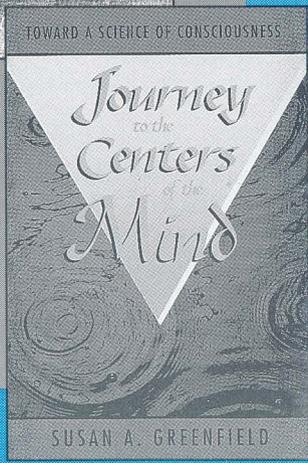
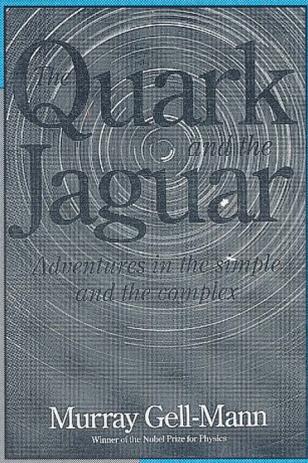
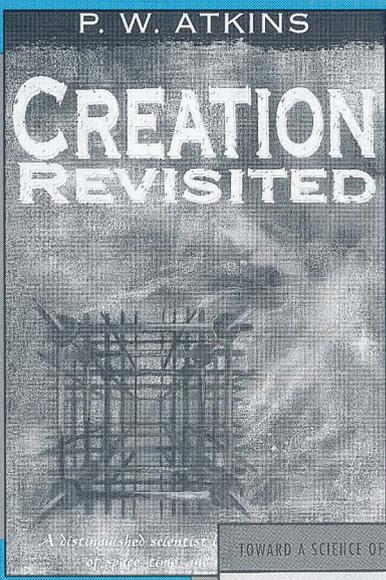


FAITH & THOUGHT

BULLETIN



OCTOBER 1999 NUMBER 26

THE VICTORIA INSTITUTE
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Editorial

This issue contains an appreciation of one of our Vice-Presidents, the Lord Denning, who died earlier this year. It has been written by John Montgomery, a fellow lawyer. The lecture given at this year's AGM by Timothy Lim and entitled *The Dead Sea Scrolls and the Christian Faith* is also reproduced in this issue. The remainder of the contents consist of correspondence and book reviews. The editor would like to take this opportunity to canvass for contributions for future issues. We need more material of interest to our readers. Please respond!

Annual General Meeting 1999

The Annual General Meeting of the Victoria Institute took place on June 7th at Dr. Williams's Library, 14 Gordon Square, London WC1 at the earlier time of 5 p.m. The Chairman Terence Mitchell presided, welcomed all in attendance and, after receiving apologies, the minutes of the 1998 AGM were accepted. (Published in *Faith & Thought* Bulletin No. 24 of October 1998).

Election of Officers: The President and Vice-Presidents were elected for a further term of office, as also were two members of Council, Mr. Terence C. Mitchell and Dr. A.B. Robins, together with a new member, Rev. Dr. R.H. Allaway. The resignations of Dr. Lawrence Osborn and Mr. Brian H.T. Weller were accepted.

Accounts: The Secretary presented Provisional Accounts for year ended 31st December 1998. These were also subject to Examination and did not form the subject of any motion.

Immediately following the AGM the Chairman introduced Dr. Timothy H. Lim, Reader in Hebrew and Old Testament Studies at The University of Edinburgh, who delivered a lecture under the title, *The Dead Sea Scrolls and the Christian Faith*.

Financial Report

In presenting the provisional figures for year ended 31st December 1998, Mr. Weller highlighted two matters. First, the unmistakeable grace and goodness of Almighty God in maintaining the witness and testimony of the Institute evidenced in the figures set before the gathered members and friends. The other, his discomfit that members' contributions in the form of subscriptions and donations fell short of direct charitable expenditure, which meant that normal activities were eating into financial reserves.

The following information is included here for the benefit of members:

	1958	1978	1988	1998*
Value of Life and Prize Funds	2,116	2,923	1,943	3,726
Value of Other Funds	391	596	6,102	67,508
Routine Expenditure	921	2,993	6,113	7,361
The Year's Income	1,207	2,043	6,008	7,375

* Provisional figures subject to Examination

The dramatic rise in value of Funds over the last twenty years is attributable to a number of factors:

1. Charity Accounts must now show investments at market not cost values accounting for £25,884.
2. The appeal Fund launched in 1980 failed in its objective but it attracted donations of £6000.
3. Under the Will of a late President, Sir John Ambrose Fleming, FRS, the Institute received £15,460**.
4. A mixture of annual surpluses and investment gains on sales and reinvestments.

** To each of V.I., St. John's College Cambridge, University College London, The London City Mission and to the Scripture Gift Mission.

Brian H.T. Weller

Lord Denning (1899 - 1999): An Appreciation

Tom Denning was unquestionably the greatest and most influential English judge of the second half of the 20th century. What accounts for his stature, admitted not only by his friends and supporters but also by his critics (cf. Jowell & McAuslan, *Lord Denning: the Judge and the Law* [1984])?

The impact of his legal decisions, to be sure. Lord Woolf put it thus in an interview following on Lord Denning's demise: "Until his time, on the whole it was the great criminal cases that caught the public imagination.. With him, for the first time, it was the civil cases, because he was projecting the little man against the big battalions."

Perhaps the most significant of the decisions (Denning himself thought so) was the *High Trees* case which, together with many later Denning decisions, established the doctrine of "equitable estoppel" - that when a party reasonably relies upon the promise of another, the latter will be bound by that promise without more ([1947] KB 130). Historically, the English common law (unlike virtually all other legal systems) has required "consideration" - a legal detriment of the part of the promisor - to make such promises enforceable. Denning successfully advocated what he called "the better precept": "My word is my bond", irrespective of whether there is consideration to support it (Denning, *The Discipline of Law* [1979], p. 223).

The literary style characteristic of Denning's judgements and of his extensive extrajudicial writings goes far to explain their effectiveness. Not for him the convoluted, dry technical jargon typical of the legal professional. As Heward says in the second edition of his biography of Denning (1997), "the central principle of his style is that ... you should always be thinking of the reader or the hearer. He is a good storyteller" (p. 189). Examples: "Old Peter Berwick was a coal merchant in Eccles, Lancashire. He had no business premises. All he had was a lorry, scales and weights ..." (*Berwick v Berwick* [1966] Ch. 538). "It happened on April 19, 1964. It was bluebell time in Kent" (*Hinz v Berry* [1970] 2 QB 40,42). One is reminded of C.S. Lewis, who spoke and wrote theological apologetics not as technical theology, but in a style which would communicate with, and interest, the man on the Clapham omnibus.

Tom Denning was unafraid of controversy and insisted on speaking the truth even if it would be taken as sensationalistic or unpopular. His report on the Profumo affair became a national best-seller, vast numbers of ordinary people lining up to get a copy on the day of its publication. Denning's voluntary resignation from the bench came when the media (falsely) suggested he was racist - simply because he had publicly remarked that it is difficult to find juries today

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with traditional English values and standards. (Can this be gainsaid as an objective fact, whatever evaluation we place on it?)

Denning was a broadly and deeply educated person, the very opposite of the dry-as-dust stereotype of the lawyer. He read mathematics at Oxford before turning to jurisprudence. In his *Leaves from My Library*, he describes the influence on him of such great literature as the New Testament, Chaucer, Shakespeare, Bunyan, Dickens, Macaulay, Trollope, Hardy and Jane Austen. What a contrast with the minimalist three-year legal education obtained by most English students looking forward to law careers today!

Lord Denning's battles, as Master of the Rolls, with the Judicial Committee of the House of Lords are legendary. The gravamen was his conviction that precedent is not the last word - that the good judge should first determine in his own mind and heart what would constitute justice in the individual case before him and *then* find justification in statute or in past case decisions to support that view. To be sure, such an approach is dangerous if the judge lacks a proper value system. In the latter instance, precedent can restrain the bench from unfortunate and perhaps evil decisions perverting what Ronald Dworkin has called the ongoing "serial novel of the law". But Denning himself did not have that problem.

Indeed, it was his personal value system which defined his entire life and accounts for his greatness in the areas already mentioned. Like the majority of great English legal luminaries throughout history (Hale, Blackstone, Atkin, Diplock, Hailsham), Denning was a serious and committed Christian believer. Until his death he served as patron of the Lawyers' Christian Fellowship. A chapter in his 1953 book, *The Changing Law*, continues to be distributed as an evangelistic booklet by LCF, under the title, *The Influence of Religion*. That essay concludes with these lines: "If religion perishes in the land, truth and justice will also. We have already strayed too far from the path of our fathers. Let us return to it, for it is the only thing that can save us."

In two passages of Denning's final book, *The Closing Chapter*, he unconsciously accounted for his own greatness. In the Preface, he wrote: "As always, I have tried to make my meaning clear. That is necessary if you are to influence others. As St. Paul said: 'For if the trumpet give an uncertain sound, who shall prepare himself for battle?'" And at the very end of the book, Denning declared his faith with the aid of Rudyard Kipling: "As a family we have done our part in our time to make the garden of England what it is - and to keep it what it is - the garden where liberty and justice have grown and flourished more than anywhere else ... So I finish with Kipling:

'Oh Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon his knees,

So when your work is finished, you can wash your hands and pray
 For the Glory of the Garden, that it may not pass away!
 And the Glory of the Garden it shall never pass away!"

Prof. Dr. John Warwick Montgomery

*Barrister member of the Honourable Society of Lincoln's Inn (Lord Denning's
 Inn of Court) and Hon. Vice-President, Lawyer's Christian Fellowship.*

The Dead Sea Scrolls and the Christian Faith

Orientation

1. 'The Dead Sea Scrolls' can refer to all the ancient manuscripts found in the Judaeian Desert or more narrowly to the 830 texts that belong to the archaeological site of Khirbet Qumran. The narrower definition assumes that the scrolls found in the eleven caves belong to the community that lived on the northwestern shores of the Dead Sea. This community is often identified with the Essenes, but Prof. Norman Golb of the University of Chicago argues that the scrolls originated from libraries in Jerusalem and that the Qumran site was not a 'monastery' but a fortress.
2. Apart from a dozen or so well preserved texts, the overwhelming majority of the 830 texts are fragmentary remains of original scrolls. The piecing together of the scrolls poses special difficulties for interpretation. This procedure has often been compared to work on a jigsaw puzzle, but a jigsaw puzzle without a picture on the box to guide the scholar.

The Qumran Community and the Early Church

The most direct relevance of the scrolls for the Christian faith is to be found in the relationship between the Qumran community and the Early Church. How are these two communities related? Are they identical or are they sister sects of Second Temple Judaism?

1. Some have claimed that the scrolls prove that the Qumran community was either identical with the Early Church (e.g. Robert Eisenman) or that members of the community decided to follow Jesus after the death of the Teacher of Righteousness (e.g. Otto Benz and Rainer Riesner). Most scholars would probably accept that the two communities were probably in contact (e.g. use of Isaiah 40:3 as proof-text in the Rule of the Community and Mark) and may even have influenced each other (e.g. the suggestion that 2 Cor. 6:14 - 7:1 is an Essene interpolation), but the details of this relationship are highly

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controversial, not least in how one evaluates literary parallels in both literary corpora.

2. An unsubstantiated theory that the Catholic Church was involved in the conspiracy to hide material damaging to Christianity was popularised by the authors of the best-seller *The Dead Sea Scrolls Deception*. Although this book had a moderate impact in this country, it took Germany by storm. Unfortunately, the restrictions against access to the remaining texts from Cave 4 were lifted a few months after this best-seller's publication. Since 1991, no text has turned up to overturn Christianity as was insinuated in the book.
3. The claim that the scrolls witness to a 'Jewish suffering servant' figure before Jesus was made on the basis of the interpretation of a text with the sigla 4Q285 (4Q=Qumran Cave 4 and the number the 285th text in the inventory), the so-called 'slain messiah figure'. This six line text is a quotation and interpretation of Isaiah 10:34 to 11:1. Clearly messianic, the reading of line 4 is ambiguous: 1) it could mean that the Prince of the Congregation was put to death by some people; or 2) the Prince of the Congregation himself slew another unknown victim. If the former, then it could be argued that here is a Jewish messianic figure who suffered and died, and since Jewish messiahs are overwhelmingly triumphant, then a direct connection between the Qumran community and Early Church can be made. The latter interpretation, however, is to be preferred since the Prince of the Congregation occurs in two other texts at Qumran that quote Isaiah 10 - 11 and in both texts he himself does not die, but vanquishes his enemies.
4. The most plausible relationship between the Qumran community and the Early Church is that these are early Jewish sects that lived at the same time in the same area. They came into contact with one another and influenced each other's thinking. This can be argued on the basis of the figure of John the Baptist. Betz and Riesner believe that they are able to explain the patent similarities between John's teaching (e.g. on baptism) and the Qumran community by the theory that John was an original Essene who received the call of God and turned outwardly to all Judea and not just the Qumran community members. Acts 19 also suggests that Paul may have become acquainted with Essene teaching via John's disciples who, though they had not heard of the Spirit, knew baptism. Supporting this view is the recent excavation on Mt. Zion that uncovered remains of a doorway that may be the doorway which Josephus describes as 'the Essene Gate'. Bargil Pixner's identification has wide support, but his view that there once existed a whole community of Essenes close to what is now the Dormitian Abbey appears to stretch the evidence.

Qumran Biblical Texts

Another aspect of the Dead Sea Scrolls that is relevant to the Christian faith is in the contribution that they make to our better understanding of the Hebrew Bible or Old Testament. What Bible did Jesus read or what Scriptures did Paul consult? Are we reading the same 'Bible' as they did? In fact, was there a closed canon by this time?

The Qumran biblical texts are dated, by palaeography and carbon 14, to the centuries around the turning of the era. This means that they are 1000 years earlier than the mediaeval (AD 1000) Hebrew texts that underlie our English tradition of the Old Testament.

They show that before textual standardisation (at approximately AD 1000), books of the Old Testament varied and were fluid. Some of these divergencies are copyists' errors, but others are due to the use of two or more textual traditions. A well-known example is to be found in 4QSam^a and the Nasah episode in 1 Samuel 11. This Qumran text has an original paragraph not found in the later corrupt Hebrew massoretic tradition. The New Revised Standard translation of the Bible now includes this paragraph in the main text of its translation.

Relevance for Christian Faith

The Dead Sea Scrolls add many details to our knowledge of Second Temple Judaism. Indirectly, they enrich the historical background from which Christianity arose, but they also show just how thoroughly Jewish the earliest followers of Jesus were. Moreover, they give Christians an unparalleled insight into the textual transmission of the Old Testament at the time of Jesus and Paul, raising such fundamental questions like scriptural authority and canonical consciousness.

Dr. T.H. LIM, BA, MCS, MPhil, DPhil (Oxon).

*Reader in Hebrew, Old Testament
University of Edinburgh*

Correspondence

Rejoinder to Professor Millard on the issue of self-interpreting facts (with special reference to the resurrection of Christ)

I much appreciated Professor Millard's letter (*Faith & Thought*, April 1999), commenting on one of the points I raised in my 1998 Victoria Institute lecture. It is Professor Millard's essentially presuppositionalist position that facts (including the resurrection) are not self-interpreting, and therefore that the context of the unbeliever's worldview will necessarily and logically influence the effect of any resurrection argument presented to him or her.

Unhappily, Professor Millard confuses two separate issues: (1) Being aware of the *descriptive* fact that one's worldview always influences one's evaluation of particular factual arguments ("We cannot ignore where our hearers are coming from" - last sentence of his letter); and (2) whether, normatively, facts ought to acquire their meaning by way of the presuppositions of the observer/listener. I have no problem whatsoever with (1): it is a poor evangelist or apologist who disregards where the non-Christian is coming from and presents a wooden testimony ignoring the needs of the recipient; and I agree that one's prior biases can and do colour one's receptivity of the message presented.

The critical matter, however, is (2): Do we therefore accept the epistemological notion that objectivity is impossible and that facts necessarily take their meaning from the stance of the recipient/hearer/interpreter? If so, the existentialists and deconstructionist followers of Derrida (together with solipsists!) have won the day, and there is no point in trying to convince anyone of a contrary viewpoint on the ground that the facts do not agree with the other's viewpoint. Under those circumstances, facts have no inherent meaning, and the world can legitimately mean something entirely different to me as to you.

Now, I shall readily concede that all arguments begin with unprovable assumptions: there is no way to "prove" logic or inductive/scientific method, for to do so you must already be using the epistemological technique in question. But there is a staggering difference between presuppositions of *method* (such as deductive logic and scientific induction) and presuppositions of *content* ("water consists of two hydrogen atoms and one oxygen atom"; "Lincoln was shot and killed in Ford's Theatre"; "There is a God"; "Jesus rose again from the dead, verifying his claim to be God"; etc.). The former must be accepted in order to discover anything, and believers and non-believers alike need to take such presuppositions as common ground. The latter, however, *require factual investigation and do not depend on one's prior beliefs or worldview*. (See my book, *Faith Founded on Fact*, for a detailed discussion of this matter, over against the theological presuppositionalists Cornelius Van Til and Gordon Clark; and see also *Festschriften* for those two gentlemen, to which I contributed critical essays.)

The reason why legal evidence is so useful in Christian apologetics (and the reason why I stressed that approach in my Victoria Institute lecture) is that no civilised society can function effectively without an institutionalised approach to the resolution of factual conflicts on which life and property depend. The law has thus developed methods of arbitrating disputes which entail very sophisticated factual determinations. If those approaches are applied to the Christian truth claim (principally, the case for the resurrection of Christ), that claim can be vindicated. The unbeliever faced with such an argument must then either (1) accept the logic of the demonstration, or (2) reject the legal system. To do the

latter, however, tears away the fabric of the society in which the unbeliever is of necessity functioning and is therefore a non-solution. Of course, this does not mean that the non-Christian will necessarily become a Christian: no-one is required to be rational! But it does mean that if the unbeliever still refuses to accept Christ, that decision is the product of wilful refusal, not the result of perfectly rational "secular interpretation" of the facts.

When we bring up our children, we try to get them to adjust their likes and dislikes to the nature of the real world around them. We try to assist them to see the difference between their personal biases and objective reality. Success in that respect is termed "maturity". Analogously, I want to move the non-Christian, by way of good evidence and the examination of historically sound testimony, to a readjustment of his or her existing presuppositions and worldview, thereby bringing him or her to a recognition of the objective truth of Christ's claims. To do anything less is to reduce the Christian message to one of many relativistically equal metaphysical options. Surely, that was not the Apostolic approach, where we learn that Jesus "showed himself alive after his passion by many infallible proofs" (Acts 1:3) and where the proclamation to the unbeliever is: "You know that these things are true for they were *not done in a [presuppositional?] corner*" (Acts 26:26).

Prof. Dr. John Warwick Montgomery,
London, England and Strasbourg, France.

Book Reviews

Richard Kyle

Awaiting the Millennium: A history of end-time thinking

IVP, 1998. 256pp. Pb. £9.99. ISBN 0-85111-581-0

Like the author, many of us are old enough to remember a number of Armageddon 'near misses' and 'end-times' signs. I was born just after the establishing of the Israeli State and lived through Suez, Cuba, The Common Market (let the reader understand) ... Kyle traces millennium fever from Ignatius of Antioch to David Koresh and the Waco Apocalypse of 1993. He draws heavily on his earlier books *The Religious Fringe* and *The New Age Movement in American Culture* and so this is a strongly American perspective. But then so is the phenomenon at this end of the century.

Apart from the routine historical survey, Kyle is most interesting when he asks why fundamentalists and pre-millennialists so readily embrace millennial speculation. He argues that because they are a cognitive minority, out of step with majority scientific worldview, and because anti-intellectualism is still rampant within American evangelicalism, they feel marginalised. A spectacular rapture

and/or Armageddon would vindicate their literalism and so end-time thinking becomes a touchstone of orthodoxy.

There are tantalizing little summaries at times that have sent me off to other books and (of course) to the relevant web sites. The 'appearances' of the Virgin Mary last century at La Salette and Lourdes and this century in Fatima have made a deep impact on European Catholicism. And what was the third apocalyptic revelation at Fatima, sealed and supposedly only known to the Pope?

Kyle also explores secular doomsday predictions, especially from 'popular' science of the middle decades of this century. War, pestilence and famine were the top three riders of the apocalypse. So nuclear winters and ecological melt-downs became the stuff of films, books and series like *Star Trek* during the 70's. But neither have we been short of comet and meteorite predictions with blockbuster films such as *Armageddon* and *Deep Impact* (too recent to make Kyle's book) fuelling popular imagination.

Then New Agers like the physicist Fritjof Capra believe that as we move over the millennium from the Age of Pisces to the Age of Aquarius, there will be social upheavals that will radically alter the way the world is - a superKuhnian paradigm shift not very different some of the postmodern 'predictions' about where things are heading in the new order.

I have to admit that I am bored by the whole subject and cannot get excited over arbitrary dates with lots of zeros. But if you want a well documented, well indexed and interesting stroll through the history up to the present day, then this is a good book.

Nick Mercer

Alan Le Grys

Preaching to the Nations: The Origins of Mission in the Early Church
SPCK, 1998. 220pp. Pb. £15.99. ISBN 0-281-05148-8

Until I read Le Grys' book, I had never seriously questioned the New Testament mission imperative - although I had often wondered exactly *how* to apply the directive of Matt. 28:19 in my particular corner of contemporary postmodern society. It was good therefore to be encouraged to think through the process that has brought us to today's missiology.

Le Grys' thesis in a nutshell is that Jesus' purpose was to bring about the renewal of Judaism only: he had no plans for a worldwide mission. Christianity 'took off' in the first century Gentile world largely because of the apostle Paul's itinerant ministry, which occurred at a time when various religious and cultural movements converged to form a niche for the fledgling faith. The gospels and epistles, to

which we naturally turn for evidence of the mission imperative, were written *after* this incorporation of the Gentiles had begun. Their various authors were by then convinced of the need for universal mission (theology followed reflection), and thus created an apologetic for the world mission process that was absent from Jesus' own teaching. Christianity ever since has waxed and waned on the importance of mission, depending on what cultural climate existed at the time.

I found *Preaching to the Nations* to be very well argued, and accessible to any interested reader whatever his/her theological interests. I particularly warmed to Le Grys' pastoral concern for churches which are seeking to 'do' mission in face of tremendous local obstacles or indifference, and which are becoming burdened with guilt and failure in the process. He says: '... fortunately it is not the mission of the church which is ultimately important ... The church remains a deeply flawed institution ... Far more important is the *missio dei*: the reaching out of God in loving service to humanity' (189). With this I think we must agree, whether evangelical or liberal or charismatic; and be liberated from the tremendous arrogance that has so often over the centuries accompanied 'successful' missionary activity in the church.

In spite of the lively arguments of the book, however, I could not agree with its conclusions. First and foremost: do I *like* this Jesus portrayed in *Preaching to the Nations*? Would I have followed someone so apparently indifferent to me and mine? These uneasy questions incorporate both devotional and christological aspects - and I know that a critical biblical scholar will immediately (and correctly) tell me that both my devotion and my christology are the products of 2000 years of reflection. I would want to say, however, that if Christ is indeed perfect humanity and deity, then the Le Grys Christ does not live up the Christ of Chalcedon. Of course this is a late 20th century perspective - but, as Trevor Hart puts it, the view 'from nowhere' is not available to us.

Next, I would have a question about God's providence. Le Grys makes much of the convergence of religious and cultural factors that favoured Christianity's survival: did God then act providentially through these circumstances to ensure the continuation of the true faith, rather than through a momentum arising from conviction about, and belief in, a crucified and risen Lord? If so, how significant were the cross and resurrection?

An important point to clarify when giving an opinion of such a controversial book is surely to ask where we begin with theology - and that debate will run and run. I like the idea that theology arises out of a dialectic process between revealed Scripture and lived faith, rather than as a rational (but ultimately impossible) historical attempt to 'get back to' the culture of the time; yet I can see that there is a place for both. This sort of debate is vital in our efforts to forge a viable theology for today: if the

view from nowhere is not available, then we need to consider the views from everywhere to get the best picture.

Will I preach differently about mission now? I'm not sure that I will, because I think that if we hold a broad enough view of mission (as Le Grys' *missio dei*) then we can avoid the pitfalls that lead to a mindset of 'failure'. If Christ is the image of the invisible God (Col. 1:15f). then he must be a God whom we respect, not one who seems to discriminate on the basis of race and culture. But I would heartily recommend this book to anyone who is interested in the theory or practice of mission because it is an excellent read and will rightly challenge all our motives for and visions of the missionary task.

Sally Nelson

*Rev. Sally Nelson is the minister of Beechen Grove Baptist Church, Watford.
Her first degree was in chemistry.*

George Hacker
The Healing Stream

Darton, Longman and Todd, 1998. 208pp. Pb. £10.95. ISBN 0-232-52249-9.

The author of this book is the former Anglican Bishop of Penrith, and since retirement has been editor of *Chrism*, the journal of the Guild of St. Raphael. He sub-titles his book *Catholic insights into the ministry of healing*, which immediately raises questions in my mind as to the distinctive 'catholic' approach to healing. Is there a difference between the catholic and charismatic (to mention just two) approaches? The author tends to imply that the catholic view is holistic, balanced and makes use of all the Church's rituals, rather than a more individualistic approach. This seems to emphasise the best of catholic practice at the expense of the worst of the charismatic, which I am sure is not his intention. The author criticises charismatics as being too 'triumphalist', i.e. that they regard the absence of a cure as a challenge to faith. He is cautious indeed about the 'signs and wonders' attitude, pointing out that God may also work through failure and weakness.

Miracles do happen, but must not always be expected. Some people seem to have a gift, quite unsolicited usually, which can be used in healing, and the author gives a moving example of this. Those who claim to have been healed at, say, Lourdes are subject to a very thorough process of authentication - a counter-balance to many other so-called 'cures'. On the other hand we must take seriously the experiences and warning of Jennifer Rees Larcombe, who writes: '... many people seem to be convinced there must be a secret formula for healing and if we could only crack the code, God would grant instant healing. Perhaps one of the unexpected disadvantages of sudden healing is to be mobbed by these spiritual

detectives searching for clues among the most precious events of our lives. Probably the only valuable thing they will discover is that God has a disconcerting way of treating us all as individuals' (p. 78).

Medicine has come a long way in this century, and we are on the threshold of yet more wonders. We have increasing control over our health - or do we? There are many paths to healing, many approaches, and we must be open to all of these, including the sacraments of the church, praying through the saints etc. Much of the latter have been ignored unjustly, or treated with suspicion by the more 'charismatic' element in the church.

Later chapters of this book deal with the deliverance ministry, e.g. exorcism, and the ministry to those who are dying, or have been bereaved. This last part is a very helpful and moving contribution, especially where it deals with old age and expectations therein.

All in all, the author has given us an excellent guide to a very controversial subject. It covers such a vast area that it is difficult to summarise succinctly: perhaps the author's conclusion is of value here - 'unless you have a closed mind, the one thing you will quickly discover about the ministry of healing is that it steadfastly refuses to be tied down to any one theological system' (p. 190).

There is a good bibliography and index.

(Without in any way making comparisons, whilst the reviewer was reading this book, he became aware of a companion volume which covers similar ground, but deals particularly with the disabled, of whom the author is one such. *Seeking Signs and Wonders*, by the Rev'd Geoffrey Lay is published by Monarch 1998, ISBN 1-85424-417-5).

A.B. Robins

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1966 - 1976 Professor Sir Robert Boyd, CBE, DSc, FRS.
1977 - 1985 Professor Sir Norman Anderson, OBE, QC, MA, LLD, DD, FBA.

PUBLICATIONS

	Volumes Concluded	
Journal of the Transaction of The Victoria Institute	1-89	1957
Faith & Thought	90 - 114	1988
*Science & Christian Belief	First Volume in 1989	
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