

Book Reviews

WHY BELIEVE IN ADAM? G.A. Fisher

Eye-Opener Publications 1990 96pp. £3.95pb.

ISBN 0 9514359 0 6

This is a straightforward exposition of the literal view of Genesis 1–11, no frills, very few quotations. The author refers all scientific questions to the Bibliography—which includes most creationist ‘classics’—and concentrates on the theological issues surrounding Adam and Eve. He argues that only the traditional interpretation—their miraculous creation a few thousand years ago, followed by the Fall and the (global) Flood—makes sense with what we know of history, ethics, and God. All attempts to reconcile theism with evolution eventually undermine and erode the fundamental truths of Christianity. When the Church capitulated to Darwinism, Adam ‘died’, and this led on step by step to the ‘death-of-God’ theology of the 1960s.

In some points of detail readers might disagree with Fisher—such as his espousal of ‘that ancient figment concerning the intercourse of angels with women’ (Calvin on Genesis 6.2)—but he wisely distinguishes between his own opinions and that which is clearly taught in Scripture. The best chapters are the last four, in which he discusses the Rôle of the Sexes (excellent), Judgment and Hell, Faith and Works, Adam and Jesus. Bible passages are quoted in full, so the book is self-contained. Written by a layman for laymen, it should help any Christian to see that the Doctrine of Adam is vital to our Faith, and the ‘death’ (or myth) of Adam, as put across by the media and from many pulpits, is a deadly lie.

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DAVID C.C. WATSON

SYSTEMATIC THEOLOGY: BIBLICAL, HISTORICAL AND EVANGELICAL, Vol. 1 James Leo Garrett Jr.

Eerdmans, Grand Rapids 1990 658pp. \$35 (cloth)

ISBN 0 8028 2425 0

This is the first of two volumes of a Systematic Theology written from a Baptist perspective, but embracing the whole range of Christian tradition. The main thrust is clearly Evangelical, as can be seen from the way in which topics are arranged, and from the amount of space given to them, but other approaches are not ignored.

Particular features which make this book stand out are the allusions to historical theology, which give the reader some idea of how individual doctrines developed, and the attention paid to current issues, like the dialogue with other religions and the place of women in the Church. In some ways, one could have wished for more here; it is still too unusual for Christian theologians to grapple seriously with other faiths, and especially with Islam, which presents the greatest challenge to us.

The topics which are treated cover revelation and the Bible, God, the Trinity, creation, providence, suprahuman beings, humankind and sin, and the Person of Jesus Christ. The second volume will complete these with the

Work of Christ, the Holy Spirit, becoming a Christian and the Christian life, the Church and the last things. The coverage of each topic is good, and Evangelical views are always presented clearly and fairly. Subheadings are widely used, so it is extremely easy to find just what is wanted. There are also ample quotations from Scripture, to back up whatever is being said.

The main problem with this book is the way in which its topics are organized, and the amount of attention which is given to some of them. The author himself is aware that beginning with revelation (as opposed to God) is controversial, but it can be defended as consonant with the main line of Reformed theology since the sixteenth century. More questionable is the way in which topics are arranged within the main parts of the book. Why for example, does the chapter on Biblical criticism and hermeneutics come after the chapter on the canon, and precede the one on the Bible as the Word of God, which in turn is separated by two chapters from the one on inspiration? Why does that whole section then end with a chapter on authority in Christianity?

Likewise, in the section on God, why is holiness distinguished from his righteousness to the extent of having separate chapters on each, and why are the divine attributes discussed in relation to his holiness and his love? Why too is God described as Father, apart from the Trinity? Normally one would expect the Person of Jesus Christ to form part of any Trinitarian discussion, but instead it comes several sections further on, well after creation, human-kind (presumably a feminist's translation of 'man') and even sin! This may be to avoid divorcing Christ's Person from his work, but as his work will not be treated until the second volume appears, that would hardly seem to matter!

These questions are important, because in any systematic theology it is the nature of the system which matters, and it is not clear how and why the arrangement of topics follows the order it does. In this reviewer's opinion, a little reordering would have helped the reader to acquire a better understanding of the book's wider purpose and message, though it must be emphasized that the content (as opposed to the form) of Volume 1 is excellent. Many students and pastors will find all they need here, and will in addition be helped to relate their knowledge to recent developments in the theological world.

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GERALD BRAY

DR. MARTYN LLOYD-JONES *The Fight of Faith 1939–1961*

Volume 2 Iain Murray

The Banner of Truth Trust, Edinburgh 1990 827pp. £15.95 ISBN 0 85151 564 9

To write a detailed biography that holds the reader's interest throughout is no easy task. Iain Murray's volume of Lloyd-Jones's later life and ministry succeeds beyond expectation. His close association with him as personal assistant at Westminster Chapel, his companion on many journeys, and his intense search for and marshalling of material, together with his biographical skills make his book an outstanding tribute to one of the greatest preachers and Christian leaders of the twentieth century. In it the Doctor is revealed as a spell-binding orator, pastoral counsellor, devoted husband and fond parent. He is revealed as a man related to all the Evangelical trends and

movements of the post-war years and who exercised a profound influence on British university students. He is seen building up a large London congregation from small beginnings, preaching and lecturing daily in other centres, and allowing holidays to be broken into to minister overseas. Of no robust health, he was prone to mental exhaustion, and what he called Satanic attacks. The biography shows him as a lonely isolated, and reserved person who suffered much from critics, his often authoritarian views alienating him at times from Free Church leaders and Anglican Evangelicals. But none could question his supreme Bible expository gifts and his clarity of mind regarding true Christian doctrine. He had little room for current ecumenicity or large evangelistic Crusades and the rise of extravagant Charismatics. Yet Murray holds that his preaching made possible the growth of Calvinistic literature. He never wavered in seeking to draw the church back to Biblical preaching rather than devotional sermons. Much attention in the book is given to his attempt to achieve the unity of Calvinistic ministers the failure of which caused his great disappointment. Of particular interest is his dismay of the slide into liberalism with which he indicted Anglican evangelicals after the 1967 Keele Conference.

The biography is much more than a character study and ministry of the man. Inter-woven in it is an analysis of the post 1939 Evangelical era and ethos through which Lloyd-Jones passed and in which he made a significant contribution. In this sense the book is a religious Evangelical history of the past fifty years, and includes references to many important leaders of the period. Of much interest is the account of the Westminster Ministers' fellowship, the establishing and development of the Evangelical Library, and the origin and influence of the Banner of Truth Publishing Trust. In the closing chapter Murray deals with his complex Welsh nature, natural gifts, spiritual grace, and his outstanding memory. Above all, his conviction that the revival of religion springs from doctrinal preaching, and that a re-discovery of historic Christianity is needed by the modern church.

Dr. Martyn Lloyd-Jones lives to-day in the memory of those who heard and knew him, and will continue to enthuse Christians of the future by his published sermons. This biography is to be welcomed, read, and studied by those who care for the Protestant Reformed religion.

5 Green Lane, Clapham, Bedford

ARTHUR BENNETT

KNOWING THE TIMES Addresses delivered between 1942 and 1977

D.M. Lloyd-Jones

Banner of Truth Trust, Edinburgh & Inter Varsity Press, Leicester

1989 383pp. £11.95

ISBN 0 85151 556 8

When God was dealing with His people in the Old Testament, He had constantly to stir up their memories so that they might remember His dealings with them in the past. This lack of memory was regarded as one of the main reasons for their failure to live up to their covenantal promises. The memory, of course, plays a vital part in our Christian pilgrimage, and we neglect to use it at our peril!

This is the reason why this book is of great significance to all Evangelical Christians. It contains a series of major addresses given by Dr. Martyn Lloyd-

Jones, and covering a period, when perhaps more changes took place within the Christian church, than at any previous time since the Reformation. I think that there is little question that Dr. Martyn Lloyd-Jones was widely used by God in calling people back to an understanding of the reformed Evangelical faith, and that he in no small measure was a rallying point for Evangelicals worldwide.

In this book seventeen of his most significant addresses are recorded for us to read, and they deal with vital issues that are still with us today. Some of these issues have been swept under the carpet, and as a result are causing much confusion amongst Evangelicals simply because we lack clarification and clearness with regard to the nature of the gospel and how that gospel should be defended in a multi-racial and multi-cultural and multi-faith society. There are two things that we need to note in particular.

The first is the present ecumenical movement which involves every Christian in the land whether they like it or not. Dr. Lloyd-Jones clarifies this issue for us by an exposition of John Chapter 17 and Ephesians 4. This exposition came at a time when Evangelicals in the Church of England had abandoned the concept of their fathers that the Church of England was essentially a reformed church and that there was no place within it for those who denied the supreme authority of scripture and who were tolerant towards Romanish and liberal theology. The theology that came out of the Keele conference took Evangelicals in a new direction where a comprehensive church was to be accepted, and Evangelicals were to be part of that whole! Now, the tide of the ecumenical movement has taken us on a stage further, where we are asked to welcome multi-faith religions, and to mute our voice when it comes to the evangelization of those from other faiths. The Doctor's chapter on maintaining the Evangelical Faith today brings us back to ground with a sharp jolt!

In a day of theological confusion and uncertainty it is right that Evangelicals should look to their roots. The last three chapters of the book deal with the question, 'What is an Evangelical?' which set out the basic principles and guide lines for us to ascertain what an Evangelical, historically and theologically, has stood for.

There is no doubt in my mind that this book will help us clarify much of the confusion in our thinking today, and sharpen us in a way that will guide us through some of the perplexing theological issues which are with us. If I had my way, I would make sure that every potential candidate for the ministry not only read this book through, but also read it through regularly, at least once a year. The clarity of what is said, and the forcefulness with which the case is presented, is a challenge to all our minds to look back on what God has done in the past, and to encourage us that God will be faithful to us as we face up to the future realistically.

In my estimation this book is probably one of the most significant of all the Lloyd-Jones works that has ever been published. If you consider yourself to be an Evangelical, and in touch with what is going on in the church and world today, then this is a book you will need to read and re-read, because it will give both encouragement and vision to those who are concerned with the cause of the gospel.

PROTESTANT EVANGELICALISM: Britain, Germany, Ireland and America 1750–1950. Ed. Keith Robbins

Basil Blackwell, Oxford 1990 369pp. £35

ISBN 0 631 17818 X

This book in honour of W.G. Ward is a brilliant major work by seventeen international academics. Throughout, it treats history theologically, mainly in terms of singular personalities. As a source book of Dissent it opens a window into Protestant Evangelicalism often by-passed by historians and theologians alike. Keith Robbins has put the Church in his debt by gathering together fifteen outstanding essays in this neglected field. The entire work is extremely well documented and offers new insights into Nonconformity that makes revivalism in Britain less unique than is generally thought.

Much coverage is given to Methodism, here treated as Dissent. John Wesley is seen, as one essayist puts it, 'cannibalising' existing Societies in the North into his Movement, and grafting his converts into first century church policy of a communal stock. The nineteenth century development of Christian socialism dealt with by D. M. Thompson in his essay, 'The Emergence of the Social Gospel in England', arguing that the Kingdom and not the Church is the major concept of Christianity in which individualism gives way to the State. Christ's redemptive act is thus the salvation of the human race, man being seen not as a fallen creature but as one in whom God dwells. This socialist view is not far from modern Liberation Theology.

Of much interest in another essay is an outline given of a widespread Roman Catholic revival in the eighteenth century that stressed repentance, holiness of life, and rejection of loose moral living. Two essays are devoted to German pietism with its eschatological doctrines and work ethic. To those disturbed by present troubles in Northern Ireland the essay, 'For God and Ulster', is compulsive reading. Attention is given to the attitude of Dissent to Irish Home Rule and its threat to Protestantism. Of much interest to Anglicans is the essay on Evangelicalism in nineteenth century Western England with its traumas as it faced the Oxford Movement and its litigious actions against innovations in public worship. A close connexion is traced between Evangelical Lay Associations and Lord Shaftesbury's Bill in the House of Lords.

The religious movements and ideas that are dealt with in these essays are not the peculiar interests of theological historians but are of particular relevance to ecumenical, liberal and social ideas in the modern church. The book, although expensive, deserves wide circulation.

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ARTHUR BENNETT

MOLTMANN: Messianic Theology in the Making

Richard J. Bauckham

Marshall Pickering, Basingstoke; Evangelical Press, Darlington 1987 175pp.

£9.95

ISBN 0 551 01566 7

Jürgen Moltmann, Professor of Systematic Theology at the University of Tübingen, is often considered the most influential Protestant theologian of today, and Richard Bauckham is well-known as Reader in the History of Christian Thought at Manchester. This introduction to his thought therefore promised to be exciting, and I picked it up eagerly. I must confess I found it

disappointing. Why? Mainly because, as an introduction to a theologian recognized as professionally profound, I had hoped to find it easier to understand than Moltmann himself. Alas, it proved to be every bit as difficult. I have read only one of Moltmann's books, his Gifford lectures *God in Creation*, and I found it no more demanding than this. Let me give an example. 'In distinction from Pannenberg,' Dr. Bauckham writes on page 37,

Moltmann holds the revelation of God to be not only eschatological, but *dialectical*. God will prove himself in his new creation of this godforsaken reality. The loss of transcendence 'above' in the 'death of God' is made up not merely by a transcendence of the absolute future, but by a transcendent future which enters into historically productive conflict with the godless present. This last point will become clear in the next section.

That is comprehensible, but hardly pleasantly so, at least not to your reviewer; and in the next section the matter becomes no clearer. This is certainly not a 'user-friendly' book! I came away feeling unsatisfied.

So far as its contents are concerned, the book covers Moltmann's trilogy *Theology of Hope* (1964), *The Crucified God* (1972) and *The Church in the Power of the Spirit* (1975). Its five chapter headings are 'The Emergence of the Theology of Hope: In dialogue with Ernst Bloch'; 'From Theology of Hope to Political Theology'; 'The Crucified God and Auschwitz'; 'The Trinitarian History of God'; and 'Messianic Ecclesiology'. Moltmann is what would be called today a 'Biblical theologian'; but he makes infrequent reference to the Bible and one would judge that his use of it was very selective. 'Suffering' is a concept he relates to much more than to 'sin', and the ideas of the rebelliousness of man and the righteous judgment of God do not come over at all strongly.

There is a foreword by Moltmann himself, seventeen pages of Notes, twelve of Bibliography (in which I failed to find any reference to the initials 'HP' appearing on p. 25), but no Index.

Ivy Cottage, Grove, Wantage, Oxon.

DOUGLAS SPANNER

CREATION OR EVOLUTION: A FALSE ANTITHESIS?

Latimer Studies 23/24 **M. W. Poole and G. J. Wenham**
Latimer House, Oxford 1987 84pp. £3

Some people cannot bear tension. 'Not Tory *or* Labour, but a Coalition.' Not the Cross *or* the Crescent, but syncretism. And now – not Paley *or* Darwin, but 'God worked through evolution'. Eat your cake, and have it! The authors seek to prove that all the fuss and bother over *The Origin of Species* has been unnecessary. Many others before have attempted to 'torture texts in the vain hope of making them confess the creed of science' (Huxley). Does Latimer House succeed where others failed?

Much of the book is taken up with semantics, explaining terms like 'definitional retreat' and 'sophisticated falsification'. This does not improve its readability. Another large section is devoted to countering arguments for a Young Earth. Some of these criticisms may have *some* validity; but the book has three defects:

1. It is out of date. Creation/evolution is a contemporary issue (like A.I.D.S.) for which evidence is continually accumulating. But here we find not a single reference to the Creation Research Society Quarterly – the forum where for twenty four years creationist ideas have been reviewed and revised, and new research described. A good example is Thomas Barnes's paper on Earth Magnetism (1973), which Poole criticizes – but obviously without having read Barnes's 'confirmation' article in the C.R.S.Q. for June 1986.
2. Poole makes no attempt to answer the tremendous barrage of objections to Darwinism which have rained down from non-Christian writers in the last twenty years. He simply *assumes* that evolution is true, ignoring Macbeth's *Darwin Re-tried*, G. R. Taylor's *The Great Evolution Mystery*, Hitching's *Where Darwin Went Wrong*, Pitman's *Adam and Evolution*, and above all the devastating critique *Evolution: A Theory in Crisis* by Michael Denton. He knows nothing of the European Creation Conferences of 1984 and 1986, nor the Age Of The Earth Conference at Pittsburgh, August 1986.
3. The weakest part of the book is its exposition of Scripture. There are only twelve Bible references (outside Genesis): compare three hundred and sixty in Whitcomb's *Early Earth*, and over six hundred in Rendle Short's *Man: Ape or Image*. Dr. Wenham follows Blocher in his 'back-to-front' exegesis of Genesis 1–3, which has been flatly contradicted by James Barr, Professor of Hebrew at Oxford University

. . . interpretations which suppose that the seven 'days' of creation were not actual days . . . are all transparent devices for making the Bible appear to be factually accurate by altering its meaning at the awkward points . . . The Old Testament is clear in placing the date of creation somewhere between the period 5000–4000 BC.

Poole's method of 'altering the meaning' is to suggest that because some of Christ's teaching is parabolic and metaphorical, therefore the history of creation may be equally non-literal. Some books (like Ezekiel and Revelation) are 'difficult', therefore Genesis cannot be easy! The Reformers taught that Scripture is the best interpreter of Scripture, but Wenham mentions only three out of the seventy New Testament references to Genesis 1–11.

Latimer House, please think again!

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DAVID C. C. WATSON

THE DIVINE RISK Ed. Richard Holloway

Darton, Longman and Todd, London 1990 78pp. £4.95 ISBN 0 232 51881 5

This is the sort of book that should never have been published. It consists of six invited essays and an introduction by Bishop Richard Holloway who suggested them. The one I felt most in sympathy with was that by Dr. John Habgood, the first of two on 'Church and Risk'. He gives a careful analysis on the notion of risk, or at least of some of its important characteristics, and concludes that it is 'not the most useful category in which to analyse' complex church issues, or, I would maintain, theological ones. David Edwards commences his essay with the indefensibly loose statement 'What a strange thing it is that we tend to regard the Christian religion as a fixed object, when in fact it is always

changing!' With that bad start it is not surprising that his contribution is hardly a winner; to me, its logic is quite non-existent. Jesus risked his life on what turned out to be 'one vast mistake'; yet he is the one in whom the One God uniquely and supremely reveals Himself. He goes on to say 'Jesus is alive today'. How can David Edwards possibly know?

Richard Holloway's essay is hardly of much consequence; David Jenkins's (on 'God and Risk') is very hard to follow and mostly blinds with science; Rowan Williams's (under the same title) is much more thoughtful and on a deep psychological level. But he understands God as if in trying to communicate with men He were limited exactly as fellow men are. 'If God speaks, God abandons control on how the divine is represented; because only in this loss is God real for the world.' What has happened to the Holy Spirit? It seems that He must be totally constrained within ordinary psychological categories! The author A. N. Wilson writes on the 'Individual and Risk'. His is a flamboyant essay, provocative and wilful. He quotes a lot of Scripture (unusual for these authors), but he uses it much more to illustrate his points than to give them a Biblical basis. Alongside many telling points he makes many foolish ones; for instance, he misconceives the relation of law and love (or grace). He seems to be advising (as C. S. Lewis might say), Give a man a high-powered car and just tell him to drive it with love for others; but do not lumber him up with any highway code! Again, 'God loves us for being what we are', rather than in spite of being what we are, sinners. The last essay, by Elizabeth Templeton, is entitled ' "Person" and Risk'. I will just quote her text, from e. e. cummings [sic]: 'love's function is to fabricate unknownness'.

My reactions to this volume I have already indicated. It seems to be a characteristic of certain liberal theologians that they start with the conviction that talk about God cannot be clear and informative; so why try to be? And in trying not to be they certainly succeed admirably.

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DOUGLAS SPANNER

ATLAS OF THE CHRISTIAN CHURCH Edd. Henry Chadwick and Gillian Evans

Phaidon Press, Oxford 1990 240pp. £19.50

ISBN 0 7148 265 7X

ATLAS OF THE ISLAMIC WORLD SINCE 1500

Ed. Francis Robinson

Phaidon Press, Oxford 1987 238pp. £18.50

ISBN 0 7148 2200 0

The term 'atlas' usually means a collection of maps bound together providing information of locations and areas of countries on the Globe, with further details of contours and relief among other features, being the product of the cartographer's skill. Strictly speaking therefore these two works are not atlases as such, yet they do everything that an atlas should do within the limited terms of reference implied by the religious context in each case. And their special character as documents on human geography, showing the topographic and ethnic origin of these two World religions, with their impact on the cultural, social and political as well as religious life of human communities, world-wide, illustrated by excellent maps, diagrams and pictures, fully justifies

their designation within the science of geography. And they show with vivid force how these two great religions have shaped the destiny of many nations and influenced their history. A tall order for an atlas! But they both 'deliver' in this reviewer's opinion, to the utmost satisfaction. One has the impression of following the course of the history of the two religions with the aid of a helicopter, a time-machine and occasionally a satellite!

Professor Henry Chadwick, the Editor of the Atlas of the Christian Church, is an eminent Church historian and his co-editor Gillian Evans an accomplished historian and specialist in mediaeval theology. They are assisted by a team of scholars who contribute sections according to their individual specialisation; which makes for a certain unequalness in style and quality of treatment, but over-all the quality is high. How refreshing to find a modern presentation of the history of the Christian Church that sets it fairly and squarely in the context of the New Testament witness and doctrine of the Apostles, especially St. Paul! Recent attempts by scholars as authenticating the deviant forms and teachings of the Gnostic and other sects receives no support here. Yet there is fair and detailed treatment of all the main 'sideshows' which the student meets in reading Church History. The maps appended to each of the six sections are accurate and imaginative. For instance the one plotting the missionary journeys of St. Paul is in the style of Mercator's Projection and gives a vivid impression of the geographic breadth of his ministry and of the spread of the Church. There is a somewhat limited but quite useful chronological table at the beginning and a very helpful world map with coloured representation of the percentages of Christians in each country. The sections cover the Early Church, the Medieval Church, Reform and Reaction, and the Christian World Today; with others which colourfully present culture and custom in countries which have embraced Christianity. Some special features such as the Iconoclastic Controversy are dealt with in well-designed insets. The illustrations are excellent.

The Atlas of the Islamic World since 1500 is the work of one person, Dr. Francis Robinson, a historian holding a lectureship at the Royal Holloway College. He is also a specialist in Islam, with a particular interest in Muslim politics in India, on which subject he is a much respected authority. The advantage of single authorship is seen in the unity of style and quality in the text of this excellent work. In the preface Dr. Robinson explains that one of the purposes of the Atlas is 'to provide a framework within which the last five hundred years of Muslim history can be understood.' But it was a great pleasure to find that the first part entitled 'Revelation and Muslim History', sets out to cover the first nine centuries, thus providing a complete coverage of the history of Islam from the beginning down to the present day. One cannot speak too highly of the painstaking detail given in tracing the geographical movements of Islam, with its impact on local culture and beliefs, in some instances compromising to an astonishing degree, especially in Africa. Yet the unitary ideas and practices of the basic Koranic religion are shown to account for the world-wide sense of 'ummah' or community which the Western world finds itself up against at the present time.

This 'Atlas' is much more than a geographic guide to Islam; it is even more a very full introduction to the content and practice of the religion. More comprehensive in some respects than the average text-book; for the maps, charts and splendid pictorial and other illustrations make it a superb tutor for

anyone who wishes to learn about it in some depth. One can even learn the Arabic alphabet! There are maps which show the spread of Islam from the far west to the far east, and one map gives the average number of pilgrims to Mecca from all those countries where Muslims are found. One might conjecture by comparison a map showing the number of Christian believers coming to the annual Keswick Convention from all parts of the world – which has never been produced! In the section on special features Dr. Robinson offers a beautifully illustrated treatment of 'Beliefs and Practices' in such clear language that one could not fail to learn them with ease. Then in the section entitled 'Religious Life' he provides a detailed programme of the whole ritual of the Pilgrimage to Mecca from start to finish, with the map referred to above. Here also one finds a calendar of the Muslim Year, giving the distinctive Arab months and the dates of the various festivals with all details of their significance, and respective rituals.

The attitude of Dr. Robinson to Islam, while sensitive to its merits and sympathetic to its highest aspirations, is nevertheless objective and realistic. It is salutary for any casual observer of Islam to learn that the most bitter and violent strife among Muslims has been one of the main characteristics of their religion, from the earliest times after the death of the Prophet Muhammad. And this violent quarrel over the question of the true successor to the Prophet has persisted down to the present day, being very much present underneath the recent situation facing us in the Middle East and the Gulf!

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OWEN THOMAS

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Other Books Received

- Bunyan, John** *Circle of the South Land: People, Passages, and Prayers for the Australian Year, 1989, No price*
- Cowley Publications** H. O. Driscoll, *Prayers for the Breaking of Bread, 1991, \$9.95*
- Eagle** J. Huggett, *Under the Caring Eye of God, 1991, £5.99; Marriage Matters, 1991, £4.99*
- Evangelical Press** J. Thornbury, *Help Us To Pray, 1991, £3.95*
- Hodder & Stoughton** M. Green, *Who is this Jesus?, 1991, £1.99;*
W. Wangerin, *The Manger is Empty: Stories in Time, 1991, £5.99*
- Harper Collins** J. Hywel-Davies, *Morning Has Broken: Fifty Favourite Hymns and Their Stories, 1991, £4.99*
- Lutterworth Press** E. Johns, D. Major, *Witness in a Gentile World: A Study of St. Luke's Gospel, 1990, £8.95; W. Stott, A Raven will come, 1991, £3.50*
- Mowbray** M. Ditmas, *Preaching on Prayer, 1990, £6.95*
- Scripture Press Foundation** J. E. Tada, *A Christmas Longing, 1991, £9.95;*
T. Walker, *Small Streams Big Rivers, 1991, £4.50*
- Shoreline Books** C. Clarke, *Merger - Christianity and Management, 1991, £3.50; B. Hares, Journeying into Openness, 1991, £6.95*
- S.P.C.K.** M. Barnes, *God East and West, 1991, £7.99; M. Pawley, Prayers for Pilgrims, 1991, £3.50; M. Perham, K. Stevenson, Welcoming the Light of Christ, 1991, £5.99*

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