pp. £6.45

ISBN 0 8028 1934 6

distributed by Paternoster Press in the UK

The professor of NT at Fuller Theological Seminary sees worship as a priority: it is responsive celebration of God's grace in creation and redemption; it is a communal enterprise; it fits and equips the church to be the agent for doing God's will. Chapters cover praise, prayer, hymns, offering, creeds, sermon, baptism and table worship. Each treats scriptural material fully, gives parallels from first-century society and other religions, traces the practice through the Fathers, the medieval church and the Reformers to the contemporary American scene, sometimes including Cranmer and Wesley en route. Three final chapters

Churchman

discuss the Holy Spirit in worship, its development in NT times, and its reshaping today. There is a subject index, a list of scriptural and other passages referred to, and a wide-ranging index of modern authors.

The standpoint is United States free church tradition, with occasional glances at Anglican or Roman fixed forms (p.162 calls 1980 'the date of the definitive Series IV'). Martin is concerned to reduce individualist ministerial dominance; he may be setting the same dominance in planning worship where the leader's role becomes director/manipulator rather than enabler, 'making' the worship happen, not 'letting' it happen. Yet the book could still be helpful for a PCC working at group-planning for corporate worship.

The biblical base is useful, with ecumenical and sociological awareness but with discussion centering on isolated bricks, not the entire edifice. When in the last chapter Martin offers a service structure, interestingly argued by analogy from Jacob's ladder, it turns out to be so idiosyncratic—with sharing bread and wine in the middle before readings and sermon—as to be of mainly museum interest for Anglicans. The chapter on baptism relates more to doctrine and practice, not to helping a congregation to *worship* at a baptism—increasingly important where baptism takes place in the main service. We still need a book on worshipfulness, helping us to use and do differently the worship we already have. This book is a step along the road; it is not the whole journey.

Abbotsbury, Dorset

PETER R. AKEHURST

OUR HYMN TUNES: Their Choice and Performance

Donald Webster

The St Andrew Press 1983 251pp. £7.50

ISBN 0 7152 0552 8

The author claims in the preface that 'in the following pages will be found reference to all those matters which concern the choice and performance of hymns.' Certainly, within its compass, the book goes a long way to substantiate this claim: melody, harmony, accompaniment, words, rhythms, descants, anthems, practices, recitals, pace and pitch all receive treatment. The author draws on a rich experience of musical education which lies behind his present position as organist of Palmerston Place Church in Edinburgh. A remark such as 'Most congregations have enough Easter joy in their hearts to reach a top F sharp' (when 'Easter Hymn' is taken in D) is typical of the practical, down-to-earth character of the advice given in the book. Few concerned with hymns in worship will not find something here which is helpful and stimulating, even if at times they are moved to exclaim, 'but not in *my* church!' or 'that's not *my* problem'. Every vicar, worship leader, and organist should have a copy, and get the message.

The book is an expansion of a doctoral thesis, but reads more like a set of short talks on different themes. One hundred pages are devoted to an index of recommended tunes according to their metre, giving their incidence in six hymn-books, and a 'best version'—a sort of *Which?* for tunes. For the rest, one can only pick on a few points of personal interest. A monthly congregational practice before the sermon is recommended, strings are to be welcomed as an addition to organ, and guitars are rightly castigated for their harmonic fudging. Rhythm and accentuation—the fact that not all LM tunes fit all LM words, for

example—come in for very careful treatment. Eight hymn books are reviewed in some detail, including *AHB*, which is commended for its choral settings and for certain tunes which in my limited experience are hardly ever sung. A much-needed encouragement is given to the use of hymns and chorales as choir anthems which the congregation can latch on to, and as a means of introducing new tunes to them.

I have one major criticism that, in spite of the nearness of Edinburgh to Cumbrae, what the author calls the 'charismatic tributary' has scarcely been evaluated at all. He spends much space pointing out the weaknesses in the work of Geoffrey Beaumont and his friends, which he seems to regard as typical of modern 'pop' hymnody. But surely, apart from one or two items like 'Camberwell' and 'Gracias', this is now 'old hat' and rarely sung. There is well-merited criticism of material typical of *The Baptist Hymn Book*—including the priceless gem that 'Trentham' makes the breath of God sound like an anaesthetic!—but what *Songs of Worship* has tried to do has gone unrecognized. Not all of this tributary consists of 'embarrassingly trivial ditties set to poverty-stricken words.' But maybe this major problem of evangelical Anglican worship has not reached the austerer Scots.

Kendal, Cumbria

H. MARTIN CUNDY

In Brief

MEMOIRS OF THE WESTMINSTER DIVINES James Reid

first published in 1811

Banner of Truth Trust 1982 390pp. £7.95

ISBN 0 85151 357 3

Thumb-nail sketches of all the members of the Westminster Assembly, and chiefly of value to those who already know that this was the gathering of Christian ministers set up by Parliament during the Civil War to reform the English church. A useful although necessarily incomplete collection of facts and occasional personal anecdotes, interspersed with generalized and somewhat sententious moralizing comments more expected of a later age.

Hucclecote Vicarage, Gloucester

GEOFFREY COX

WALKING IN THE WAY: Scriptural Thoughts for the Christian Road

John Tallach

Christian Focus Publications 1983 64pp. £1.75

ISBN 0 906731 28 3

A collection of brief (daily?) readings mainly originating as editorials from *The Gospel Magazine* which the author, a minister of the Free Presbyterian Church of Scotland, edited for a number of years. The book cover says that 'the book can be read right through'—well...!

Each reading starts from a verse of Scripture, which is followed by unexceptionable meditation or comment. There is no indication of situation, circumstance or season which prompted the readings or their selection. They come as random thoughts setting out no obvious scheme of belief or 'map' of the Christian road. The merest hint of a context may lie in the frequent tribal

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quotations from Scottish divines of former centuries which pepper the text—plus Hudson Taylor. It is hard to discover whether the journey is being taken in the modern world or by this century's travellers. The Christian or social milieu in which this booklet could be useful is not apparent.

Abbotsbury, Dorset

PETER R. AKEHURST

PHILIPPIANS Geoffrey B. Wilson

Banner of Truth Trust 1983 109pp. £1.75

ISBN 0 85151 363 8

This completes the series on all of Paul's letters—began by Wilson some fourteen years ago. Bear in mind the general title 'A Digest of Reformed Comment', and you have an excellent 'pocket' commentary, complete with extensive bibliography, distilled from this background. The modest prices of the series, together with the easy style of writing, would suit the pockets and bookshelves of most interested people.

London SE11

LANCE BIDEWELL

HOW CAN IT BE ALL RIGHT WHEN EVERYTHING IS ALL WRONG?

Lewis Smedes

first published by Harper & Row, USA 1982

Lion Publishing 1983 132pp. £1.75

ISBN 0 85648 547 0

Albatross Books 1983 Aust.\$4.95

ISBN 0 86760 314 3

The author was advised, just before his ordination, to remember that he would be preaching to 'ordinary' people. He has written for them, too. Full of quotable quotes, the book is easy to read and the characters easy to identify with. Lewis Smedes seems to have his finger right on the pulse of 'ordinary' folk—among whom he includes himself—as he asks questions, pin-points doubts and gives helpful answers.

NOW FOR THE GOOD NEWS: A Companion to Luke's Gospel

Andrew Knowles

first published in 1977

Lion Publishing 1983 96pp. £1.95

ISBN 0 85648 538 1

Albatross Books 1983 Aust.\$3.95

ISBN 0 86760 452 2

FINDING FAITH Andrew Knowles

Lion Publishing 1983 128pp. £2.50

ISBN 0 85648 363 X

Albatross Books 1983 Aust.\$4.95

ISBN 0 86760 382 8

Luke's Gospel, set out clearly in easy format, explained in today's words for today's readers, makes an immediate impact on this reviewer. Here is an author who knows how to communicate. *Finding Faith* says more, but it is also more obviously 'gift wrapped'. The 'wrapping' threatens to obscure the 'gift'.

OUR FATHER compiled Ruth Connell

Famous Bible Passages: Matthew 6

Lion Publishing 1983 44pp. £1.95

ISBN 0 85648 455 5

Albatross Books 1983 Aust.\$5.95

ISBN 0 86760 312 7

Here is more than just another photo/prayer book. Each phrase of the Lord's

Prayer is accompanied by a selection of well-chosen quotations, both biblical and classical, which amplify the meaning.

THE LION PHOTOGUIDE TO THE BIBLE introduced **Donald Wiseman** and **Michael Green**

first published (2 vols) 1972 & 1973; first published (1 vol) 1981

Lion Publishing 1983 287pp. paperback £5.95

ISBN 0 85648 563 2

Albatross Books 1983

Aust. \$12.95

ISBN 0 86760 462 X

And now to paperback. But will it survive the handling that a book of this type deserves? For school library or classroom use, give me the hard cover!

OUR WORLD: LIFE AND FAITH Six books 'Nature Religions', 'Jesus', 'Islam', 'Buddhism', 'Judaism', 'Hinduism' **Birgitta Knutsson**, **Erik Arlemalm** and **Rein Vålme**

first published in Sweden in 1978-79

Hulton Educational Publications 1983

16pp. in each book at 70p

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In the hands of Christian teachers, this attractively produced series could make a valuable contribution to children's understanding of people who live in other cultures and hold different beliefs. However, if handled unsympathetically, I fear that the book entitled *Jesus* could, all too easily, be classified as of equal standing with the others, and not as the one against which the others should be measured—and found wanting.

THE DARKNESS WHERE GOD IS: Reconciliation and Renewal in Northern Ireland **David Gillett**

Kingsway Publications 1983 157pp. £1.75

ISBN 0 86065 215 7

David Gillett hopes that this book will help people, who look at the situation in Northern Ireland from the outside, to pray in the right way. He shows how God *has* been answering prayer and encourages us to continue our efforts.

MEMORIES OF SANDFIELDS 1927-1938 **Bethan Lloyd-Jones**

Banner of Truth Trust 1983 96pp. £1.25

This is rather like a browse through a well-loved photograph album. There are one or two unusual glimpses of 'the doctor', some unremarkable descriptive passages, some moving encounters, some memorable incidents—a family affair.

THE MOWBRAY STORY **A. R. Mowbray & Co. Ltd.**

Mowbrays 1983 44pp. £1.00

ISBN 0 264 66978 9

Twenty-five years after the starting of the Oxford Movement, Alfred Mowbray was persuaded to start a business which stemmed directly from his devotion to that movement. In 1858 he opened his first bookshop in Oxford for the sale of religious prints, books and cards (with a photographic studio upstairs to supplement his income!). Showing an admirable willingness to move with the times, Mowbrays has survived many upheavals and is now able to celebrate 125 years of trading.

London SE11

HAZEL BIDEWELL

Other Books Received

- Allison & Busby** J. Minnion & P. Bolsover, eds., *The CND Story*, 1983, £5.95 (hc), £1.95 (pb)
- Banner of Truth** D. M. Lloyd-Jones, *Darkness and Light*, 1982, £8.95
- BMMF** H. Rowdon, *Turning the Church Inside Out*, 1982, £1.00
- Carcanet New Press** C. H. Sisson, *Anglican Essays*, 1983, £6.95
- Croom Helm** P. Holden, ed., *Women's Religious Experience*, 1983, £13.95(hc), £6.95(pb)
- CUP** D. Clark, *Between Pulpit and Pew: Folk Religion in a North Yorkshire Fishing Village*, 1982, £13.50
- Grove Books** D. Prior, *Jesus or Britannia*, 1983, 75p.
- Henry Walter** A. P. F. Sell, *The Great Debate: Calvinism, Arminianism and Salvation*, 1982, £2.95
- Hodder & Stoughton** J. Gunstone, *Pentecostal Anglicans*, 1982, £4.95
- Lion Publishing** H. Bauman, *Living Through Grief*, 1983, 85p; D. Horvat, *Operation Titan*, 1983, £1.25; D. Oxley, *Winter Song*, 1983, £1.25
- Marshall Morgan & Scott** R. E. D. Clark, *Does the Bible Teach Pacifism?*, 1983, £1.50; T. W. Jennings, *Life as Worship*, 1982, £3.95
- Mowbray** E. Patey, *My Liverpool Life*, 1983, £1.95
- Paternoster Press** D. Edgington, *Christians and the Third World*, 1982, £4.00; M. Warkentin, *Ordination*, 1982, £6.45
- Quaker Council for European Affairs** *Paying for Peace*, 1983, np
- Saint Anthony's Press** (University of York) M. G. Smith, *Pastoral Discipline and the Church Courts: The Hexham Court 1680-1730*, 1982, £1.00
- SCM Press** F. Young, *Can These Dry Bones Live?*, 1982, £2.95; P. Tourmier, *Creative Suffering*, 1982, £2.95
- SPCK** M. Boulding, *The Coming of God*, 1982, £4.95; English Anglican/Roman Catholic Committee, *Study Guide to the Final ARCIC Report*, 1983, 50p; A. Nygren, *Agape and Eros*, 1982, £12.50; M. Santer, ed., *Their Lord and Ours*, 1982, £4.50; J. M. R. Tillard, *The Bishop of Rome*, 1983, £6.50

Opinion

Like Canon Frank Colquhoun (*Churchman*, 97, 1983, p.88), I do not enjoy public arguments with friends, but his comments on *Hymns for Today's Church* require response. Some are perfectly valid criticisms; others may be matters of taste which time helps to resolve. But at three points he surely overstates his case:

1) For its combined selection from Wesley and Watts, *HTC* compares well with other Anglican hymnals. It has 45: half as many again as the *English Hymnal*, 10 more than *Songs of Praise*, and just one less than both the 1950 and the 1983 editions of *Hymns A and M*. Only the *Anglican Hymn Book*, with 67, has substantially more, and that was compiled too soon to take account of the contemporary 'hymn-explosion'. No future Anglican book is likely to equal the *AHB* number; a draft list prepared recently by a committee entirely different from ours produced exactly the same combined total.

2) The fact that we include more hymns (for example) by Timothy Dudley-Smith and Michael Perry than either Watts or Wesley does not indicate our scale of greatness among authors, any more than Frank Colquhoun's latest compilation of prayers does by including a hundred of his own, and one each from John Stott, Basil Hume, and St Boniface!

3) We are accused of omitting five 'standard classical hymns'. Of those mentioned, one is missing from *Hymns of Faith*, one from the *AHB*, another from *With One Voice*—while another is found in none of these books, nor in the new *A and M*. The only risky omission among these five is 'God moves in a mysterious way'; a close look at the words reveals some serious problems, while even Erik Routley expressed reservations about its chilly sentiments and lack of Christian content.

Limehouse Rectory
London E14

CHRISTOPHER M. IDLE
Words committee member, *Hymns for Today's Church*

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