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# Book Reviews

**JOSHUA, JUDGES AND RUTH** A. Graeme Auld

282 pp. £3.50

ISBN 0 7152 0535 8

**CHRONICLES** J.G. McConville

271 pp. £2.95

ISBN 0 7152 0527 7

**ISAIAH** Vol. 1 J.F.A. Sawyer

268 pp. £3.50

ISBN 0 7152 0525 0

**THE TWELVE PROPHETS** Vol. 1 P.C. Craigie

239 pp. £2.95

ISBN 0 7152 0534 X

All volumes in **The Daily Study Bible** (Old Testament) edited J.C.L. Gibson

Saint Andrew Press, Edinburgh, & Westminster Press, Philadelphia, 1984

The aim of this series is to provide an OT companion to the series of NT commentaries by the late William Barclay. This means that the style and format conforms to a by now familiar pattern. The commentators take cognizance of the work of modern critical scholarship, but spare all technicalities, aiming not at the academic expert but at the man in the pew. The emphasis is more upon theology than upon questions of history or literary composition. The material is arranged into sections suitable for daily reading.

As with all series where there are different contributors, there is considerable variation from volume to volume. Auld provides a stimulating commentary with numerous fresh insights, in which he always draws attention to the historical problems in the text. McConville almost entirely eschews the difficult issues of historicity that may be raised with regard to Chronicles, and devotes space instead to general theological reflection. Sawyer gives the most time to questions that have occupied scholars, and offers less general reflection or application. Craigie majors on general theological reflection that arises from the concerns of the text; his discussion of critical issues is occasional, but judicious (e.g. p.192 on Amos 9:11-15).

Although the variations between volumes may mean that some volumes are less appealing than others to laymen unfamiliar with biblical criticism, the series in general is clearly a useful one which should be of considerable value to the reasonably literate person in the pew.

Knowle, Solihull

R.W.L. MOBERLY

**INHERITING THE LAND: A COMMENTARY ON THE BOOK OF JOSHUA**

E.J. Hamlin

Eerdmans 1983 207 + xxiii pp. no price

ISBN 0 8028 1041 1

Handsel 1983 207 + xxiii pp. no price

ISBN 0 905312 29 5

**SIGNS AND WONDERS: A COMMENTARY ON THE BOOK OF DANIEL**

R.A. Anderson

Eerdmans 1984 158 + xvii pp. no price

ISBN 0 8028 1038 1

Handsel 1984 158 + xvii pp. no price

ISBN 0 905312 30 9

**SERVANT THEOLOGY: A COMMENTARY ON THE BOOK OF ISAIAH****40-55 G.A.F. Knight**

Eerdmans 1984 204 + ix pp. no price

ISBN 0 8028 1039 X

Hansel 1984 204 + ix pp. no price

ISBN 0 905312 31 7

**GOD'S PEOPLE IN CRISIS: A COMMENTARY ON THE BOOK OF AMOS  
AND A COMMENTARY ON THE BOOK OF LAMENTATIONS****R. Martin-Achard & S. Paul Re'mi**

Eerdmans 1984 134 + viii pp. no price

ISBN 0 8028 1040 3

Hansel 1984 134 + viii pp. no price

ISBN 0 905312 32 5

**All volumes in the series International Theological Commentary**

edited G.A.F. Knight &amp; F.C. Holmgren

Eerdmans, Grand Rapids and Hansel Press, Edinburgh.

Given the plethora of recent OT commentaries, one may well ask what is the value in yet another commentary series. Unlike most recent commentaries, however, these commentaries set out to be, and largely succeed in being, theological commentaries. They mainly sit relatively light to familiar historical-critical questions, simply adopting on such questions those positions that command general scholarly consensus (in this series 'international' is not a code-word for 'conservative'), and concentrate on theological exposition within the context of the scriptures as a whole. The reader needs to be grounded in modern biblical criticism; but given that, the series should prove to be of wide interest and usefulness.

Of the four, I found Hamlin the most interesting. Where other studies on Joshua have concentrated on showing different levels and dates of composition within the book, Hamlin shows the theological value of reading the book from a variety of OT periods. And I found, for example, his discussion of the theological dimensions of the Rahab story both fresh and thought-provoking. Knight's exegesis of Isa. 40-55 becomes nearly a meditation on the text in the light of the OT—valuable, though at times the exegesis is almost too ingenious (despite Knight's denials). Anderson gives a vigorous exposition of Daniel. The treatment of both Amos and Lamentations is most akin to that in more traditional commentaries, and though the theological comments are helpful both seemed to me somewhat lacking in freshness.

The main criticism, however, that can be brought against these commentaries is that they fail to reach their own (admittedly ambitious) target. The editors' preface says that two of the special features of the series are i) an openness to viewpoints from outside the viewpoints of western theology, from those areas of Africa, S. America and Asia where the church is growing fast and may have new insights; ii) an awareness of the everyday problems of the modern world. In practice, however, most of the theology conforms entirely to the familiar ideas of western theologizing, and the extent of its application to today is minimal. The commentators all remain too securely within the sphere of their professional expertise in the world of ancient Israel to provide as much practical guidance for the Christian of today as one might have hoped for.

Knowle, Solihull

R.W.L. MOBERLY

**ESTHER J. BALDWIN**

Tyndale OT Commentary

IVP 1984 126 pp. hardback £3.75  
paperback £2.95

ISBN 0 85111 639 6

ISBN 0 85111 840 2

Those who are already familiar with Joyce Baldwin's skills as a commentator from her previous Tyndale OT commentaries will again find her characteristic qualities in this latest volume: a careful survey of modern scholarly views, a conservative assessment of literary and historical problems, and a helpful reflection upon the text in the light of scripture generally. This commentary will prove helpful to many.

Nonetheless, I did find the commentary a little disappointing for two reasons. First, there is surely space for yet more on the literary art of Esther. Despite some introductory remarks about the importance of storytelling and certain good illustrations of this, e.g. the appreciation of the delightful irony and humour of Ahasuerus' situation in ch.1, there is no sustained analysis of those storytelling elements that are so clearly important in the book. It is a pity that David Clines' brilliant study *The Esther Scroll* appeared too recently for Baldwin to consult, for Clines' analysis would surely have enriched Baldwin's own presentation.

Secondly, although Baldwin makes some valuable points in her discussion of the historical reliability of Esther and her defence of its moral value, I think more would need to be said for those who felt the objections strongly to consider that their case had been met. The argument, for example, that because the Persian kings were not all as humane as sometimes suggested, Ahasuerus therefore would have had no scruples about issuing the edicts specified in Esther (p.18) is hardly cogent. Again, the argument that because elsewhere the OT teaches that God avenges wrong and that personal grievances were not allowed to motivate violent acts of vengeance, therefore the Jews who killed their enemies 'had behind them all the theological conditioning provided by the scriptures' and so acted without personal animus and were not reprehensible (p.102), seems to indulge some special pleading.

Despite these weaknesses, however, the positive qualities of this commentary will ensure its helpfulness for many a student of the Scriptures.

Knowle, Solihull

R.W.L. MOBERLY

**IMAGES OF CHRIST Glenn F. Chesnut**

Seabury/Chapman, New York and London 1984 172 pp. £6.95 ISBN 0 86683 875 9

This study in Christology presents in an attractive format and simple style some of the great themes of the Bible. The author accepts the main results of modern criticism, but approaches them from a relatively conservative viewpoint. He is particularly positive about the historicity of the Gospels, though his account of the Resurrection in the final chapter seems to dissolve history into liturgy rather too readily.

It is, in fact, the author's liturgical approach to history which is the characteristic feature of the entire book. A reader who is not aware of this is

likely to be irritated by the thematic approach which jumps from one historical epoch to another, without really establishing much connection between them. The author is widely read, but there are characteristic emphases which need to be noted; his penchant for the later Greek Fathers does not lend itself readily to equal treatment for the Calvinist and Puritan heritage, which is the great missing element in an otherwise comprehensive survey of Church history.

Many readers will probably feel that the author's extensive treatment of the Jewish background to the Messianic hope would have been more illuminating if it had been presented in a straightforward way, without the continual digressions into modern scholarship which interrupt his narrative, but for those who are able to absorb these without losing track of the main argument, the book is both illuminating and helpful. There are also some nuggets of wisdom in the chapters on the humanity of Christ and the divine man, though again it will take a careful reader to spot them.

Nevertheless, this is a book which will make refreshing reading for many non-specialists who can follow the author's dabbling in a wide range of material and who can appreciate his attempts to tie his selected facts together into a worshipping and confessing whole.

Oak Hill College, London

GERALD BRAY

**THE DIVINE TRINITY** David Brown

Duckworth, London 1986 315 pp. £24.00 (cloth)  
£9.95 (paper)

ISBN 0 7156 1816 4  
ISBN 0 7156 1966 7

The reader approaching this book needs to be warned that he may find the title slightly misleading. It is not an exposition of the doctrine of the Trinity, as this has been traditionally understood, but rather an attempt to justify the coherence of such a doctrine in the light of modern philosophy and research. Whether or not it is a useful contribution to theology will therefore depend heavily on what one's attitude is to these factors, which govern the author's approach and argument.

The main burden of the author's concern is not properly reached until Part 3 of the book, which curiously is the shortest part of all. As he himself says in his Introduction, he found it necessary, as his ideas were taking shape, to go back to ever more fundamental stages in the argument, and this eventually led to more than 200 pages of prolegomena. These pages are not optional reading however, because they provide the necessary foundation for a proper understanding of the arguments for coherence set out in Part 3.

In Part 1, he argues for the greater plausibility of an interventionist deity (theism) as opposed to the non-interventionist deity of deism, and of some modern theologians like Maurice Wiles and Don Cupitt. He then makes a stab at defining revelation, and ties it to the ongoing dialogue of spiritual experience, which too many philosophers have been inclined to dismiss as illusory.

In Part 2 he examines the plausibility of the Incarnation and of the personhood of the Holy Spirit, taking issue with a whole range of theologians

on the way. Part 3 finally discusses the coherence of the two models available in Christian tradition for understanding the Incarnation and the Trinity. He comes down firmly on the fence in terms of the Incarnation, on the ground that both the Two-Natures Christology of Chalcedon and the Kenotic Christology of the early 1900s can claim equal plausibility, but opts firmly for the Plurality Model of the Trinity, espoused by the Cappadocians, as against the Unity Model of the Augustinian tradition. Perceptive readers will have spotted this conclusion in advance, given the author's obvious affinities for the mystical traditions which have so dominated the thought of Eastern Christendom.

What is surprising in this book, and indeed what makes so much of it unacceptable to people who would otherwise applaud the author's defence of traditional doctrines, is his extremely liberal, even shocking, attitude to the Scriptures. At times it appears that he has swallowed liberal criticism whole, and based his conclusions on arguments which to the conservative Biblical scholar will seem quite untenable. His lack of critical ability to criticise the Biblical critics is in fact a serious weakness in this book, which will alienate many potential allies. This is a pity, since much of what the book has to say is important and valuable, and could have been said without selling out the Scriptural foundations of faith in the Divine Trinity.

Oak Hill College, London

GERALD BRAY

**CREATION AND EVOLUTION** edited Derek Burke

Inter-Varsity Press 1985 288 pp. £5.95

ISBN 0 85110 720 6

This is one of the volumes in the I.V.P. series on modern debates in which Christians (that is, biblically conservative Christians) disagree. It takes the form of a series of essays in which seven men of science, each well-known and respected in his own field, set out their positions in the evangelical debate; each essay is then briefly answered by another member of the team who takes a different view. The team is divided into two groups, with Dr. Oliver Barclay, the editor of the series, providing a Summary and Conclusion. The difference between the two groups lies broadly in the question of how literally the opening chapters of Genesis are to be interpreted; both fully accept the divine inspiration and authority of the record, and in fact both have tentatively subscribed to a series of eleven 'Opening Theses' set out at the beginning. One group, who might be called 'Special Creationists', believe that Genesis 1 is to be interpreted literally as history; that the earth is comparatively very young (say up to 10,000 years); that geological data are to be understood in the light of a universal Flood; and that evolutionary change is an extremely restricted process ('micro-evolution'). The other group, usually referred to by the very unfortunate name 'Theistic Evolutionists', argues that Genesis 1 is to be read as history symbolically expressed; that the earth is very old indeed; and that the story of life on the earth does follow a large-scale evolutionary pattern ('macro-evolution'). Both regard the account of Adam and Eve and the Fall as historical, not mythical.

What can we say of the outcome? The debate is useful but inconclusive. It made me think of trench warfare (conducted in a friendly spirit, however). It didn't give me the impression of a real meeting of minds; no fresh light on the subject seemed to have been generated. But there could be considerable value for the reader nevertheless, for here he will find the best arguments that able minds on both sides can muster, and this may well help him to think the problem through biblically and intelligently himself.

The contributors are Dr. A.G. Frazer (geology), Dr. Derek Burke (research on Interferon), Prof. R.J. Berry (genetics, and President of the Linnaean Society) and Prof. Gareth Jones (anatomy) on the one side; and Prof. E.H. Andrews (materials science), Dr. Duane Gish (Institute of Creation Research, California) and Prof. Verna Wright (rheumatology) on the other. Dr. Barclay's summing up is very fair and does much to clarify the issues.

Wantage, Oxon

DOUGLAS SPANNER

### **KEEP IN STEP WITH THE SPIRIT**

**J.I. Packer**

IVP 1984 301 pp. £4.95

ISBN 0 85110 725 7

Dr Packer's book is at heart an attempt to find a biblical and theological framework for the work of the Holy Spirit, which is of such central concern in the church today. Having rejected four inadequate theological models, he rightly decides that only a Christological perspective will enable us to see all the facets of the Spirit's activity in proper focus, 'The Spirit stands behind us throwing light over our shoulder on Jesus who stands facing us. The Spirit's message is never "Look at me!" but always "look at him"' (66). To all of which one can only say a glad Amen.

From this base Packer interprets Pentecost and looks for a Christ-centred understanding of spiritual gifts and goes on to an excellent and most illuminating analysis of Wesleyan perfection and Keswick holiness teaching, in some ways the best part of the book. I particularly appreciated the clarity with which he shows that total reliance on divine grace in no way excludes strenuous activity at its prompting.

The second half of the book is devoted to a critique of the charismatic renewal. Dr Packer is generous, perhaps too generous, about its practical contribution to the life of the churches but extremely critical, perhaps over critical, of its theological self-understanding. While I follow him completely in his rejection of second-blessing Pentecostalism, I could not see why he wishes to understand the whole renewing work of the Spirit in terms of the doctrine of assurance. Most charismatics are liable to be left feeling that much that matters to them has slipped through the holes in Packer's theological net. Of course assurance of sonship is central to renewal, but so also is the eventfulness of the Spirit doing the works of Jesus in the church as it pursues its mission: there is little sign of the missionary perspective of the pneumatology of Acts here. Dr Packer certainly did not convince me that the

tongues, prophecy and healings of the New Testament were in principle any different from the ambiguous phenomena that carry these names today.

I was disappointed with the very limited Protestant perspective of the book, when some of the best thinking and writing about the Spirit is in fact being done by Roman and Orthodox (e.g. Yves Congar). They are particularly helpful about his trinitarian person, a subject of much current discussion which Packer hardly mentions. Dr Packer remains firmly embedded in evangelical ways of thinking and sometimes in evangelical jargon which makes his writing difficult for those who do not know the passwords. What exactly, for example is meant by a sign gift? Despite such criticisms I was left feeling very grateful for this book with its eirenic intentions and Christ-centred approach to certain aspects of what the Holy Spirit is at present doing among us.

St John's College, Nottingham

THOMAS A SMALL

**SYNOPTIC STUDIES** edited Christopher Tuckett

The Ampleforth Conferences of 1982 and 1983

JSOT 1984 230 pp. hc£18.50 pb£8.95

ISBN 0 905774 80 9

ISBN 0 905774 81 7

This is very much a book for specialists, but its overall thrust is of interest to everyone. An intensive reconsideration of the synoptic problem has been going on for several years, and we have here twelve papers on the subject read at Ampleforth in 1982 and 1983. Four of the participants (Alexander, Downing, Kilpatrick, Tuckett) hold to Marcan priority and some sort of Q; two (Goulder, Green) hold to Marcan priority but no Q; two (Dungan, Farmer) follow Griesbach in deriving Mark from Matthew and Luke.

Goulder's *Midrash and Lection in Matthew* (published in 1974) inaugurated a fresh approach to the subject, arguing that Matthew was not to be thought of as a mere adaptation of Mark, but as a midrash on Mark. Using Mark and the Old Testament as texts, Matthew (he argues) used his imagination to spin his stories of Jesus and to develop his teaching. P.S. Alexander has two first-class articles on rabbinic background in which he refutes this 'misguided attempt to cut through the Gordian knot by invoking the concept of midrash' (p.15).

Goulder in turn comes up with another ingenious theory suggesting that the Matthean material in Luke can be explained by Luke working through his Matthew scroll (with omissions) till chapter 26 and then going back to chapter 23 and working backwards to chapter 16. Benedict Green also argues the Austin Farrer case for the dispensability of Q. Downing looks in vain in Greco-Roman literature for parallels to a Griesbachian Mark or a Farrer-type Luke. Dungan and Tuckett have sophisticated arguments concerning the order of the gospels. The most lucid article, and perhaps the one of most general interest, is that of Anthony Meredith, SJ, 'The Evidence of Papias for the Priority of Matthew', showing that Eusebius, in calling Papias a 'pin-head' for his chiliastic views, was unfairly biased against him.

Goulder remarks, 'Not tens but hundreds of thousands of pages have been wasted by authors on the Synoptic Problem not paying attention to errors of method' (p.99). My own view is that almost all writers on this subject are far

too tightly bound to theories of literary dependence and give no proper place to independence of reporting. Until we get back to much earlier dates, I'm afraid we shall suffer from many more thousands of wasted pages.

Oxford

JOHN WENHAM

**THE PRESENT-DAY CHRISTOLOGICAL DEBATE Klaas Runia**

Issues in Contemporary Theology

Inter-Varsity Press 1984 120 pp. £4.50

ISBN 0 85111 405 9

This is the latest volume in the excellent series *Issues in Contemporary Theology*. Fortunately, its scope is not limited to the recent, rather insular English debate which has resulted from *The Myth of God Incarnate*, though it does include a chapter on that debate. Rather it deals with the whole European Christological debate since Barth, including Bultmann, Pannenberg, Moltmann, Schoonenberg, Schillebeecks, Küng, J.A.T. Robinson and H. Berkhof. As a straightforward and readable account of the debate, angled towards a defence of Chalcedonian Christology against its recent critics, it will prove useful, especially to theological students and others who, not surprisingly, find the contemporary Christological scene confusing. Its value is enhanced by Runia's willingness to appreciate the good qualities even in the Christological positions with which he disagrees most.

The relative brevity of the book does not permit a full discussion of the problems of incarnational doctrine today. For example, the issue of the cultural relativity of doctrinal statements, which is so prominent both in the *Myth* and in the Continental Roman Catholic discussions, is barely touched on. Moreover, I felt that Runia fails adequately to appreciate the real problems of Chalcedonian Christology as the Fathers themselves understood it, both in its juxtaposition of two contrasting natures and in its implied doctrines of *anhypostasia* and *enhypostasia* (which seem to make sense only if divine and human hypostases are, so to speak, interchangeable). Consequently, he is not only too severe on Schoonenberg's valiant, if unsuccessful, attempt to meet these problems: he also fails to appreciate the novel features of the Christologies of Barth and Pannenberg, whom he praises for upholding an incarnational position. Barth's doctrine of the humility and obedience of God, which Runia disparages, is probably the most successful modern attempt to meet the real problems of a two-nature Christology within Chalcedon's own framework, while Pannenberg's understanding of Jesus' divine sonship is certainly not just a restatement of the *enhypostasia* (p.36), but a highly original and important attempt to show how the *enhypostasia*, instead of depriving Jesus of human particularity, could mean something intelligible precisely in terms of the actual historical particularity of Jesus. This non-Chalcedonian emphasis on Jesus' human particularity is the reason why Pannenberg does not, as Runia charges (p.38), teach the eschatological *enhypostasia* of all men. Nor, incidentally, is the accusation that Moltmann neglects the resurrection (pp.43-44) at all justified: there are few books about the cross which make it as clear as *The Crucified God* does that the cross and the resurrection cannot be understood except in relation to each other.

It is not enough to defend Chalcedonian Christology. We also need to show how the important Christological concerns of contemporary theologians (such as Schillebeeckx' insistence that Christology be praxis-orientated) can be enhanced, not left aside, by an incarnational Christology for today. But at least Runia points us in the right direction.

University of Manchester

RICHARD BAUCKHAM

**BUTLER'S LIVES OF THE SAINTS**

Concise edition, edited Michael Walsh

Burns and Oates, London 1985 466 pp. £10.95 cloth  
£5.95 paper

ISBN 0 86012 140 2

ISBN 0 86012 142 9

This book is a condensed version of the four-volume *Lives of the Saints* which was first published in 1756–9 and revised as late as 1966. Times have changed quite a bit since the first edition appeared, and the subsequent revisions have had to take account of new information, alterations to the Roman calendar and the like. Even this abridged version has not escaped, and there are two brand new names, of saints canonised since the last edition appeared.

Hagiography is always a tricky business, not least because tradition and the demands of an adoring public frequently run counter to the more sober dictates of history. The present abridgement seeks to emphasize the historical as much as possible, and the balance is weighted in favour of modern saints whose lives are better documented. Of course, this procedure has not worked in every case, and there are still plenty of names whose biography is more legend than fact.

The editor has made his selection on the basis of one saint per day, which inevitably means that some well-known figures have been excluded and other lesser lights given a place, simply because the particular day in question was less crowded. This principle of selection has obvious defects, but the editor has made some imaginative choices when he has had to—February 14, for instance, is dedicated to SS. Cyril and Methodius, who would not normally spring to mind on that day!

As a book of biography, this concise edition offers a good selection of remarkable individuals from every part of the world and every walk of life, the common point of reference being an extraordinary devotion to God. But the editor is not writing with that purpose at the forefront of his mind. His main intention is to make Butler's *Lives* available for devotional purposes, and it is here that questions inevitably arise. Quite apart from the propriety of honouring the saints in this way, it must be doubtful whether the content of the various biographies offers anything especially edifying. Most of the time there is little more than a straight recording of the facts (or legends), not all of which appear equally saintly to the uninitiated. It must also be said that the book is sadly lacking in ecumenical charity, in that both Protestants (24 April) and Orthodox (12 November) are stigmatized as heretics, and those who sought to convert them to Catholicism are celebrated in the same way as the more obvious heroes of the faith.

Oak Hill College, London

GERALD BRAY

**CHRISTIAN ENGLAND: Volume 3 FROM THE EIGHTEENTH CENTURY TO THE FIRST WORLD WAR David Edwards**  
 Collins 378 pp. £12.95 ISBN 0 00 215143 X

This brilliant book concludes Provost Edwards' trilogy: Volume 2, *From the Reformation to the Eighteenth Century* is now available in paperback (Fount Paperbacks, £4.95) as is Volume 1.

The present book is a pageant of nearly two hundred years. It brings vividly before the reader the personalities, ideals and actions of all groups including Roman Catholics and Quakers, with an understanding too of those who became secularists like Huxley and Darwin. Previous writers for the general public in this field had ignored the doings of Roman Catholics.

Provost Edwards writes in an ecumenical spirit, not judging any group by his own or another creed within Christendom, an attitude which a Victorian churchman might have frowned upon. Here are Wesley and Whitefield, Moody and Booth, Keble and Gladstone, whom Provost Edwards holds to be the greatest Victorian. Here too are Christian rationalists like Joseph Priestley, and religious poets such as Blake and Wordsworth, Tennyson and Hopkins. Religion was still at the centre of English life and thought; the story weaves in and out of the political and social history of the period, and by changing his themes before they are overworked Provost Edwards holds the interest. Above all, it is a book about people, deftly sketched. Ideas and movements are important, but history is not the outworking of impersonal forces: unlike the Marxists the Christian historian knows that the key lies in the soul and mind of man or woman.

The book may be read as an unfolding pageant or as an introduction to deeper study; the footnotes select the best books on each subject. The range and quantity of the Provost's reading fills a reviewer with awe. The footnotes, however, also indicate an inevitable weakness of a wide ranging history: that the author is a hostage to the printed sources. Thus I find myself dissenting from Provost Edwards' interpretation of Lord Shaftesbury, yet cannot blame him because he echoes recent biographies. My own conclusions are different: for instance, I am convinced that those who worked with Shaftesbury loved him. Similarly, the widespread Ragged School Movement, which was a strong educational and spiritual influence on the very poor, is ignored because the Ritualist slum parsons and the Christian Socialists who came later, wrote the books: George Holland, the Evangelical philanthropist who built up a Ragged School and a great relief organization in the East End, is forgotten: Henry Scott Holland, the Christian Socialist, is remembered.

But these are debating points rather than criticisms. The reader sees again the glories and the conflicts: men believed so intensely in the truth as they saw it that they could not fail to dispute. They would have scorned our wishy washy ways: better a powerful debate than indifference. This fine book opens up the riches and tragedies of the greatest age of Christian England.

Rose Ash, Devon

JOHN POLLOCK

**HERITAGE OF FREEDOM**

Lion Publishing 1984 124 pp. £5.95

ISBN 0 85648 352 4

Lion Publishing flourishes, while many another producer of books finds it difficult these days even to eke out a living—or so we are told. It is not difficult to see why. Lion's books are clearly and accurately printed, highly, indeed, often lavishly, illustrated, sturdily bound, usually immediately and obviously relevant to the needs of the general Christian book-reading public and good value for money.

*Heritage of Freedom* is no different: it meets all the expectations we have come to have. It is an easy-to-read, well-illustrated, potted history of most of the radical movements in Christian history—not exhaustive but adequate in its coverage of the subject. Much of what you always wanted to know about monks, missionaries, evangelists, puritans, tractarians, revivalists, pentecostalists, charismatics and radical communities you will find here.

However, like most multi-authored compendia, the coverage is uneven and the bias or tradition of the author is often evident. A Catholic distaste for 'heresy' and a Protestant like for polemic obtrude in certain articles. To my mind some of the most informed, sympathetic and judicious of the contributions come from the pen of Alan Kreider, Director of the London Mennonite Resource Centre. He writes lucidly and comprehensively on the Waldensians, the Lollards and the Czech Brethren; the Moravians, the Anabaptists and the Mennonites—all under the head of 'God's left wing'.

If in general there is an omission in this timely survey it is one of 'sociological perspective' on the rise of new religious movements, such as would be accorded such movements today—as a matter of course.

Liverpool

MYRTLE S. Langley

**THE GLORY OF THE LORD II:**

Studies in Theological Style—Clerical Styles

**H. Urs von Balthasar**

T. and T. Clark, Edinburgh 1985 366 pp. £19.95 (cloth)

This is the second volume of a seven-part work, which is divided into four sections. The first volume, which appeared in 1983, introduces the theme of the whole, and the following six volumes are paired off. This volume is therefore the first of two, the second one dealing, as one might expect, with Lay Styles.

The distinction between clerical and lay is important, because von Balthasar understands it in historical terms. Up to the thirteenth century, as he understands it, the clergy were in touch with the mainstream of Christian life, and this is reflected in a creative theology which remains paradigmatic even today. But since the codification of clerical theology in the thirteenth century, the creative initiative has passed to the laity, so that the second volume will deal with the modern period.

In this volume, there is an introductory section of 30 pages which explains the principles of selection which von Balthasar has used in choosing his symposium of theologians. The names he includes are familiar to us all,

though the selection remains a very personal one, which some readers might even find idiosyncratic. He begins with Irenaeus, then moves to Augustine, Denys (Pseudo-Dionysius), Anselm and Bonaventure in succession. Nobody would query the inclusion of Augustine or Anselm in such a list, though it is noteworthy that the chapters devoted to them are substantially shorter than the others.

Von Balthasar, for all his efforts to be fair, falls fairly clearly into one branch of the Christian tradition, the branch which found in a Christianized Platonism the key to the search for Beauty which remains for ever the highest good. This is an obvious theme in the Greek Fathers, less obvious, but no less present in Bonaventure. It can also be found in Augustine and Anselm, of course, but even von Balthasar has to admit that other aspects of these theologians' works have been more generally influential. In particular, he finds it almost impossible to get to grips with sin and the atonement of Christ, though he can scarcely avoid mentioning them from time to time.

From the standpoint of a theology of beauty, this is understandable, perhaps inevitable, but it makes us question the validity of his wider thesis, which is that aesthetics lies at the heart of theology. Of course, his treatment of those theologians who are closest to his own perspective is masterly; the chapters on Irenaeus and Denys being particularly good. Von Balthasar is a theologian to be read for the stimulation which his very individual approach provides, and no reader will go away from his work uninstructed or unenriched. Questions remain, but his contribution to the ongoing theological task has a solidity and a value sadly lacking in many of our contemporaries.

The translation is well done, and the more important Latin quotations are translated in the notes. There are no fewer than 1,651 of these in a little more than three hundred pages, but they are seldom obtrusive, and do not detract from reading the text. For the most part they refer the reader back to the original sources—a feature always very welcome in a work of this kind.

Oak Hill College, London

GERALD BRAY

### **THE VICTORIAN CLERGY Alan Haig**

Croom Helm Ltd 1984 376 pp. £19.95

ISBN 0 7099 12889

Do we really need another book on the Victorian clergy? In view of two recent studies on the development of the clerical profession in the 19th century (Brian Heeney, *A Different Kind of Gentleman* Archon, 1976 and A.J. Russell, *The Clerical Profession* SPCK, 1980) it hardly seems that still another book is justified, especially one that shows signs of a hasty revision of a doctrinal dissertation. The work probably contains too much unnecessary detail, it suffers from a cumbersome writing style at times, and if I were not reviewing the work, I might well have neglected to read it.

Fortunately, that did not happen, because I consider Haig's study of the Victorian Clergy a valuable work which has significantly influenced my understanding of the Victorian church. The book is clearly justified, because it approaches the subject from a different perspective than Heeney and Russell. Haig is concerned with the practical aspects of clerical life—clerical

education, finding a title and later a living, clerical income, retirement plans and pensions—seemingly mundane matters, which, nevertheless, must inevitably be a major concern for clergymen and which significantly affect the way the church's ministry is carried out. Haig's study deals with one of the most successful periods in the history of the Church of England. In the mid 19th century the church experienced a major increase in the numbers of clergy as well as a decline in average age and a growing enthusiasm and professionalism among the clergy. All this occurred in a church still dominated by traditional structures which hampered the full realisation of the hope for a truly reformed church ministering effectively to the needs of England's changing society. The book relates the clash between 'rigid inherited structures and expanded needs' and how the Victorian church failed to change those 'rigid inherited structures' sufficiently to realise fully the bright hope for the future. 'The slowness, or the outright failure, of reforms affecting the training, payment, deployment and promotion of the clergy' resulting from an essentially conservative society is a central theme of the book. The same period that witnessed a major increase in church building, a more equitable and rational distribution of clerical income and the elimination of the worst abuses of the 18th century church was marked by failure to deal adequately with the reforms needed in the key areas studied by Haig. As a result the modern church continues to face problems that are partly an inheritance from the failures of our Victorian ancestors.

As a theological college lecturer I was most interested in Haig's detailed study of clerical education. Throughout the nineteenth century the majority of all ordinands graduated at one of the ancient universities and clergy clearly dominated the universities. However, the universities did not provide specific theological training. Consequently, the clergy did not really receive an adequate training for their profession even when the majority were trained in universities. Theological colleges were initially established to provide post graduate professional training, but, unfortunately, although graduate theological colleges survived, they were never really successful, because professional training remained voluntary and did not receive financial support from the church. Non graduate theological colleges also began in the 19th century, but they were generally only tolerated because universities could not meet the expanding need for clergy. They tended to supply clergy for the North which had difficulty attracting university educated clergy and for the poorer rural parishes. Although the non graduate theological colleges were training approximately one quarter of the ordinands by the end of the century, they remained poor relatives and the clergy trained there were not likely to receive the more sought after positions in the church.

The failure to reform adequately the system of theological education was mirrored by failure to change other antiquated structures and practices so that the church missed its golden opportunity and the clerical profession failed to keep pace with other professions. Haig's sad conclusion is that by 1914 the clergy 'were well on the way to their modern position as rather awkward and shabby professionals, too poor for their social expectations, yet unable wholeheartedly to reject the expectations which have defined this image.'

Although Haig's study could have been made more readable by the careful

pruning of unnecessary detail and some revisions in writing style, the book is worth the effort it takes to read it, and hopefully the lessons of the past can have some relevance in dealing with similar problems in the contemporary church.

Oak Hill College, London

RUDI HEINZE

**WHATEVER HAPPENED TO THE BIG FISHERMAN? Peter Westcott**

The Alvescot Press, Oxford 75 pp. £6.95

ISBN 0 9505834 3 X

Peter Westcott is 'one of the pen names of a well known historian and lawyer, who has already more than fifty published books to his credit'. As there is no British Library data, perhaps he is foreign. His book reads like a speech for the prosecution in an action for fraud against the Roman Catholic Church. Using every forensic device such as sarcasm he puts up a vigorous case to show that Peter never even visited Rome, that he was not executed at Rome or anywhere else in A.D. 67 but lived to a ripe old age in Babylon, from where he wrote his epistles.

By the close of the book the reader as jury is quite overwhelmed by the thunderous evidence. But if he puts himself in the position of an actual jury who next must hear the quiet tone of the defence counsel as he begins to rebut what looked so cut and dried, his final verdict may be, at the very least, 'not proven'. No one doubts that an element of fraud came into it later, but the deep and widespread traditions of the Early Church cannot be dismissed so easily, however much a disciple of the Reformation might wish it. The reader is strongly advised to consult learned authorities who put forward a contrary view. But he will enjoy reading Mr Westcott even if the case is dismissed.

Rose Ash, Devon

JOHN POLLOCK

**DUTCH CALVINISM IN MODERN AMERICA James D. Bratt**

Eerdmans, Grand Rapids 1984 329 pp.

ISBN 0 8028 0009 2

Here at last is a compact, well-written and carefully researched study of an immigrant community whose influence in the Protestant Reformed world has been out of all proportion to its numerical strength. Dutch Calvinists in America number only about half a million in all (about a quarter of one percent of the population), yet their enormous output in both theology and literature generally has made them a group of key importance in the current resurgence of Evangelicalism in the USA.

The author writes with critical but generally sympathetic detachment about a community in which he himself was brought up. He is careful to give due mention to all the different groups which have competed for the allegiance of Dutch Americans, outlining the strengths and weaknesses of each. If his sympathies seem to lie more with the progressive elements as

opposed to the conservative confessionalists, this is not allowed to intrude to the point where the reader feels that other groups are being treated unfairly.

The book is particularly illuminating on the history of Dutch Neo-Calvinism, and gives a masterly summary of the two main strands in the legacy of Abraham Kuyper—that of positive Calvinism, and that of the 'Antitheticals'. The former have emphasised Kuyper's doctrine of 'common grace', almost to the point where at times they have merged into the wider secular culture, whilst the latter have tried to set up a parallel society which opposes the world at every point—Christian schools, trade unions, political parties, and so on.

British readers will be particularly interested in the criticisms made of the 'Dooyeweerdian' movement, which has surfaced from time to time in this country. Its simplistic analyses of cultural issues, and sometimes bigoted dogmatism have divided Dutch-American Calvinism in a way which many in this country will scarcely suspect. At the same time, the mainstream of the churches has moved into the centre of American Evangelical life, for better or for worse—supporting Billy Graham, the political Right and a host of other causes, and even producing its own mass evangelist, Robert Schuller.

The book even devotes a chapter to the literary output of four novelists whom the author sees as renegades from the Calvinist tradition, and the last chapter includes excerpts from the poetry of W.H. Jellema. These additions are an important reminder of the cultural interests and impact which the Dutch Reformed tradition has always fostered, and make an important contribution towards our understanding of the community as a whole.

Oak Hill College, London

GERALD BRAY

**A DETECTION OF THE TRINITY John Thurmer**

Paternoster, Exeter 1984 93 pp. £2.95

ISBN 0 85364 395 4

This book is an imaginative attempt to make the doctrine of the Trinity intelligible and preachable by non-specialist clergy to equally non-specialist congregations. As such it meets a real need, at a time when Christian doctrine is being challenged and often repudiated by theologians. Canon Thurmer is temperamentally orthodox in the best way, in that he believes that it is more appropriate to try to understand the Christian tradition than to repudiate it.

His concentration on the Trinity derives both from the importance and difficulty of the subject, and from what he sees as the imaginative approach taken by the late Dorothy Sayers. He is not ignorant of scholarship, but confines this to full and quite useful footnotes.

Much of his study concentrates on the meaning of Trinitarian vocabulary, though here it would appear to be at its weakest. His analysis of the concept of the Person is particularly thin, and shows no awareness of the work which has been done by continental scholars, especially Jean Galet, to expound this concept for today. On the other hand, he says some very helpful things about the presence of Trinitarian imagery in the Old Testament, and the chapter on the Paraclete is equally useful.

Above all, there is material here which can be preached and that is the book's chief value. For those who scrape around on Trinity Sunday, looking for something to say, this would be a good place to begin.

Oak Hill College, London

GERALD BRAY

### **EVANGELICALISM AND MODERN AMERICA**

Eerdmans, Grand Rapids 1984 220 pp. £8.95  
(available from Paternoster)

edited by G. Marsden

ISBN 0 8028 1993 1

Here at last is a book which is as informative, comprehensive and objective as it is reasonable to be about a movement which is diverse, arouses conflicting emotions, and is still going strong. Everybody is aware that Evangelicals have made a comeback in the USA which is without parallel elsewhere, and this book sets out to explain what has happened and why.

The contributors come from a number of different backgrounds, but all are sympathetic to the movement they are trying to describe. The opening section consists of five different essays which trace the beginnings of the modern upsurge, showing how a combination of social forces has enabled the New Evangelicalism to take shape. Among the factors listed are disillusionment with the liberalism of the postwar era, the innate conservatism of powerful segments of American society, especially in the South, the grasp which Fundamentalists of an earlier generation had of mass culture, and their conviction that here was a message which could rescue the nation.

The contributors are uniformly fair in their presentation of the key facts which have led to the present successes, and they are not a little critical of the movement to which they belong. This comes out with special clarity in the second section, which asks whether Evangelicals today are challenging or reflecting the culture they live in. In one field after another, from Biblical studies to moral values, it transpires that Evangelicals have absorbed much of the liberalism their parents so detested. There is no longer an Evangelical consensus in politics, if there ever was, and even in the sciences, the old debates over evolution—once a major divide between Fundamentalists and Modernists—appear to be at white heat once more. In some ways, these tensions are an inevitable result of re-entering the mainstream of American life, but as the authors point out, there are seeds of danger being sown which may reap an unpleasant harvest in the next generation.

British Evangelicals will naturally want to know where they fit in, and the authors pay tribute to the contribution of conservative scholarship from this side of the Atlantic. Even *Churchman* gets a mention, on p.112! But British Evangelicalism remains a much more modest affair, strong in the elite world of scholarship perhaps, but weak on the ground in a country where only 10% go to church regularly. Our religious politics remain irretrievably localised in Ireland, and their legacy is liable to make even the most concerned Christians wary of stepping too far into the political arena. The American scene thus remains *sui generis*, though of great importance to us, since it is certain to be even more influential within our churches in the future than it has been in the past. This book is therefore a valuable source of information which will help

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us all to understand the trends which are likely to come our way in the next few years.

Oak Hill College, London

GERALD BRAY

**POEMS, HYMNS AND PROSE WRITINGS BY HENRY KIRKE WHITE  
(1756–1806) OF NOTTINGHAM AND CAMBRIDGE**

**edited R.T. Beckwith, Oxford**

**Latimer House 200 pp. £3.00**

**ISBN 0946307 65 2**

Kirke White is now all but forgotten. He deserves not to be, and this bi-centenary edition of his works is therefore to be welcomed. It contains Southey's memoir together with the poems, hymns and some brief prose passages. It is presented with the same care and accuracy as those of us who know Roger Beckwith's theological scholarship would expect it to be. The editor has been assisted by the access which he has had to Vernon Fletcher's 1980 Nottingham thesis, but he himself has added his own contribution by scrupulous and economical annotation, as well as by an unpretentious but illuminating introduction. In the course of this he traces the history of Kirke White's reputation and the critical and scholarly treatment this writer has received. In addition, he provides his own survey of the poetry, places White accurately in the Evangelical situation of his time and concludes the introduction with a detailed and sympathetic consideration of the strong melancholy strain in his subject's work. There is always a place for the lesser poet. He often reflects more accurately, because less individually, the temper of his time than do his greater contemporaries. In an age so individualistic as that of the Romantic period such writers are all the more valuable. As lyricist, sonneteer and practitioner in longer modes as well as on both secular and sacred themes Kirke White is an interesting figure from his age. Roger Beckwith's resurrection of this minor writer deserves a welcome in itself, and the more so for the editorial and critical virtues with which he has endowed it.

The University of Hull

ARTHUR POLLARD

**THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN. VOL VI: THE  
VIA MEDIA AND FROUDE'S REMAINS, JANUARY 1837 TO DECEMBER  
1838.**

**edited Gerard Tracey**

**Oxford University Press 417 pp. £30**

**ISBN 0 19 920141**

This monumental edition has a new editor. Gerard Tracey is a worthy successor to the celebrated Father Dessain, both as archivist and Librarian at the Birmingham Oratory and as sole editor. For the first three of the Anglican Letters he assisted Ian Ker and Father Thomas Gornall, who has

now retired. With four more volumes to come, Mr Tracey will reach 1845 and thus catch up with Dessain, whose twenty volumes, long published, cover Newman's forty-five years as a Roman Catholic.

The present volume covers the years 1837 and 1838: Newman is nearly thirty-six when it begins, and is Vicar of St Mary's, Oxford. In March 1837 he published his lectures on *The Prophetic Office* which he had given to a small audience the previous year, when he expounded his view of the Church of England as a *Via Media* between Roman Catholicism and the Protestantism of the Lutheran and Calvinist churches. The book sold well and readers were agreeably surprised. 'It only shows,' Newman wrote to his sister, 'how deep the absurd notion was in men's minds that I was a Papist.' He added, in words which have a rich irony, 'Any one who knew anything of theology would not have confounded me with the Papists, and if he gave me any credit for knowledge of theology or for clearheadness, he would not have thought me in danger of becoming one.'

He was already deep in a paper war with the Evangelicals, which led to his *Lectures on Justification*, published in 1838, a masterpiece, however viewed theologically; and that year he also published *Froude's Remains*, the literary fragments of his dearest friend who had died young. Froude's violent anti-Protestantism caused a storm.

The reader of the letters and the scraps of diary goes behind the scenes. He can understand something of the charm and the great learning which made Newman such a force to those who knew him. Incidental remarks to friends and the fewer more formal letters defending or explaining his views reveal how far Newman is moving towards Rome without realizing it. He holds that the Holy Spirit enters the soul at (infant) baptism, and that justification is by grace, mediated through the priestly offices, rather than by faith in the finished work of Christ.

The editing of this enormous mass of letters is superb. Especially useful is the index of Persons and Places. The biographical notes had virtually been dropped in the last volume. Mr Tracey revives them in an even fuller way, giving the index an interest of its own. He also provides a very clear and full index for Newman himself, enabling students or scholars to track down the authors and subjects discussed.

Rose Ash, Devon

JOHN POLLOCK

### **WILLIAM BARCLAY: The Authorized Biography**

**Clive L. Rawlins**

Eerdmans/Paternoster Press 791 pp. £19.95

ISBN 0 85364 392 X

### **WILLIAM BARCLAY: A Personal Memoir**

**James Martin**

St. Andrew's Press 104 pp. £2.50

ISBN 0 7152 0579 X

William Barclay and J.B. Phillips were the great New Testament communicators of the 1950s and '60s. Both had deep evangelical roots, both were affected by liberalism, but they had such a passion for Christ and love for His

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Word that this did not weaken their ministries. Possibly Phillips' will be the more lasting influence; Barclay's was enormous, but he wrote so much and mostly to the hour, seldom reading over what he typed, that his work may date the sooner.

Phillips' biography was quite short and intensely moving. Barclay's is a blockbuster. Though the Reverend Clive Rawlins is English born and works in Scotland, his attitude to biography seems American: unwearyed search and industry, vast detail, every aspect studied not only in depth but at length. Fortunately Mr. Rawlins writes pleasantly and does not share the American tendency to monologue delivered in monotone; but it must be seriously questioned whether Willie Barclay, for all his fame and the good he did, merited a biography of such a crushing weight.

Barclay's career was confined to a ministerial charge in Renfrew and academic posts in Glasgow. His literary output, which was phenomenal, is the basis of his worldwide fame: he could assimilate the great thoughts of others and put them in popular form. He was a superb broadcaster, excellent on television, and a good preacher, willing to travel regularly to Manchester and London, scorning the handicap of a deafness which quickly became almost total: happily the improvement of hearing aids kept pace with his widening influence. All this is recorded in meticulous detail, including a frank account of the strains imposed on himself and his wife by the tragic accidental drowning of their daughter and her fiancé.

The authorized biography quotes many letters and even complete articles. It includes a full bibliography of all he wrote and the subjects or texts of most of his sermons, and copious notes.

For those who have neither the time nor inclination to burrow so deeply into Barclay, a brief and charming personal memoir is available. Dr. James Martin was a pupil, then a ministerial colleague and a dear friend. He brings Willie to life, aspect by aspect: the minister, the preacher, the broadcaster, the man of the people, etc., etc. Dr. Martin includes plenty of anecdote and pithy quote. Behind the famous lecturer, writer and preacher was a true pastor and man of God, brimful of humanity and jollity but with a single eye to the glory of God. Musician and choir leader, footballer, family man, yet work came first. He had a passion to communicate the gospel; and the liberalism in his theology was outweighed by his marvellous sense of the supremacy of Christ.

Rose Ash, Devon

JOHN POLLOCK

## **CHRISTIAN THEISM: A Study of its Basic Principles**

**Huw Parri Owen**

T. & T. Clark 1984 151 pp. £8.95

ISBN 0 567 09336 0

This latest book by H.P. Owen (Emeritus Professor of Christian Doctrine, University of London since 1981) is a useful complement to two of his earlier works; together they constitute a fairly comprehensive trilogy on Christian theism. In *The Christian Knowledge of God* (London: Athlone Press 1960) he offered a general epistemology of theistic belief which regarded faith as

based on an intuitive, though none the less rational, apprehension of God; in *Concepts of Deity* (London: Macmillan 1971) he described the classical conception of God and compared, contrasted and defended it against some theistic and non-theistic alternatives.

In this present book Owen's aim is two-fold: to state as concisely as possible the basic Christian beliefs about God and his relationship to man and the world; hence chapters are devoted to God the Creator, God Incarnate, the Trinity, Providence and Prayer, Evil, Christ the Saviour, Grace and Freedom, and Immortality; and secondly to offer his own response to the recent controversial and influential debates in theology on the Incarnation and the relationship of Christianity to the truth claims of other religions.

Two themes are prominent in Owen's work: he is concerned to show the interconnectedness of Christian doctrine, not only between specific doctrines, but also between classical theism (to which Jews, Christians and Muslims subscribe) and the peculiarly Christian theistic claims, e.g. the Trinity. Secondly, Owen views the Incarnation as determinative for the content of all other Christian doctrines (following Barth). In part this second emphasis reinforces the first. He regards the traditional doctrine of Incarnation as the best interpretation of the total apostolic experience of Christ. His helpful discussion of the New Testament material is supplemented by a brief, though lucid, presentation and endorsement of the doctrinal definitions promulgated by the Councils of Nicaea and Chalcedon. Generally, his treatment of the Trinity both in its collective and individual aspects is orthodox, insightful and worthy of commendation.

Although the remainder of the book contains much that I agree with, e.g. his rejection of determinism, his critique of John Hick's 'Copernican' theology, his defence of a form of Cartesian mind-body dualism (presumably *contra* Gilbert Ryle, Bernard Williams), his theodicy, etc., there is also much I disagree with. Such areas are his interpretation of providence, petitionary prayer, free-will and atonement. Space forbids adequate discussion of these issues. A few lines on the first two must suffice. Owen advances the thesis that a creditable doctrine of omniscience must exclude the idea that God can foreknow freely chosen human acts. Not only does this modify the traditional account of omniscience but it also, by entailment, modifies the doctrine of God's omnipotence. On the basis of this he is led to reject the doctrines of predestination and special providence, and to radically limit the occasions upon which God can properly respond to petitionary prayer (cf. P.T. Geach, *God and the Soul*, London: Routledge and Kegan Paul 1969, pp.86-99; and his later papers on omnipotence in *Philosophy*, vol.48, pp.7-20, and pp.327-333). I reject Owen's views on two grounds. First, a coherent account of God as timeless-Being would render his reinterpretation unnecessary. Secondly, I do not see how his equation of 'freely chosen human acts' with 'unpredictability' constitutes a case against omniscience. He still has to present an argument to show that human unpredictability necessarily excludes divine foreknowledge, and since he does not do this or add any further arguments, I regard his revision of the traditional doctrines as unwarranted.

In brief, Owen's treatment of the person of God (as Trinity) is to be preferred to his account of the work of God (in illumination, atonement,

providence etc.).

The book is well produced and bound, if a trifle expensive. I noted three misprints, on p.89, p.101, and p.129 respectively.

Queen's University, Belfast

L. PHILIP BARNES

**MOUNT FUJI AND MOUNT SINAI: A Pilgrimage in Theology**

**Kosuke Koyama**

SCM Press 1984 273 + X pp. £7.95

ISBN 0 334 01054 3

Kosuke Koyama's latest volume is contextualised theology in a predominantly personal key. Following on from his *Waterbuffalo Theology* and *Three Mile an Hour God* Koyama invites us to share in his personal pilgrimage as child both of Mount Fuji and Mount Sinai. With Mount Fuji he associates his roots in Japanese culture, dominated by a nature-oriented religion which issues in the idolatry of culture worship and emperor worship. With Mount Sinai he associated his Judeo-Christian inheritance, dominated by a revealed and historical religion which condemns idolatry but does not always succeed in avoiding it.

To put the argument of the book in a nutshell Japan can be said to have incurred the wrath which resulted in a nuclear holocaust because of her overweening nationalism. The modern world would do well to take note.

I do not believe that I am alone in considering the book a difficult read, at least at first, not a little tedious and also marked by an unfortunate infelicity of style and language. So much more could have been achieved by a volume half the length!

That said, however, I found the ideas stimulating and refreshing, and the last section, particularly the final chapter on the theology of the cross most challenging and original. Here we are allowed to witness what riches Eastern Christians can bring to the Western Church. It is not, so we read, the slick, triumphalist and victorious Christ, but rather a broken Christ who can heal a world broken by idolatry. To quote: 'In our modern context we are tempted to speak more positively about an unbroken Christ, a powerful, conquering Christ. Christian theology, under the influence of the Greek Philosophical mind and the Latin administrative mind, has become largely a theology of the unbroken Christ. The theological meaning of the brokenness in the depth of the work and person of Jesus Christ has been ignored. Both philosophical and administrative minds are attracted to the concept of 'perfection' and they dislike 'brokenness'. Indeed, we question whether we can find hope in the broken Christ. How can we trust in such a 'weak', even repelling, image of Christ? A strong Western civilization and the 'weak' Christ cannot be reconciled harmoniously. Christ must become 'strong'. A strong United States and a strong Christ! Or, we might add, a strong Britain, a strong Europe or a strong Church! For such a challenge to return to the heart of our calling as Christians the book is worth reading.'

Liverpool

MYRTLE S. LANGLEY

**THE QUEST FOR ETERNITY: An Outline of the Philosophy of Religion****J.C.A. Gaskin**

Penguin Books/A Pelican Original 1984 197 pp. £2.95

ISBN 0 14 02 2838 2

**THE TROUBLE WITH GOD: An Introduction to the Philosophy of Religion****Rosalyn Kendrick**

Henry Walter 1983 90 pp. £1.95

ISBN 0 85479 068 3

Despite the book's snazzy title Professor Gaskin's discussion of problems in the philosophy of religion follows fairly conventional lines. He wishes to see how much it is possible to understand and accept about religion on philosophical grounds but to resist reductionist approaches to theism and irrationalist accounts of religion. The book reveals wide reading and broad sympathies. Professor Gaskin identifies a 'core' theism, and shows that reasons for believing in God are not to be confused with what causes people to believe in God. Then follow two chapters on arguments for God's existence, *public* arguments (the historic 'proofs') and *private* arguments (mysticism and religious experience) and two on arguments against belief in God, on the meaning of theological language, logical dilemmas in theism (e.g. the problem of evil) and then a chapter on religion and morality. The final chapter sums up the discussion.

The section on divine foreknowledge and human freedom contains what seems to me to be a mistaken endorsement of an argument Professor Gaskin finds in Hogg's *The Private Memoirs and Confessions of a Justified Sinner*, that if God knows from eternity who will be saved preaching is useless. This is mistaken, for one of the things that God may know is that at least some of those who will be saved will be saved through preaching.

The concluding chapter contains a curious suggestion. According to Professor Gaskin, in a situation in which it cannot be agreed whether or not a certain supposition is incoherent it is possible to try to resolve the issue by looking at evidence to see whether belief that such a supposition is actually the case is true or not (p.173). But how could it be decided whether or not there is evidence for A when A might not be possible?

Professor Gaskin eventually opts for aversion of deism as against theism, although he thinks that deism is not more logically coherent than theism. The tentative, gentle manner of this conclusion well reflects the approach of this well-mannered and coolly reasonable book, a book which contains much of value to a newcomer to the philosophy of religion even if deism is not his particular cup of tea.

Rosalyn Kendrick's book is both wider in range and less-demanding than Professor Gaskin's. It is aimed at sixth forms. The idea of a series of short chapters followed by 'things to do' and questions for discussion is a good one, and some of the chapters, given their brevity, are clear and helpful introductions to discussion. The short chapters, written in a punchy, down to earth style, are usually abbreviated arguments, while some are more historical. Topics include the doctrine of God, the human person, life after death and the problem of evil. A useful 'ideas' book either for school or a young people's discussion group.

University of Liverpool

PAUL HELM

**THE GREAT REVERSAL: Ethics and the New Testament A Verhey**

Eerdmans; Grand Rapids 1984 (distributed by Paternoster £12.40) ISBN 0 8028 0004 1

**NEW TESTAMENT SOCIAL ETHICS FOR TODAY R.N. Longenecker**

Eerdmans; Grand Rapids 1984 (distributed by Paternoster £5.30) ISBN 0 8028 1992 3

Until recently there has been a remarkable dearth of helpful scholarly literature dealing with New Testament ethics: the books on the subject by Schnackenburg (1962), Houlden (1973) and J.T. Sanders (1975) are all deficient in important respects. The gap has been well plugged in German by W. Schrage, and now it is a relief to be able to recommend Verhey and Longenecker as valuable scholarly analyses of NT ethics for the English-speaking world. What is more, they both also attempt the crucial but difficult task of relating the NT to the modern questions of Christian ethics; and, in the process, they set a high standard of candid and thought-provoking discussion of the hermeneutical problems.

Verhey describes the 'ambition' of his book as 'to help bridge the gulfs that have sometimes separated the academic disciplines of New Testament studies from Christian ethics, and both academic disciplines from the common life and common faith of the churches' (pp.196-7). Three-quarters of the book is taken up with a detailed and compact study of NT ethics, beginning with the ethics of Jesus and the early Christian moral tradition and then working through each document or group of documents in the NT, outlining their particular ethical concerns and perspectives. This collection of the relevant material is very valuable, particularly for the attention it gives to some of the less discussed sections of the NT. Verhey's analysis is always clearly-expressed and generally well-balanced (although more conservative readers may take issue with some of his critical judgments). Inevitably there are limits to what can be done when so much material is to be covered: one sometimes feels the lack of adequate comparison with Jewish and Hellenistic ethics, while the section on Paul is far too brief to allow any real penetration to the theological character of his ethics. On the whole Verhey's analysis is not particularly original and there seemed to be a few major gaps in his reading of recent NT scholarship. Nevertheless, this is undoubtedly the best survey of NT ethics available in English, and one I will strongly recommend for students working on that subject.

In the last quarter of the book Verhey surveys some of the main methodological problems in using Scripture in Christian ethics and advances a 'modest proposal' of his own. A number of useful points are raised here, particularly in showing how the type of ethics we find in the NT helps determine how we should (or should not) use it. Building on a 'Chalcedonian' definition of Scripture, Verhey concludes that the central ethical fact of the NT is the resurrection (even for Paul?) and that the church can look on the NT for ethical principles but not for moral rules. Such a brief discussion raises as many questions as it answers but is none the worse for that and certainly commends itself by its honest grappling with an intractable problem.

Longenecker's book is shorter, slightly more 'popular' and more restricted in subject-matter than Verhey's, but it is perhaps more stimulating in its repeated discussions of the hermeneutical issues. Despite its title, the main focus of the book is on Paul and contains an illuminating discussion of the three areas of social ethics mentioned in Gal. 3:28 ('the Magna Carta of the

New Humanity'): Jew-Gentile (cultural); slave-free (social); and male-female (sexual). In each case Longenecker gives a helpful summary of attitudes in the ancient world, expounds the mandate of the gospel, and discusses the practice of the early church (especially as seen in the Pauline letters); each chapter ends with a survey of the church's attitude in succeeding generations and points out some implications for today. Despite their brevity, each of these chapters makes an important contribution to the discussion of the subject and demonstrates Longenecker's extensive knowledge and exegetical expertise. He has wisely added a selected bibliography at the end of the book which contains abundant suggestions for further reading on each topic discussed.

Undoubtedly the most controversial aspect of the book lies in its discussion of a 'developmental hermeneutic'. This is briefly explained and defended in the opening two chapters of the book and affects all the later comments on the implications of the NT for today. In short, Longenecker argues that there has been (and should be) a development of ethical practice both within the early church and in the succeeding centuries. It is therefore crucial, he insists, to distinguish between *the principles* of NT social ethics and *the description* of how these principles were put into practice in the NT churches. The principles are to be taken as normative, but the practices described in the NT are 'signposts' or 'paradigms' 'pointing the way to a fuller understanding and more adequate application [of the gospel] in later times' (p.27). One must certainly applaud Longenecker for the courageous way he has grasped the hermeneutical nettle which other evangelicals have so often failed to grasp. Once again huge questions are raised: Is it really easy to draw a distinction between principle and practice in the NT? And in what sense are e.g. 1 Cor. 7 or 1 Cor. 11:2-16 or 1 Cor. 14:33-35 'paradigms' for us (since most Christians now happily ignore Paul's advice)?

The great virtue of both these books is that they are based on a solid study of the NT evidence and are prepared to be honest and provocative in their suggested applications of NT ethics. For this reason they deserve to be warmly welcomed and thoroughly discussed: they could then help shed light on some of the fundamental issues facing all Christians today.

University of Glasgow

JOHN BARCLAY

**PHILOSOPHY OF RELIGION. THINKING ABOUT FAITH** C. Stephen Evans  
IVP, Leicester 1985 191 pp. £3.50

ISBN 0 85110 742 7

The latest volume in the *Contours of Christian Philosophy* series both maintains the high standard set by earlier ones and provides the reader with a lucid introduction to the problems posed by religious belief. In a style which is both engaging and informative, the author presents the main arguments which can be used both for and against belief in God, and discusses the different views which have been held by philosophers.

There are eight chapters, each of which deals with one major aspect of the subject. The first chapter defines philosophy of religion in relation to the other disciplines, especially theology, in a way which is both clear and helpful to the student, who is often confused on this point. The second and third chapters deal with natural theology, and contain a very good, concise statement of the classical proofs for the existence of God.

The fourth chapter turns to the varieties of religious experience, though curiously there is no mention of William James, whose analysis of the phenomena has acquired a semi-classical status in the English-speaking world. Later chapters deal with specific issues like the evidence for miracles, the problem of evil and the nature of religious language, before coming to the question of whether one religion can plausibly claim to be true in a way that others are not. The author's answer to this is both reasonable and persuasive, concluding the book on a positive affirmation of faith.

The book will be a valuable aid to students, as well as an encouragement to clergy who often find philosophical abstractions hard to grasp. The one serious regret is that there is no index; readers will have to note things in the margins as they go along!

Oak Hill College, London

GERALD BRAY

**CHURCHMEN AND PHILOSOPHERS** **Bruce Kuklick**

Yale U.P., New Haven and London 1985 311 pp. £27.50 (cloth)

ISBN 0 300 03269 2

This is an extremely interesting and important study of a particular strand in American intellectual development from the time of Jonathan Edwards and the Great Awakening of the 1740s to the secular idealism of John Dewey (1859–1952), chief prophet to the scientific elite between the wars and immediately afterwards.

Kuklick's theme is a vast one, but he condenses his material into a central story which is supplemented from time to time with extra material. His main line traces the development of Calvinism among the Trinitarian Congregationalists of New England, whose chief centre of learning was Yale University. He demonstrates how the revivalism of Edwards produced many different offshoots, of which the most conservative was the Old Calvinism of Princeton. Kuklick is not himself sympathetic to this particular branch, nor does it form part of his main story, but he is nevertheless remarkably generous to Charles Hodge and tries to assess his achievement as fairly as possible.

The main story however, concentrates on the emergence of New Calvinism in New England, and the increasingly liberal attitudes which it was to foster. He shows how the conviction of the first generation weakened into the generalities of the late nineteenth-century pulpits, who preached moral uplift without theology, and finally turned into the Social Gospel of the early part of this century. In assessing this development, Kuklick gives considerable weight to the forces of secularisation which were reaching America from

Britain and Germany, as well as to the waves of immigrants who were changing the social and religious complexion of the main cities. By the 1890s these were potential centres of social unrest, which Kuklick claims, the individualistic salvation ethic of the theologians could not grapple with. The result was the philosophy of John Dewey, in which the churches merged into society, taking their values and imposing them on a secular worldview from within.

Kuklick's thesis is well-argued and persuasive, though as he says himself, it does not tackle more than a narrow range of American opinion, that of the northeastern elite. This group has been losing its influence since the last war, and we have witnessed a corresponding resurgence of the more religious and conservative side of American life. Kuklick however, does not discuss the phenomenon of its survival during the decades from 1900–1960, nor does he take it seriously, even at an earlier stage, once it passed from the scene at Yale. This is a pity, because although he is quite able to catalogue the defects of the social science approach represented by Dewey, he cannot bring himself to escape from it, and concludes his study with a note of resignation which makes a strange ending to an exciting and stimulating book.

Oak Hill College, London

GERALD BRAY

**IN SEARCH OF DEITY: AN ESSAY IN DIALECTICAL THEISM  
(THE GIFFORD LECTURES 1983–4) John Macquarrie**

SCM Press 1984 274 pp. £8.50

ISBN 0 334 00666 X

This book comprises Professor Macquarrie's Gifford Lectures of 1983–4. The author must be classified as Anglicanism's most eminent theologian, and he maintains his reputation here both in terms of his lucid style and enormous erudition; his sheer range of learning puts him in the league close to Barth and Tillich. These lectures with their idealist focus, renew the Glasgow–Oxford connection and also express a persistent strain within Anglican thought of Neo-Platonism and Neo-Hegelianism. Macquarrie also fits into the present general theological climate of reaction to empiricism in favour of idealist categories, and in particular he is striking many very similar chords to those being played by Wolfhart Pannenberg.

His book falls into three clear sections. First, 'Classical Theism and Its Alternative', in which he criticises classical Christian theism and points to a new style of theism as altogether more credible for modern man and also more theologically correct. Secondly, he takes us on an excursus through 'Representatives of an Alternative Tradition', who stretch back to Plotinus and Dionysius the Areopagite, forward to Hegel, Whitehead and Heidegger, and including Eriugena, Cusanus and Leibniz. This lucid survey skilfully allows Macquarrie to isolate key motifs for his third and synthetic section, his own proposals for 'Dialectical Theism and Its Implications'.

The first section stakes out the ground. Macquarrie economically appraises the status of natural theology which for him is an absolute necessity. Hume and Kant have effectively damaged the traditional natural theological

enterprise but their criticisms need not necessarily carry the same force given a revision of the concept of God. Macquarrie's basic thesis is that a far more immanentist view of God will rehabilitate natural theology. Thus this first section continues with a critique of 'classical theism' represented by Aquinas especially, which offers us a deity who is too externally transcendent and insufficiently immanent in a real way. He agrees with Keith Ward's recent judgment on traditional doctrine in this.

As we have learnt from his *Principles* Macquarrie's alternative is 'panentheism', but now he seeks to clarify this cloudy term by emphasising its dialectical character. The search for deity is to be conducted in the world by the analysis of the 'clash of opposites', by a sharp dialectic rather than a weakly synthesising enterprise.

The operation begins with a phenomenological survey of religion from polytheism to monotheism, and thence from religious to philosophical theism. One can already hear the humming of the dialectical mills at work. Religious images of God belong dialectically with philosophical concepts. We need both the existential and ontological dimensions, and this reflects the dialectic latent in the world and in deity itself: transcendence and immanence. Classical theism over-emphasises divine sovereignty and Macquarrie endeavours to restore the true balance by pointing to emanation as a supplemental model to making for divine creation. Creation must be inwardly related to deity, and therefore there must be real relations, a true reciprocity, albeit one in which deity remains free. Macquarrie says that this is no road to pantheism, but rather a dialectic of deity's beyondness and real involvement in finitude. Theologically this removes the a-pathetic classical God, as he sees him, and philosophically it fits in with the dynamic, contingent, free universe. Just as Wolfhart Pannenberg has been arguing in *Grundfragen in Systematischer Theologie* drawing on idealism, Macquarrie posits a theism wherein deity is the 'Beyond—in the midst' to use Bonhoeffer's pregnant formula. This claims to avoid collapsing deity into cosmos, to assert 'real relations' and to preserve deity as always dialectically transcendent. God is not static nor self-contained, but he is simply the product of the cosmic process. To use Jungel's phrase, he is the mystery of the universe. Macquarrie also examines other alternatives such as atheism and pantheism, and with brilliant economy delivers the classic rapier thrust to materialistic atheism: 'The more thoroughly reductionist and materialist, that is, the more truly atheistic it tries to be, the less plausible it is, for ... inert formless matter cannot evolve into such a universe as we know' (p.49) and pantheism cannot offer the real alternative to the classical doctrine, this alternative is given by the dialectical idealist tradition.

Macquarrie's second major section, his survey of representatives of the idealist tradition, is of great worth simply in terms of its penetrating expository value. It is worth saying that he succeeds in his aim of writing both for the academic theologian and for the layman: Macquarrie is a superb communicator. There may, however, be a tendency for Macquarrie to read into some of his characters a mildly idealist theistic intent, whereas in reality they are more radically monistic. Plotinus offers us an incomprehensible One, an emanating Mind, including the form of the cosmos, and thirdly the Soul, the image of Mind differentiated into finitude. Students of Macquar-

rie's own doctrine of the Trinity in his *Principles* will already see the family resemblances between the great neo-platonist's triad and 'Being-Expressive Being-Reconciling Being'. Macquarrie is far from accepting all the suggestions of these representative thinkers, but draws from each particularly seminal thoughts. Plotinus is followed by the Areopagite, in whose system Macquarrie highlights the divine beyondness overflowing into—or as—finitude: the doctrine found in the rabbis as *tzimzum*. Ascent to deity through the positive and the negative ways, culminating in mystical ecstasy, are markers for Macquarrie's later suggestions.

John Scotus Eriugena 'the greatest Celtic thinker who ever lived' according to Macquarrie, represents medieval dialectical theism. For Eriugena God is inseparable from the universe, deeply integrated into it, and yet is utterly incomprehensible, no item within finitude. Indeed God can be said not to exist because he so transcends finite being. Macquarrie likes Eriugena's dialectic of God as more than being and as nothing in divine ineffability, and again God as 'creating himself in his works'. Nicholas of Cusa is the renaissance thinker, and his stress on divine otherness is, for Macquarrie, a convincing rebuttal of the charge of pantheism: this is a recurring leitmotif throughout this section, that as long as the immanentist shows a dialectical and mystical ineffability, then over-identity of grace and nature is ipso facto prevented. Campbell, Macquarrie's own teacher, better expresses what Nicholas might well have said of 'learned ignorance': 'The philosopher is not committed by his occupational loyalty to reason to the position that God can be known only if he can be apprehended as an "object" of reason. A philosopher might come...to the considered conclusion that reality is supra-rational, that it is not in its ultimate nature amenable to conceptual understanding' (p.102). Macquarrie's ability to cast light on ancient thinkers by referring to contemporary writing is at times striking. Cusanus, finally, sees incarnation and trinitarian doctrine to be implicit in *natural* theology, in God's nature and his relationship to finitude.

Modern philosophy is approached initially in Leibniz and his monadology. The monads' 'appetition' towards unity rings idealist bells for Macquarrie, although as with other representatives, the physical dimension is hard for Leibniz to explain. His principle of sufficient reason appeals to Macquarrie, that is to say we 'presuppose a universe in which things do not happen just by chance, and since I think that all of us live from day to day on that assumption, we can hardly quarrel with it' (p.118). Thence, for Leibniz, to God who is dialectically the transcending monad and the source of all monads which enjoy real relations. Leibniz talks of 'fulgurations', flashes of divine expression into finitude, and this is his attempt to steer between emanation and creation. Macquarrie is fascinated by the famous question 'Why does something exist rather than nothing?' Hegel receives a useful treatment with a crisp elucidation of the living dialectic of *Geist* pulsating through and subsuming thought and reality. Macquarrie discusses the difficulty of interpreting Hegel, but thinks he must be regarded as a kind of irrationalistic theist. The main problems for Macquarrie are Hegel's insistence on the rational faculty rather than his panlogism. Hegel's seminal distinction between religious mythical dogma and philosophical conceptual reality, the latter as the truth of the former, is important for Macquarrie.

Whitehead's di-polar doctrine of God, the freely acting God and the God who is in some way really at the mercy of finite events, impresses Macquarrie, far more than his inadequate anthropology. But the di-polar doctrine should be improved by a triune model: the utterly mysterious deity, the patterning, formative deity, and the world-soul. God as genuinely striving in and with the cosmos to return it to its source. Finally Heidegger is considered in the most authoritative of these sketches. Despite Heidegger's refusal to treat theology, Macquarrie argues that the 'it gives', or Being behind finite beings, is at least akin to a dialectical theism.

The final main section fleshes out the sketch already given of Macquarrie's revision of Christian theism along dialectical immanentist lines. He takes the basic dualities of being and nothing, one and many, divine knowability and incomprehensibility, transcendence and immanence, possibility and impossibility, and eternity and temporality. These are skilful variations on the same theme of the God who is known from an approach of natural reason and mystical experience. The whole approach can be summed up in the Hegelian dictum that the truth of necessity is freedom, in other words the dualism or dialectic of divine sovereign freedom over against finite conditionedness is not absolute: the latter has its continuing origin in the former in a *real* way. Thus emanation must at least supplement creation as a description of God's relation to finitude. Deity is transcendent but never without finitude, and the divine is ontologically vulnerable to and in the world process. Man, accordingly, is a microcosm of the universe and its divine spirituality. Man perceives the wholly other behind present flashes of mystery at the heart of all things, and senses the activity of spirit evoking reconciliation with God.

Macquarrie applies his theology to spirituality and finds the mystical tradition in tune with his framework. God is radically immanent in the world and in us, and yet God is utterly beyond our knowing. This is the mystic's testimony and it correlates with this dialectical theistic system. Deep within us is a kind of *anamnesis*, a primal recollection of whence we came, mysterious deity or Logos. Our spirituality draws us repeatedly to the centripetal source of unity, from which finitude flows forth in diversity. Macquarrie's dialectical idealism has a great elegance.

He then reconsiders the theistic proofs, interestingly including the henological argument based on unity and coherence as essential to our world and requiring a sufficient ground. Macquarrie finds some cogency in arguments for a sufficiently immanent God, largely from the phenomenon of human questioning, man's 'aspiration and inspiration' to use Galloway's formula. Macquarrie's 'new style natural theology' will be known to readers of his *Principles*. It is distinctively existentialist and anthropocentric in character. Here he also appeals to form and order, to the 'cosmos' character of reality. Rational proofs are not 'proofs' but confirm the intuitions of faith's optimism and hope in being.

Macquarrie turns next to ethics, practical reason, and asserts, consistently, a version of natural law. He does not use the phrase but the idea of logos *spermatikos* would express his vision: deity is really the truth of all beings, hence finitude is radically dignified by its very mode of being divinised. Individualism is ruled out in such a system in which one is a member of the universally coherent body, informed by deity. He attacks the classical theistic

view of ethics as rooted in God's commands and sets *against* this ethics as rooted in God's nature. Prophetic religion, as in Schleiermacher's judgment, finds far less favour than mystical, for prophets speak of man's sin and need for grace whereas man, for Macquarrie, is *already in* the sea of deity and drinking of it. Augustinianism is clearly not in favour. I found this section strange in that Macquarrie was not allowing prophetic or classical religious ethics the same opportunity for dialectical paradox as he affords his own position. Thus prophetic faith 'found morality on the divine will *rather than* the divine nature', a patent caricature. Again, 'dialectical theism' is an ethic of virtue and character building community, whereas 'prophetic religion, *on the contrary*, perceives morality as the doing of right actions' (my emphases). Why the disjuncture? Macquarrie's ethical application is entirely consistent but his critique of prophetic faith seems to misfire because of an unsympathetic appraisal of that position.

We return to theology in the penultimate chapter, where Macquarrie's dialectical theism is offered as superior to 'stark transcendent monotheism' and as the proper Christian development of the Biblical view of God. This is a most significant methodological move and again one he is consistent in making, given his freely spinning dialectic. This departure from the Hebraic doctrine of God as external, sovereign creator also redeeming sinners in perfect *moral* holiness, is his real cleavage with classical theism. He does not permit traditional theism the luxury of claiming the paradox of God's externality and immanence which he claims for himself. He approaches trinitarianism from a natural theological perspective. Trinity reflects: mystery—expression as Cosmos—and return, Schelling's *Odyssey* and *Iliad* of divine spirit. Incarnation is consistent with ontology: divine self-expression into finitude. Macquarrie is quite Hegelian in this use of dogmas as dress for philosophical concepts 'behind' them: dogmas are stripped down to reveal the conceptuality of Heidegger's Being and beings, or Parmenides' dictum that all being has its logos. The absolutely crucial point of difference here with traditional Christian faith is that Macquarrie endangers the Son by identifying the cosmos with the expressive being of the primordial, unknowable deity. Christian trinitarian doctrine is absolutely precise in confining the model of 'generation' to the Son, and withholding it from finitude. By blurring this distinction Macquarrie runs right into the Hegelian heresy of what Barth so accurately termed 'the secret identification of God with man'. This must be the risk involved when idealism displaces the central Hebraic and revealed understanding of God.

The final chapter surveys world religions and finds that dialectical theism can offer a common denominator for most religions. Islam is difficult as is mainline Judaism, as was the case for Schleiermacher, for whom also mystical religion was far more attractive. For the idealist as for the romantic, the central vision is that of the underlying unity behind the cleavage between subject and object; the vision of being pervading the diversity of finitude. It is this deity that is reached at the end of Macquarrie's elegant, erudite search.

Professor Macquarrie is to be applauded in his insistence on the divine immanence, but it is the *mode* of that immanence which will disturb the orthodox Christian mind. As Austin Farrer has it 'A theology which stops short at creation, and disinterests itself in the conflict of evil with divine

## **Churchman**

goodness, handles a one-sided abstraction, which is not even the diagram of an actual belief.' (*Love Almighty and Ills Unlimited*, p.13). This kind of criticism goes to the heart of Macquarrie's system for all its dialectical subtlety.

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TIM BRADSHAW

## **YOU'LL NEVER WALK ALONE Canon Harry Sutton**

Marshalls 1984 160 pp. £1.95

ISBN 0 551 011483

Like everyone else who has had the delightful privilege of getting to know Harry Sutton, I enjoyed this book from page 1 to 160! It is not the sort of account serious missiologists will pore over in search of mystic secrets because the thrust of the book and the man behind it are self evident: God has had, and continues to have, all there is to have of Harry Sutton. He lived through strenuous and exciting days which saw the phoenix arise in the shape of an evangelically and biblically orientated South American Missionary Society; and the end product, at least in the mind of the general Christian public, was due largely to the work and personality of one man. Hopefully, to read this book will show that Harry is generous to a fault in letting it be known that without the sacrificial and quiet help of such colleagues as that paragon of pastoral maturity and encouragement, Canon Bob Smith, he would have burned out anonymously before the work was ever established, strengthened and settled. Harry Sutton's great gift has been as an inspirer of Christians, especially Anglicans, to think big about world mission. Like most such extrovert and dynamic men, Harry has had his dark side to cope with and never more so than when he went to St. Paul, Robert Adam Street, with its odd location (most of the parishioners were absentee Arab landlords) and towering neighbours (All Souls on the one side, Holy Trinity, Brompton, on the other). With the help of Olive, his wife, Harry has won through to a meaningful retirement now and ends his book with sombre thoughts about the state of evangelicals in the Church of England. While everyone is on a rave-up about miracles, Harry Sutton calls for the secret, costly discipline of prayer and the quiet, consistent life that commends the Saviour. 'The power of sin needs to be overcome daily at the foot of the Cross in penitence,' he writes from experience. It is this calibre of Christian that he longs to see make a greater-than-ever before impact on mission at home and around the world.

Kingston-upon-Thames

GORDON FYLES

## **PAID TO CARE Alistair V. Campbell**

SPCK 1985 111 pp. £3.95

ISBN 0 281 04132 6

This is a book which seeks to rehabilitate the whole idea of pastoral care. It should be read by those ministers who have begun to feel incapable of doing

their work because they lack specialised counselling training. The publishers describe this book 'for all who are unhappy with the current emphasis on professional training for pastors, and who seek rather to use the spontaneity and freedom of the ministry as conditions for the healing power of love to operate'. But this book is written in no iconoclastic spirit. The author, Alistair Campbell, is Senior Lecturer in Ethics and Practical Theology at Edinburgh. Indeed he says 'We must first realize that to oppose the many kinds of professionalism in pastoral care is not to sweep aside everything that has been achieved through the training of clergy in counselling and relationship skills'. Perhaps the clue to his argument is to be found in this sentence: 'unlike the safe detachment of most professional care, pastoral care must struggle to redeem love in a way that risks the self for the other's sake.' This exactly catches the nature of true pastoral work.

Here is a book which ought to be read by all clergy and many laypeople. There are many case studies. There is much spiritual reflection. It sends us back to our caring with a redeemed hope and a greater humility.

St Barnabas Vicarage, London E9

JOHN PEARCE

**MOUNTAINS INTO GOLDMINES: Robert Schuller and the Gospel of Success** **Dennis Voskuil**  
Eerdmans, USA 176 pp. £8.10

ISBN 08029 3573 2

One of the differences, for better and for worse, between Britain and the United States, is the treatment of religion on television. In Britain we have kept religion within the current of an often rather bland mainstream. In the United States, religion is genuinely plural which means that those groups whom the British apostles of pluralism would not allow on television can put their viewpoint, providing they pay for it, or can get the viewers to pay for it. This morning, sitting in Dallas, Texas, I have been watching Mr. Armstrong of the Worldwide Church of God and producer of the ubiquitous journal 'Plain Truth' and the Schullers, father and son, from the Crystal Cathedral, California.

The Schuller programme, as Robert Schuller pointed out, is the most popular product of the Electronic Church, especially among older age groups, among women—and outside the Bible Belt. The Crystal Cathedral, from which it comes, is one of the world's most fantastic creations, a latter-day Crystal Palace which Shelley would have described as a 'dome of many coloured glass'. Inside and out the works of nature complement the works of man. Climbing plants remind you of what you find in another glass edifice, this time at Kew Gardens. The plants and the water are there to calm the spirit, and are assisted in so doing by mood music. When I listened the music came from the Purdue University Glee Choir and the Uganda Orphan Childrens' Choir.

Obviously Robert Schuller has a genius for organisation, and for overseeing his huge staff of people who are answering letters, despatching

pious merchandise, raising money, taking bible classes and so on. To have built this up from a drive-in church and before that from much smaller beginnings in an unpromising area is a major achievement. But it all illustrates his underlying philosophy which he calls 'possibility thinking'. 'All things are possible', if you believe. You can climb mountains and find goldmines. The treasure, of course, is spiritual, but it helps you succeed in whatever you put your hand to.

Schuller does not believe in stressing sin, human inadequacy and penitence. The old evangelical emphasis on the sense of sin has given way to uplift. The vested minister may remind you of Geneva, but the message is not such that Jonathan Edwards would have recognised, or the pastors of the Dutch Reformed tradition out of which Schuller comes. Schuller for his part maintains that he not only knows his Calvin but is faithful to the Reformed faith. What he offers is simply a first step, accentuating the positive for the benefit of those who have little or no acquaintance with the gospel. This is only the preamble of faith, not the atoning mystery.

To his critics he offers imputed righteousness in the easy form of the power of positive thinking. His mentor is Norman Vincent Peale not Calvin, and indeed Peale has been frequently to the Crystal Cathedral, along with any number of other 'personalities'. To the stricter sort, this is only humanistic mass therapy begotten out of Quimby, New Thought and Positive Thinking, and eked out with aphorisms.

What I saw reminded me somewhat of a TV chat show crossed with Songs of Praise, and interspersed with appeals for money as well as offers of a 22 carat eagle suitably mounted. The eagle mounts up over the mountains and so too can you. These little icons bear you up on your heavenward way. And if you, in turn, want to help Robert Schuller on his way, you can assist him to the tune of about a hundred dollars a year, which for psychotherapy is cheap at the price.

London School of Economics

DAVID MARTIN

**LIFT EVERY HEART: Collected hymns 1961–1963 and some early poems** **Timothy Dudley-Smith**

Collins/Hope Publishing Co. (USA) 1984 306 pp. hardcover £11.25 paperback £8.95  
ISBN (UK) 0 00 599797 6  
ISBN (USA) 0 916642 21 6

When in a modern 'praise session' some satisfying meat is found among the watery sillabubs that pass for worship song, more often than not, when the author's name is found to be attached, it proves to be T. Dudley-Smith. To find 124 of the Bishop's hymns assembled in one book is therefore a rewarding experience, and I consider it an honour to be asked to review the collection.

The hymns combine the homeliness of Betjeman (of whom the author confesses himself an admirer) with the biblical depths of Wesley; they cover a wide range of Christian experience and a wide landscape of occasions, with

concentrations around Christmas and Easter—many in fact first appeared on family Christmas cards. 'Tell out my soul', the author's first serious, almost accidental, venture into the craft of hymn-writing, has proved far and away the most popular. I feel this is largely due to the opportune date (1961) at which it was written; much of the later hymns show finer poetry and firmer power, but hit the Christian public at a time when frothier expressions of personal devotion were more fashionable. 'Stars of heaven' epitomises for me the bishop's craftsmanship in language, and his comments about the dangers of demythologizing reveal something of the inspiration of his hymnody. How much, one wonders, do these hymns owe to the Cornwall beloved of their author (and their reviewer)? For that matter, how much did Jesus owe to Galilee, delighting in what he had made?

But the book is far more than an anthology of hymns. It contains some autobiography, a most valuable essay on hymns and poetry, and a remarkable disclosure of the craftsmanship involved in the finishing of one single hymn. One is reminded that 'genius is an infinite capacity for taking pains', and chastened for the casualness of much that I offer in worship. This section should be required reading for all who choose, use, and especially essay to write, hymns.

The bishop is self-deprecatory about the 'early poems'. Needlessly. They are far more than 'the seed-bed' of later work; better were they described in terms of the pangs of parturition. I found some of them deeply moving—more challenging than the public, polished, hymns; I share the author's hope that some may find a sympathetic composer.

If I have one small criticism, it is that I would have expected a robuster attitude towards the demand for 'non-sexist' language. Hebrew, Greek, German can all distinguish Mann from Mensch; it is only in English that 'man' has to do duty for both. (Matt. 9:9 which the author quotes, is not really an exception). Which is meant is usually clear from the context—and to substitute 'humankind' for 'mankind' (which has never meant a colony of drones) is a wholly unnecessary abomination.

So buy it, read it, sing it, and—if it is in your power—publish it: 'Praise the God of our salvation, all life long your voices raise!'

Kendal

H. MARTYN CUNDY

**WAYS OF SINGING THE PSALMS** edited by R.A. Leaver, D. Mann, D. Parkes  
Collins 1984 64 pp. £3.50 ISBN 0 00 599784 4

This is a valuable collection, described as 'a do-it-yourself kit of psalmody'. It contains 40 psalmtones, plainsong and Anglican, 19 responsorial psalms, with unison verses and antiphon, sometimes choral, provided with light accompaniments, and finally 31 canons or rounds to texts from the psalms and elsewhere. They come in a plentiful variety of styles and periods; if there is the will to sing psalms or verses from scripture at all, the average congregation could find something useful in this book. Psalmtones can of course be fitted to any rhythmic translation of the psalms—e.g., the ASB

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psalter—and many stanzas other than those printed can, if required, be adapted to the canons. It is indeed a kit, versatile and attractive; those to whom the plainsong sounds austere may well find some of the antiphonal writing more congenial. If it encourages more churches to enjoy singing psalms and to experiment with different musical treatments, it is to be welcomed.

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## **Other Books Received**

- Banner of Truth** T. Manton, *A Commentary on James*, (1693), 1984, £6.95; P.B. Power, *The "I Wills" of the Psalms*, 1985, £2.95
- Eerdmans** C.E. Armerding, *The Old Testament and Criticism*, 1983, £5.65; J. Friedman, F. Pinter, M. Weissinger, *The Failure of Faith. An Investigation into Totalitarianism, Irrationality and Faith*, 1983, £14.95
- Handsel Press** I.C.M. Fairweather, J.I.H. McDonald, *The Quest for Christian Ethics: An Inquiry into Ethics and Christian Ethics*, 1984, £17.50
- Hodder & Stoughton** A.J. Broomhall, *Hudson Taylor and China's Open Century 4: Survivor's Pact*, 1984, £5.95
- Inter-Varsity Press** C. Russell, *Cross-currents: Interaction between Science and Faith*, 1985, £1.00
- JSOT Press** A. Brenner, *The Israelite Woman. Social Role and Literary Type in Biblical Narrative*, 1985, £5.95
- Marc Europe** E.R. Dayton, E.W. Engstrom, *Strategy for Leadership: God's Principles for Churches and Christian Organisations*, 1985, £5.95