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# Book Reviews

## **THE REVISED ENGLISH BIBLE**

Oxford University Press, 1989, Standard Edition £8.95

Standard Edition with Apocrypha £9.95

ISBN 0 19 101210 6

ISBN 0 19 101220 3

'Of making many books there is no end'. Solomon's words can well apply to Bible Translations. In 1972 the New English Bible (N.E.B.) appeared. The present revision (R.E.B.) was published in 1989, the same year that 'God's New Covenant' New Testament translation by H.W. Cassirer, a classicist Christian Jew of East Germany, was issued. Between both dates The New International Bible came before the public in 1979. The R.E.B. is somewhat different in that it is the product of representatives from the main British denominations including the Roman Catholic, the Quakers, the Salvation Army, and two Bible Societies. It is therefore the first Ecumenical Bible in English. The aim of all scripture translators is to make the Word of God more easily understood while remaining true to the original manuscripts and seeking further enlightenment from recent archaeological discoveries. To that end the R.E.B. is the product of outstanding scholars aided by eminent linguists. It is no up-dating of its prototype, the N.E.B., but a completely new translation that is fresh, direct, acceptable, and authoritative, the language of which flows like fine music whether read privately or in public.

The translators have strengthened some of the weaknesses of the N.E.B. and have not hesitated to restore theological meaning to certain texts; as example the use of the term 'sacrifice' for that of 'remedy' in 1 John 2:2. Helpful footnotes make clear some words and phrases that are unclear or have double meaning. Musical directions at the head of many psalms reflecting Hebrew liturgical usage have been restored. But except in a few cases, chapter headings are minimal, though each page has a brief reference to its subject matter. Bowing to modern fashion the translators have softened sex terms and have used the phrase 'human beings' in place of the word 'man' that misleadingly applies to both genders. They have also used the term 'you' in reference to God. But traditionalists may welcome passages that reflect the language of the King James Bible (A.V.). The omission of references to other parts of scripture is to be regretted, but their absence will avoid distraction and should help concentrated reading. The print is small but on fine quality paper, though thin and easily torn. The Apocrypha included in the parallel publication of the R.E.B. may be of interest to some readers for its morality principles, but Anglicans should be aware that their church in its Article V of the XXXIX does not apply its content to establish any doctrine.

In his Introduction Lord Coggan aptly quotes John Robinson's farewell to the Pilgrim Fathers at Leyden in 1620 that 'God has yet more light and truth to break forth from his Word'. The R.E.B. fulfils this end. Its communication-value will appeal to the ordinary person as well as to scholars. In the view of your reviewer it is a Bible for all ages and for all churches, for school assemblies and classes. It may well become the Bible for the twentyfirst century.

**2 SAMUEL Word Biblical Commentary Vol. 11 A.A. Anderson**

Word Inc. Waco, Texas 1989, 302pp. \$24.99

ISBN 0 8499 0210 X

All that is best and much that is least satisfactory in the Old Testament contributions to this series is exemplified in Mr. Anderson's commentary on 2 Samuel—and indeed the grateful readers of his two volumes of Psalms in the New Century Bible will be prepared for the same strengths and weaknesses here.

The detailed and, on the whole, helpful linguistic work which marks the series is (as one would expect) outstandingly reflected in Anderson's work. One recalls his minute and exact scholarship producing memorable word-study in the Psalms and the same is true here. He revels in linguistic and textual problems. While therefore one wonders here as in other volumes of the series whether scholarship is really enriched by recording the minutiae of Greek variants, the linguistic work on 2 Samuel would, by itself justify the present volume.

Equally, however, it is sad to record a great over-emphasis on literary pre-history—or, to be exact, theories of literary pre-history—and little or no impression of an abiding Word of God for the Church on earth. What recurring appears under the heading of 'Explanation' is a summary of literary critical problems. 2 Samuel 7 is a case in point: it is 'explained' as 'the matrix of later messianic expectations' but the remaining fourteen lines(!) of 'explanation' concern themselves with the 'composite character' of Nathan's oracle and David's response and theorizing regarding what circles of critics of David's house the resultant harmonization may have been aimed at. Can this really be what the Editors meant when they write in their preface that the 'Explanations' are designed 'for a clear exposition of the passage's meaning and its relevance to ongoing biblical revelation.' One must conclude either that they did not mean what they wrote or that they did not read what their authors wrote. But was it a mistaken understanding which described the history books as 'the former *prophets*'? Sadly Anderson does not bend his huge scholarship to bringing out of 2 Samuel the revelation of God to the Church which it was meant to express.

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ALEC MOTYER

**THE GOSPELS AND JESUS Graham Stanton**

The Oxford Bible Series, Oxford University Press 1989, 296pp. No price

ISBN 0 19 213240

Graham Stanton is Professor of New Testament Studies at King's College, London. In this volume he has provided an excellent introduction to the contemporary academic study of the person and work of Jesus as reflected in the four Gospels.

The book is divided into two parts. In the first section, with tremendous skill, the author examines the nature of the Gospels themselves, quickly dismissing the old division between 'story' and 'significance' (or the Jesus of history and the Jesus of faith) and shows what insights, as well as limitations, redaction, form and narrative criticism have for Gospel studies. Having surveyed the main themes and distinctive emphases of each of the Gospel writers,

Stanton turns his attention to the question of 'why four Gospels?', briefly contrasting them with the apocryphal gospels.

In the second half of the book, having explored some of the means at our disposal for assessing the evidence, the main focus of concern is upon the teachings and intentions of Jesus. Familiar ground is covered (the Kingdom of God, Son of Man sayings, parables and miracles) but with a fresh incisiveness and a more positive attitude than one would have found amongst New Testament scholars a generation ago. Stanton places the story of Jesus' downfall firmly within the religio-political context of the day. He argues that the key to the story of Jesus is its ending. Jesus went up to Jerusalem to confront the establishment with the message that the Kingdom of God was at hand, calling for a re-ordering of Israel's priorities and that through his death God was entering into a new relationship with his people. To accept or reject Jesus was equivalent to accepting or rejecting God.

This is a book which would be very useful as a guide to anyone wishing to grapple with questions of Gospel study posed by modern scholarship. While one would not always agree with some of Stanton's conclusions (for example, that much of the anti-Jewish polemic in Matthew is the writer's own construction), he is conservative with a small 'c'. It is a small criticism that while attention is drawn to the standard works of Bornkamm, Nineham and Perrin, there is little mention of more recent work done by others such as the 'Gospel Perspectives' group sponsored by Tyndale House. Nevertheless, it is refreshing to read a book like this which is clear, concise and uncluttered by technical jargon and which achieves so much which is positive in providing an all-round portrait of Jesus—letting the Gospel writers speak for themselves.

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MELVIN TINKER

### **THE MESSAGE OF ACTS (The Bible Speaks Today):**

**John R.W. Stott**

Inter-Varsity Press, Nottingham 1990, 405pp. £8.95

ISBN 0 85110 684 6

John Stott puts us all in his debt with his latest contribution to the Bible Speaks Today series. It contains all the features we associate with his pen—the clarity of the exposition, the precision of the expression, the spiritual warmth, the breadth of vision and application, the faithfulness to the overall message of Scripture. I think this will be a standard resource on Acts for the general reader for years to come.

It also stimulates (in me, at any rate) some interesting reflections on the differences between exposition and commenting. In many ways it is comparable to the Tyndale commentary on Acts by Howard Marshall, also from I.V.P.: almost exactly the same length (slightly longer, if anything) and at about the same level of intellectual demand. (It is not really for beginners in the faith—he refers, for instance, to the 'Western text' of Acts without ever precisely explaining what this is.) He engages with modern scholarship like the Tyndale (though not to the same extent of depth). And of course he adopts basically the same stance as the Tyndale on the critical matters of authorship and historical reliability.

The differences are in the areas of style and application: the pulpit appears, for instance, in the numbered headings of which he makes constant use. The

message of Paul's Athens sermon, for example, is summarized under the five headings, 'God is the Creator of the Universe', 'God is the Sustainer of life', 'God is the Ruler of all the nations', 'God is the Father of human beings', and 'God is the Judge of the World'. From Acts 2:42-47 we learn that the early Church was a *learning church* . . . a *worshipping church* . . . an *evangelistic church*. In this way the comments are geared to the attentive Christian reader in a much more direct manner than in the Tyndale. And whereas the Tyndale would maintain a scholarly reticence about describing the problems that faced the Church in Acts 3-6 as a series of Satanic attacks, John Stott does not hesitate to do so, telling us that we need to read Acts alongside Revelation.

And scattered throughout are stimulating reflections on the relevance of Acts for missionary activity today, which likewise the Tyndale holds back from. But this is actually what gives this volume its most distinctive usefulness. The whole exposition is given its shape by the concern that Acts should 'speak today': for instance, the treatment of Paul's ministry in Ephesus and Corinth (Acts 18-19) is angled towards the issue of urbanization and the Christian response to it today, and John Stott uses his vast experience of world mission most helpfully as an interpretative and applicatory tool.

Some of the other main features include the following:

1 It is based on the N.I.V.: sometimes the text is given in a block at the head of a section, sometimes woven into the exposition.

2 While the scholarship is impeccable (as we would expect), he wears it lightly: there is no confusing and unnecessary parading of names and opinions. The text and its meaning stays centre-stage throughout, and he tackles the basic scholarly and historical questions as subsidiary issues, with clarity and helpfulness. He seems to have derived most profit himself from some of the older commentators (Calvin, Bengel and Alexander are frequently mentioned).

3 Generally each section (approximately twenty pages) ends with discussion of related contemporary matters, as appropriate. The ones that stand out for me are the discussions of signs and wonders (quite a strong rebuttal of John Wimber, pp.100-104), and of Paul's missionary policy and techniques (pp.235-239, 311-314). In fact throughout the book these sections contain much valuable material on principles of Church growth, evangelism and ministry, in reflection on the text.

4 But interest in 'what can be learned' does not obscure a basic interest in the text itself: John Stott conveys a clear sense of the developing drama of Acts, its exciting picture of the growth of the Church and the movement from Jerusalem to Rome with all the pitfalls on the way, successfully negotiated as the Church kept close to the leading of the Holy Spirit.

This is another fine book from one whom we rightly acknowledge as a God-given *Doctor* of the Church. It will be a great asset.

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STEPHEN MOTYER

### **THE RIGHTEOUS JUDGMENT OF GOD (Romans 2.1-3.20)**

**D.M. Lloyd-Jones**

The Banner of Truth Trust, Edinburgh 1989, 228pp. £8.50

ISBN 0 85151 545 2

Some fifteen years ago a gifted preacher described Dr. Martyn Lloyd-Jones's

expository sermons on Romans as 'masterly.' I whole-heartedly concur. And, after reading this, the latest volume to be added to the series currently being published by the Banner of Truth Trust, I find myself saying, 'Amen, and Amen!' Evidently the good Doctor preached some sixteen sermons on this portion of the Epistle (chapter 2.1-3.20). In the space of some 28 pages we are treated to a veritable feast and fed on the richest and choicest of fare.

This is expository preaching at its best and, I think, the best introduction to Romans that is to be had. This is not an academic work. Nor is it a scholarly analysis of these chapters of the Epistle. But the discerning reader will learn more from this volume than from most commentaries. The Doctor has done his home-work. That is evident on every page. But, what is more, he positively pulsates with a desire that we will both understand and be gripped by the message of these chapters. That is what makes this volume, and the others in the series, so much more profitable than most commentaries. Here we have doctrine on fire and doctrine applied.

The preacher will learn much from these pages. He will discover how important it is to recognize that God is the Judge and just what that fact means (p.29). He will discover that judgment is part of the Gospel (p.112f.)—a point that needs to be hammered home amongst existentialist evangelicals today! He will be treated to a superb analysis of hypocrisy (chapter 11). And he will receive some excellent advice concerning Spiritual exposition (pp.79; 92; 160). And much much more.

My only quibble concerns a verb on page 176. Is there such a word as 'negatived'? Surely we say negated. Oh dear! American is destroying English.

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GEORGE CURRY

### **THE CROSS OF CHRIST J.R.W. Stott**

Inter-Varsity Press, Nottingham 1989, Second Edition 416pp. £7.95

ISBN 0 85110 674 9

This book was first published in 1986, and this new edition is the same with the notable exception that, attached to the end of it, there is a very good study guide which takes us through the chapters raising helpful questions. Of all the works that John Stott has written this, in my estimation, is the most valuable thing he has ever produced, because it deals with the most important of all subjects, 'The Cross of Christ'.

The book is divided into four main sections: 'Approaching the cross of Christ'; 'The heart of the cross'; 'The Achievement of the cross'; 'Living under the cross'. In the first chapter Dr. Stott seeks to establish the centrality of the cross in the mind of Christ, in Scripture and in history: he considers how the influence of the cross has spread until now it pervades the whole Christian faith and life. In answer to the question 'Why did Christ die?' he reflects that, although Jesus was betrayed and handed over to the authorities, the New Testament indicates both that the Father 'gave Him up' and that Jesus 'gave Himself up' for us. It now becomes evident that His death was related to our sins and that this is at the heart of what took place upon the cross. The question then raised is, 'How can sin be forgiven?' The conflict arises because of the holiness of God and the seriousness of sin. How can God, the Judge, pardon the guilty sinner, who deserves death, without

destroying the sinner or defying His own Holy Character? The answer given is that in order for justice to be done, God substituted Himself, in the person of Christ, so that the sinner could be pardoned and restored.

The effect of the death of Christ brings achievement in three areas: 'The salvation of sinners', 'The Revelation of God's Glory' and 'The Conquest of Evil'. On page 168 he introduces the four New Testament images of salvation which are, 'propitiation' which introduces us to the rituals at the shrine, 'justification' to proceedings in a lawcourt, 'reconciliation' to experiences in a home or family, 'Redemption' to transactions in the marketplace. (Dr. Stott uses the word 'images' in preference to that of 'theories', his contention being that substitution is not a 'theory' or 'image' to be set alongside others but rather the foundation of them all, without which it lacks cogency.). If God, in Christ, did not die in our place, there could be neither propitiation, nor redemption, nor justification, nor reconciliation.

The final part is entitled 'Living under the cross' and is concerned with the total change that now takes place in the Christian's relationships. This includes worship, service, overcoming evil and relating the problem of suffering to Christ's work on the cross. The book concludes with seven affirmations concerning the cross to be found in the apostle Paul's letter to the Galatians.

This will be read over and over again with great interest, and will provide a rich storehouse of material for the preacher. The only regret I have is any absence of the discussion of the extent of Christ's Atonement, and this for reformed Christians will be sadly regretted.

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JOHN HALL

**THE BIBLE WITHOUT ILLUSIONS R.P.C. and A.T. Hanson**

S.C.M. Press, London/T.P.I. Philadelphia 1989, 150pp. £6.95

ISBN 0 334 00101 3

**PEOPLE OF THE BOOK? The Bampton Lectures for 1988**

**John Barton**

S.P.C.K. London 1988, xi + 96pp. £4.95

ISBN 0 281 04387 6

The twin brothers Hanson both held chairs of theology in British universities—R.P.C. Hanson held three chairs in succession, the last being in Manchester. They were both eminent scholars, of a markedly liberal persuasion. This book, in which (as the commendation on the back cover says) they are 'indeed on the top of their form', was virtually complete before R.P.C. Hanson died in Dec. 1988. Within recent years quite a number of books by eminent British scholars attacking what they call 'fundamentalism' have appeared, among others James Barr's *Fundamentalism* (1977, 1981) and *Escaping from Fundamentalism* (1984); Dennis Nineham's *The Use and Abuse of the Bible* (1978); and now the present two. In one sense they have a very easy task, but one not very complimentary to liberalism. The fact is that Christians of conservative convictions have played by far the greater part in evangelism, in winning others to Christ. Wherever in the world the Church is growing rapidly (as I think the liberals would confess) evangelists who hold conservative views are likely to be found in the forefront. Since most new converts are from those of whom Paul speaks as 'not many wise, not many

mighty, not many noble', and since these find the 'like precious faith' of Peter and do so as a result of the preaching of an explicitly Biblical message, it is not surprising that there are a great number of not-very-theologically-literate Christians who rush to the defence of the Bible when they consider it is being disparaged. Who has the right to scorn them? Further, as the Professors explain in their first chapter, not many parish clergy know enough of the Bible to be able to put them right (liberally speaking). Everything considered therefore it is not to be wondered at that there is a lot of ill-informed, half-baked, conservative apologetic around. Were the liberals winning large numbers of new converts to a 'like precious faith' in Christ a similar thing would doubtless be true of them. But as Bultmann apparently found, the liberal message has little power to win 'sinners to repentance' and to faith in the Saviour.

The Professors set out in this book to establish that the Bible is neither 'inerrant' nor 'inspired', a denial that is made over and over again. The categories 'simply do not apply'; they are 'well-intentioned compliments paid to the scriptures from a very early period' (p.50). The authors concede that the writers of the New Testament certainly believed in the inerrancy of the Old Testament; the Christian Fathers and the mediaeval tradition continued the belief; and it came to be more firmly maintained. Yet 'Fundamentalism' (which they define in these very terms) 'is a modern phenomenon, parasitic on the rise of criticism and existing only in reaction to it' (p.48). Sadly, the authors' style, for all their eminence, contains too many lapses of this sort; I believe this is a fair comment. There is a constant insistence on the inevitable conjunction of intellectual honesty and their critical conclusions. Any failure to arrive at the latter is due to 'lack of courage or competence' (p.43). It grows a bit wearisome after a time. When we start to use the Bible 'we must begin by reminding ourselves that we have emerged from the cosy atmosphere of the play school and laid aside the easy evasions of timid conservatism' (p.114). I am not denying that there are easy evasions in some quarters (as I have acknowledged above); but when will liberals recognize that there are present-day conservative scholars who are both entirely honest and of the highest standing? Even so very liberal a scholar as Prof. Nineham, reviewing this work in the *Church Times*, comments on its old-fashioned 'ring', and is quite critical of its general approach and 'its failure to grasp the real nature and scope of what is involved'. It is a great pity too that the authors insist on using the term 'fundamentalist' given its highly pejorative associations—American T.V. evangelists and militant Islam—and the preference of the 'opposition' for 'conservative evangelical'; but like Prof. Barr they have found its polemical value too great to resist. (I myself would gladly use a term less objectionable than 'liberal' if I knew one.)

Let me go on to some more technical comments. The authors write: 'The techniques and *presuppositions* of contemporary biblical criticism are not optional whims . . . and those who refuse to accept them show that they are simply incompetent' (p.3, my italics). This is a strange position to take. What after all are presuppositions? They are major assumptions which lie at the very basis of our whole approach to a subject. True, they can be more or less reasonable or unreasonable, but there is certainly a choice open to the true scholar; and to assert that those who make presuppositions different from our own are dishonest or inept is quite unreasonable. Later (p.60) they



suggest that 'Jesus, because he was truly man, was bound by the intellectual *presuppositions* of the age and place in which he was born'—and so of course could have been quite mistaken (over demons, for instance; p.100). Can it conceivably be the case that the authors have overlooked the possibility that they may similarly be bound by our own age's presuppositions, and so be in serious error? Surely not! Now it is a reasonable guess that what the authors meant to say here was 'plain facts' rather than 'presuppositions', but if so they are still in difficulties. It is a commonplace in the philosophy of science that there *are* no 'plain facts'; all facts are 'theory-laden'. Presuppositions function like theories; and the plain facts of the scholars are presupposition-laden, inevitably. Liberals take one set of presuppositions, conservatives another; each has to justify them as best they can. By-and-large liberals take those of the Enlightenment: miracles do not happen; history is not predictable; God does not actually use *words* to communicate (that would be too clearly propositional); the Bible is merely the work of men of religious genius reflecting on the events of history and experience; and so on. Conservatives take another set: God is active in all the events of nature and history. He controls them—and his government is (like all good government) *flexible* under urgent necessity (hence miracles); He speaks to His children in familiar language which they can share together (hence the Bible); and so on. Provided the set is consistent, coherent and comprehensive no one has the right to despise it. And the conservative maintains that his is all these but that the same cannot be said of the liberal's. For one thing, the latter believes that God did something through his lips of ultimate importance to them; yet the record we have of all this is very uncertain, of questionable authenticity and very liable to mislead the common reader. As the authors acknowledge, critical scholarship (two thousand years after the event) has found no satisfactory way yet of identifying what is in fact an authentic saying of Jesus! Who then can be held to be 'not doing the things that I say'? The conclusion is inescapable—the liberals are accusing God of folly. They can hardly maintain that Jesus is God's final Word, but that God has left us with no reliable record of that Word in *permanent* form. The history of Israel shows us how vital this is; without it there is apostasy. Another failure of the liberal scheme is this: it can give no satisfying account of why the Bible is unique. Why not the Koran or the Upanishads? The Professors' answer is interesting. 'What gives the Bible its unique significance and power . . . is nothing else than its subject' (p.125). What is that subject? They cannot say 'Christ' (for they deny Messianic prophecy), so they define it as 'the life which is life indeed'. The *Book of Mormon* or Mrs. Eddy's *Science and Health* would doubtless claim the same! Who can be satisfied with such an answer? We are left with a Bible which is just a compendium of the (sometimes) great and beautiful thoughts of men of a particular school of religious genius—no more.

What about conservative incoherences? The authors detail many, some hard to answer. I will mention one which can be dealt with fairly easily. 'We must give the *coup de grace* to a widely-used argument in favour of the inspiration of the Bible which rests on an easily detectable logical fallacy. This is the argument that the Bible is inspired because it says so'. This begs the question; 'it contains a *petitio principii* . . .

So the argument must be decisively rejected' (p.44). They are wrong here,

surely. Ask them to prove the validity of reason, and they will soon be appealing to reason; or the trustworthiness of sense evidence, and they will soon be appealing to sense evidence. The fact is, it does not belong to creaturely existence to live by analytical logic alone. All human knowledge starts with an act of faith (see Lesslie Newbigin, *The Other Side of 1984*). If it is objected that reason and the senses are things *given* and that that is enough, the conservative reply is that that is just what Scripture is too—*given*, and by the same Giver.

Dr. John Barton's book consists of his 1988 Bampton Lectures more or less as delivered. It covers much the same ground as the previous one, and the same general comments apply. What would the reader think of Douglas Spanner if I were 'to want to say that Beethoven was muddled' in his musical thinking? I fancy I should get a very old-fashioned look! Yet this is what Barton says of Paul's thought in Romans. One of the most serious things about such liberalism is the effect it has on our view of Jesus Christ. He becomes a figure hardly to be *worshipped*. The author acknowledges readily that to Jesus the Old Testament was 'unquestionably the word of his Father'. Gerhard von Rad in his *Genesis* comments that, 'for us in respect to hermeneutics, even the redactor is not 'our master'. We receive the Old Testament from the hands of Jesus Christ to be'. I think von Rad would have accordingly taken the Old Testament more seriously than the present authors seem to do, yet he was no fundamentalist. Barton, like the Hansons, often caricatures conservative views, preferring to quote rather-way-out fundamentalism and demolish it ('the Bible as an utterly authoritative and binding, verbally-inspired reference book'); and this makes his book a great disappointment. One looks for arguments to grapple with, iron to sharpen iron, for that is a way forward; but one rarely finds them. In the light of the experience of Science and the analogy of the Two Books (Nature and Scripture) many of his objections collapse, for exactly parallel objections can be raised against Science and *its* Book. Unless the analogy can be invalidated, Barton's arguments lack cogency. Barton locates the vital question of authority where the previous authors do: in a vague something he calls 'the rule of faith'. If I have understood it correctly this seems to be a sort of moving centre of gravity of slowly-developing Christian belief, controlled by the 'main drift of the Bible' (the Hansons' expression); but how this would apply to the questions of God's stern judgments in history or of practising homosexuality (where alike the Bible seems to have no drift) is not at all clear.

I am afraid I found these two books very disappointing as sparring partners. Their tone is too disdainful for constructive encounter; one ought to be able to differ without losing respect for one's opponents or seeming to despise them. I hope I have not fallen into this trap myself. If so, I apologize.

I have one other thing to add. Liberal theology is floundering. As an earlier Bishop of Durham Ian Ramsay wrote in 1973:

As everyone knows, theology is at present in turmoil; and if I were asked to characterise our present discontents I think I would select two features as basic—First, there is the loss of a sense of God's presence; and secondly, there is a growing inability to see the point of theological discourse. We have become . . . insensitive to God; and theology . . . has died on us.

This testimony is certainly to the point here. God's presence is everywhere in the Bible; but it is hardly anywhere to be seen in the liberal account of it.

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DOUGLAS SPANNER

**LINGUISTICS AND BIBLICAL INTERPRETATION Peter Cotterell  
and Max Turner**

S.P.C.K., London 1989, 348pp. £9.95pb.

ISBN 0 281 04358 2

This is a splendid book, and one I enjoyed immensely. It is at once scholarly, lucid, informative and eminently worthwhile especially for the biblical exegete. Most of us take language for granted; we just use it without giving it much thought. In this respect it is a little like logic. We think we know the rules for correct reasoning until some serious occasion arises and we are really put to the test. We find, alas! how deficient we are in argument, both in defending our own convictions and opposing those of others. The philosopher Whitehead once said that 'it takes an unusual mind to attempt the analysis of the obvious', and the use of language and our reasoning faculties are two obvious, everyday activities that are very likely to escape this analysis. That is one reason why a book such as this can be so enlarging an experience, especially in the hands of two such born teachers as the authors obviously are. (One is senior lecturer at the London Bible College and a fellow of the Institute of Linguistics, and the other is teaching fellow in New Testament exegesis at the University of Aberdeen.). What is their subject all about?

There are nine chapters, all very methodically subdivided in decimal fashion. The first is on Language and Biblical Interpretation. It covers the phenomenon of language, pragmatics, universals of language, synchronic and diachronic linguistics, and linguistics and the Bible (I have mentioned the technical terms not to put the reader off but to make the comment that although the treatment is quite sophisticated these terms are admirably explained with examples, and however unfamiliar they may be the reader is never left with a sense of being stymied by them and so unable to proceed). Then follow Semantics and Hermeneutics, including the nature of 'meaning'; Dimensions of the Meaning of a Discourse, with discussions of 'sense', 'reference', 'presupposition pools', genre, 'significance' and the exegetical task; The Use and Abuse of Word Studies, with discussions of the work of Cremer, Kittel and of course the very important criticisms of Barr; Lexical Semantics; Sentences and Sentence Clusters; Discourse Analysis; The Analysis of the special case of Conversation; and finally non-literal language, metaphor, allegory, parable and so on. This may all sound very dry, but the authors succeed in making it quite exciting! If one manages to forget the meaning of some technical term (such as 'lexeme', 'deixis', or 'polysemy') one has only to look it up in the Subject Index and a clear reference is easily traced. And one of the many excellencies of the book is the numerous illustrative applications it provides of the usefulness of linguistic analysis for the understanding of involved Biblical passages, such as the Nicodemus conversation, or the interview with the woman of Samaria, or 1 Cor.11.2-16.

Each chapter ends with several pages of references and notes; there is a Bibliography of nine pages; and an Index of Biblical References of two; all of

these have three or four columns per page. The book is well-produced and pleasant to handle. It is to be strongly recommended to theological students, practising preachers and indeed all who want a deeper understanding of 'God's Word written'.

Ivy Cottage, Grove, Wantage, Oxon.

DOUGLAS SPANNER

**THE LIVING WORLD James D. G. Dunn**

S.C.M. Press, London 1987, 196pp. £6.95

ISBN 0 334 009170

The material in this book is extremely important. The publishers have recognized this by assembling within it a collection of lectures and articles by Professor Dunn around the subjects of Scripture, Canon and Interpretation. The first four chapters were originally given as the Griffith Thomas lectures for 1987. One of the articles (ch. 5) was actually published by 'Churchman' (1982—vol. 96 pp.104–122, 201–225), and the other article (ch. 6) was published in 'Horizons in Biblical Theology' 4 (1982), pp.13–60. While it would be unfair to Dunn to see this volume as the definitive expression of his views, it is nevertheless an important outline of what he seems happy to call a 'radical' evangelical view of Scripture (p.ix). It is certainly not an expression of a conservative and orthodox view of the Bible.

There is much that is worthwhile and stimulating in this volume (for example the defence of the Synoptic gospels as a source of historical information about Jesus in ch. 2), but there is also much which must be of great concern to any traditional evangelical. Various ways have been devised of undermining the Bible's authority as God's Word to man, but it seems here that a new one may be developing. Dunn's focus within these lectures and articles is very much on the question of canonical authority and indeed the origins of the canon itself.

It is of course virtually impossible to do justice to the complexity and depth of Dunn's arguments in a short review, but some comments do appear to be worthwhile. Chapter 1 is introductory material, whereas in chapter 2 Dunn wishes to establish the historical reliability of the evidence about Jesus in the gospels and at the same time deny a 'meticulous level of verbal precision' (p.43) on the part of the gospel writers. Chapter 4 contains a discussion on the important question of pseudonymity. It must be said that the legitimization of pseudonymity by the theory that it 'consisted essentially in the reworking and contemporizing of authoritative tradition' (p.84) seems to contain a basic flaw. Such a view does not appear so far removed from Newman's theory of the development of doctrine, and therefore suffers from the same problem in determining what constitutes a legitimate development or reworking of the authoritative tradition. Chapter 5 has been discussed by Professor Nicole in 'Churchman' 1983 and 1984 (vol. 97 pp.198–215 and vol. 98 pp.7–97, 198–216).

However it could be said that the most important chapters in the book are the treatment in chapter 3 of the New Testament's use of the Old and the account in chapter 6 of what Dunn calls 'levels of canonical authority'.

The focus of ch. 3 is on the way Jesus and Paul use the Old Testament. Dunn wishes to establish that the 'freedom' with which Jesus and the apostles used Old Testament texts gives us a model for handling Scripture today. The

problem is that Dunn appears to operate with a Jewish or Pharisaic view of the Old Testament, and seems to be troubled that Jesus and the apostles resolutely refused to accept such a view. His anxieties are betrayed on p.44 where he says that the fact that most Jews have never accepted Christ as the fulfilment of the Old Testament should give us pause for thought. Such anxieties may be understandable, but they are dealt with by Paul in Romans 9–11, and they should not deflect Christians from seeing in Jesus Christ's understanding of the Law the true understanding of the Old Testament.

The old chestnut about Christianity abandoning the laws of sacrifice is a red herring. Christians abandoned sacrifices because God and Christ told them to do so (the reasons for their fulfilment being given in Hebrews). Yet the laws of sacrifice are not abandoned or disregarded as part of God's Word, and as such are still useful for 'teaching, rebuking, correcting, and training in righteousness' (2 Tim. 3 v.16). There is no reason to say that the 'New Testament relativizes the Old' and that the Christian operates with 'a canon within the canon' (p.63). The Christian is someone who believes Jesus is the Christ and as such he believes that Jesus gives not so much a new but a true understanding of the Old Testament.

Thus Jesus and Paul do not give us a justification for legitimizing a diversity of interpretations from the same Scriptures, something which Dunn seems keen to establish in ch. 6. This chapter's link with ch. 3 is seen most clearly on pp.165–6 where Dunn says that we must either accept that the canon canonizes such diversity or else impose a unifying key to the canon from outside. He denies that the canon itself sees that unifying key in Jesus. Carson has examined Dunn's claims about the New Testament's diversity in 'Scripture and Truth' (pp.65–95, I.V.P.) and found them wanting. He does not believe that the early church tolerated the basic theological liberalism which Dunn is wishing to justify.

Traditional conservative evangelical teaching is not just one strand of the truth. It does not thereby claim that it has a monopoly on the truth and that truth is to be found solely within its borders, but it does insist on a fundamental claim to be *the* truth. It will wish to insist on a fundamental unity within God's Word, given to the human authors of Scripture by the Holy Spirit of Christ. Therein perhaps lies the parting of the ways with the 'radical' evangelical view of Scripture.

As would be expected from someone of Professor Dunn's eminence and learning, this book is well-written and thoroughly argued. It contains material of the utmost importance for every evangelical, and indeed every Christian. Yet the above discussion should show why it would be right to wonder what Griffith Thomas would have made of it all.

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MARK BURKILL

**ANSELM G. R. Evans**

Geoffrey Chapman, London 1989, 108pp. £5.95

ISBN 0 225 66536 0

**DENYS THE AREOPAGITE Andrew Louth**

Geoffrey Chapman, London 1989, 134pp. £5.95

ISBN 0 225 66538 7

These two books launch a new series, edited by Brian Davies O.P., which will introduce major Christian thinkers to a new generation of students. The

range of coverage projected is fully ecumenical—there will be a volume on John Calvin, and another on Jonathan Edwards—and the presentation is comprehensive, dealing with the life, thought and writings of each of the subjects considered. There is also a bibliography provided, listing both editions of the writer's works and major studies which have been done on these in recent years. There is no doubt that such a series is needed, and it is a pleasure to be able to record that the first two volumes in the series are of a very high standard. G. R. Evans brings her vast knowledge of Anselm to bear in a brief but extremely lucid presentation of the great archbishop, which will fill in a number of gaps in most people's knowledge. It is extraordinary how easy it is for the thought of a man like Anselm to be reduced in many minds to a theory of the atonement, and it is both refreshing and necessary to be reminded that his was a greater genius, whose breadth has seldom been fully appreciated.

When it comes to Pseudo-Dionysius the Areopagite, we are in even greater need of a reliable introduction. Recent years have seen a remarkable resurgence of interest in the pseudo-Dionysius, mainly because of the great influence which his writings have had on the Christian mystical tradition. Andrew Louth takes us through the mysteries surrounding his identity, and concludes that most probably he was a Syrian monk of the late fifth and/or early sixth centuries. He gives us a clear introduction to his writings, and explains the principles of hierarchy which underlie his thought. We are reminded that Dionysius dealt with concepts which are uncongenial to the modern mind, and are asked to suspend judgment until we have made the effort to adjust our pattern of thought sufficiently to be able to cope with this.

This is a fair demand, and if it does not bring Dionysius back into favour as a theologian for our times, at least it makes it possible for us to understand why his influence was as great as it was. The book concludes with a chapter outlining the growth and dissemination of this influence, which will be of great value to researchers unfamiliar with some of the areas covered.

The initial volumes have set a high standard for what promises to be a most valuable series to which students and clergy would do well to subscribe.

Oak Hill College, London N.14

GERALD BRAY

**CRANMER IN CONTEXT P.N. Brooks**

Lutterworth Press, Cambridge 1989, 134pp. £6.95 pb.

ISBN 0 7188 2790 2

This is a lovely book. The Cambridge church historian Peter Brooks, who established himself as an authority on Cranmer in his *Thomas Cranmer's Doctrine of the Eucharist* (1965), has here celebrated the quincentenary of Cranmer's birth by retelling the story of his life and work, as far as possible in his own words.

The book really consists of edited extracts from Cranmer's writings and other contemporary documents. It is a most judicious selection, and the comments give a much more friendly and favourable interpretation of the great archbishop than Jasper Ridley's biography or the deplorable articles which appeared in last year's *Church Times*. One of the extracts is the *apologia* contained in the letter which Cranmer addressed at the end of his life to Queen

Mary (pp.105–8), and to which Dr. Brooks has also drawn attention elsewhere. It is an account of Cranmer's beliefs which is well worth pondering.

The author expresses great admiration for Cranmer's Prayer Book and indignation at its present neglect, which he sees as part of the general lack of appreciation of Cranmer and his achievements which characterizes the Church of England today. He does not hesitate to echo Southey's words, and speak of Cranmer's 'incomparable liturgy'.

Interestingly, on pp.56 and 67, the author appears to adhere to the once popular view that the 1552 Prayer Book was an afterthought rather than part of Cranmer's original intention. If so, one wonders how he interprets the evidence which has led most liturgiologists to abandon this opinion.

Latimer House, Oxford

ROGER BECKWITH

### **THE ORIGIN OF SPECIES REVISITED Wendell R. Bird**

The Philosophical Library Inc., New York 1989, 1110pp. (2 vols.) \$65.00

ISBN 0 8022 2544 6, ISBN 0 8022 2543 4

This is a masterpiece of meticulous research, covering everything from the Big Bang to Homo Sapiens, by a first-class independent mind. It is unlikely to become a best-seller but you will do the community a real service if you can persuade your local library to stock it. Wendell Bird is a Harvard lawyer who espoused the creationist cause many years ago and has presented it before the U.S. Supreme Court. Unlike the other Harvard lawyer (Norman Macbeth) who has exposed the fallacies of Darwinism, Bird is a Christian. However, this massive compilation was written *not* to prove creation true but to uphold legislation requiring that *both* theories of *Origins* be taught in State schools. (This, of course, is exactly what John Scopes pleaded for in the famous 'Monkey Trial' of 1925, but it is now bitterly opposed by the American Civil Liberties Union.) So Bird's limited objective is to show that the 'theory of abrupt appearance' is at least as reasonable, and therefore as teachable, as evolution.

Some two thousand quotations are adduced from seven hundred writers, nearly all evolutionists. Bird is scrupulously careful not to quote out of context, and marks with an asterisk every author who would not agree with his main conclusion. Each section is summarized, which entails repetition, but that is no bad thing for readers who are willing to be learners. The arguments for 'abrupt appearance' are much the same as can be found in other books: absence of link fossils, failure of breeding experiments, inexplicable problems of homology, embryology, microbiology, and probability. But never before, perhaps, has the evidence for and against evolution been set out with such massive documentation and masterly precision. There are even Latin tags to spice the brew!

Bird failed to win his case before the Supreme Court; but it has often been pointed out that the acceptance or rejection of Darwinism depends on many factors (sociological and psychological) outside the realm of science. Consideration of Genesis is excluded, because of the U.S. Church/State

separation; but Bible-believers will find much to reinforce their faith in St. Paul's dictum that 'science' which opposes Scripture is indeed 'falsely so called.'

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DAVID C. C. WATSON

### **REACHING GOD'S EAR C. Samuel Storms**

Tyndale House Publishers Inc., Wheaton, Illinois 1988, 282pp. \$8.95

ISBN 0 8423 5268 6

The jacket design on this book shows a small boy standing on tip-toe in order to be able to whisper into his father's ear. For some people on the look out for some new light on the subject of prayer, this might be a turn-off. For others it might work in just the opposite way.

Chapter Three actually begins with a quotation from Linus, the Peanuts cartoon character.

'I think I've made a new theological discovery', declares Linus.

'What is it?' Lucy asks.

'If you hold your hands upside down, you get the opposite of what you pray for!'

Dr. Storms then challenges us by enquiring how many of us at one time or another have been guilty of thinking there is a 'trick' to getting from God what we want. His book, however, is not written in a patronizing manner, but maintains an excellent balance between what might be called a 'scholarly' and a more 'popular' voice.

*Reaching God's Ear* has been described as a biblical approach to the doctrine and practice of prayer. Maybe one's first reaction is to ask if we really need yet another book on this subject. After all, are there not thousands of similar books already available, written from every conceivable angle, and all aiming to enrich our devotional lives? The answer must be that since the average Christian is never likely to be satisfied with his own prayer-life, he is probably always going to be on the look out for new insights into the age-long practice of communicating with his God.

The author freely admits that his motivation for writing it was largely one of guilt. His own prayer-life was simply not what it should have been. He says that he had fallen into the snare of complacency, thinking that since his life was relatively free from discomfort and tragedy, prayer could take a back seat to other Christian responsibilities such as the study of Scripture, fellowship and evangelism. Conviction led to a concentrated study, and the result was that Dr. Storms came to the conclusion that nothing hinders our prayers more than our misconceptions about God.

As he studied the Scriptures afresh, he saw that all the great men and women of God demonstrated great spiritual power because they knew God intimately. And so he poses the question—how do we Christians grow in the knowledge of God and become more attuned to the Holy Spirit's leading? The answer, of course, is that such knowledge comes by way of the life of prayer.

He begins by exploring the reasons why prayer is so difficult for most of us, and suggests that we have all asked at sometime or another—'Is anyone really there?' He explores the relation of the three persons of the Trinity to



the subject of prayer, and says: 'If you were to ask me what I thought the heart and soul of prayer to be, the essential element in our approach to the throne of grace, I would say without the slightest hesitation that it is Jesus Christ. He is the crux, the cornerstone, the pivot, and the pillar . . . All prayer, whether petition or praise, confession or intercession, is predicated upon the efficacy of Christ's redemptive suffering'.

Dr. Storms is the pastor of a church in Ardmore, Oklahoma, but there is no overtly American flavour about his book. It is written in a style which is fresh and attractive, and one senses the magnetism of a compelling preacher who warms to his subject as he proceeds. Yet this book is by no means sermonic. He draws on his wide experience for his illustrations, and there is a very down-to-earth approach—especially in the chapters which deal with the difficulties of seemingly unanswered prayer. In a chapter entitled: *Persisting in Prayer without Pestering God*, he points out that, when you come down to basics, prayer is all about cultivating an attitude of complete dependence upon God. This God is not, however, of our own making, but is essentially the God revealed in Scripture.

'Frequently', he says, 'someone objects that Christian faith is an emotional and psychological crutch. Although this is intended to be a ridicule, I confess that it is gloriously true, except that it is not true enough. For when a man uses a crutch, even two, he still stands to some degree on his own two legs. Christianity, therefore, is more like a wheelchair'. One's initial reaction to this is, admittedly, a raised eyebrow—or two! But think about it.

Dr. Storms gives us realistic glimpses into the lives of great Old Testament pray-ers such as Abraham, Daniel, Jeremiah, David and Moses, as well as an excellent study of the prayers of Jesus and Paul. He suggests that if we are struggling in prayer, frequently at a loss for what to say and how to say it, we cannot do better than to meditate on these men and women of God. 'Make their prayers your own', he writes. 'Pray the Psalms with David. Praise God with Hannah and Mary. Learn how to confess your sins by immersing yourselves in the lives of Ezra and Daniel. Intercede for your friends and loved ones with the petitions of Paul'. Sound advice indeed.

The closing chapters deal effectively with problem passages and related issues, and the author sums up by reminding us of his reasons for writing the book. Having found the answer to many of his own questions during the course of his studies, he hopes that we, too, will find our experience of communication with our God enriched and deepened by having shared his insights with him.

On the whole, this is a book which should have a fairly wide appeal.

39 Oaklands, Hamilton Road, Reading

EILEEN MITSON

**SMART: THE WORLD'S RELIGIONS** Edd. R. P. Beaver *et al.*

Lion Publishing, Tring 1988, 448pp. £7.50

ISBN 0 7459 1522 1

This is a great book. It is like a voyage of exploration over vast oceans, tracing in great detail the interior development and international expansion of all known religions throughout the long course of history.

There is nothing narrow about the author's definition of 'religion'. He sees the word as a kind of symbol, justifiably comprehending non-religious philosophies, secular ideologies and even atheistic or communist world-

views. His purpose is to help his readers to get a better grasp of the self-understanding of other religions and the historical changes that their traditions have undergone.

Whereas, with the major religions, there is global extension and overlapping, this survey is focused on each geographical area of the world. And in order further to identify the particular characteristics of each tradition, Smart makes use of a system of 'dimensions': practical/ritual, experimental/emotional, narrative/mythic, doctrinal/philosophical, ethical/legal, social/institutional, and material (that is, buildings, works of art *etc.*). The purpose of this exercise is 'to give a balanced description of the movements which have animated the human spirit and taken a place in the shaping of society'.

While readers should be enabled by this wide-ranging study to see the universe of human-kind and see it whole, they will at the same time be introduced to the staggering variety of myths reaching back into the dim pre-history of the race—into, for example, the long-ago 'Dream Time' of Australia. The religious 'myths' of tribal or national groups show how they have sought to grapple with the mysteries of nature and human existence.

All this may help the serious student to grasp something of the complexities of the world as it is. But, as the writer seems to suggest, it is hard if not impossible truly to 'understand' them, except by 'entering' into them. To this reviewer it underlines the invaluable contribution of those missionary explorers who have sought, as much as is possible, to identify themselves with the peoples whom they go to serve, by living close to the alien society and learning, from within, their whole mode of thinking and believing and what makes their life 'tick'. Concerning, therefore, one of the most important social issues of to-day, the book has something useful to say about how to cater for minority rights in cultural pluralism.

Those who look for help in charting their course over the wide seas and continents of human experience should find in this book a useful compass. There is nothing sectarian about it; the author has no axe to grind. As in other disciplines, he demonstrates essential objectivity; and this to the extent of discerning the benefit to be gained from the crossing of the paths being trodden by the world's millions and from some sharing of the spiritual and moral values inherent in the other traditions. The book could help Christians, while keeping to the 'ancient paths', to combine their own own steadfast faith with a genuine respect for that of their fellow men and women.

The second part of the book contains an assessment of the influence of the present-day rapid social and scientific changes on most religions as they struggle to bring to bear on their traditional beliefs the insights of modern western science. This is true of Judaism and Hinduism but (in a memorable aphorism) 'Islam reformed is Islam no longer'. 'Modernist Christianity', the author believes, 'has a crisis of authority because it erodes the absolutes of both Bible and Papacy.'

There is a full table of contents, a useful bibliography and, as is specially important in a book of this size (561pp.), a very detailed index. It is generously and appropriately illustrated throughout, in both black and white and colour. The price of £25 is not excessive for a book of this size and quality and it ought to find its way into both theological and secular libraries.

**CREEDS, COUNCILS AND CONTROVERSIES: DOCUMENTS  
ILLUSTRATING THE HISTORY OF THE CHURCH AD 337-461**

**Ed. J. Stevenson, revised by W.H.C. Frend**

S.P.C.K. London 1989, 410pp. £14.95 pb.

ISBN 0 281 04327 2

Professor Frend's excellent revision of *A New Eusebius*, which appeared in 1987 has now been followed by an equally good updating of this volume, which came out in 1966 and quickly established itself as a classic reader in the field.

The revision has regrouped the earlier texts into twenty eight chapters, beginning with the succession to Constantine the Great and ending with Christianity in Britain and Ireland. A particularly helpful feature of the revised edition is the way in which documents relating to major figures of the period have been grouped together, so that it becomes much easier to follow the career and thought of people like Jerome and Augustine.

The new edition has a total of 264 texts, of which 38 are completely new. Some of these have been added to fill chronological gaps in the original edition, but most relate to the theological controversies of the period. There is a much greater representation of the Cappadocian Fathers, for example, and the section dealing with the Nestorian controversy has also been amplified in important ways. The result is a volume which is more theological and less exclusively historical than the earlier edition, though readers will be glad to know that few of the vignettes of Early Church life, which were such a distinct feature of Stevenson's compilation, have been lost.

Professor Frend has also taken the opportunity to provide more detailed notes to the texts which are quoted, and this will be useful, especially to researchers who will on occasion be spared the need to check the selections against the originals, simply to find out who is being addressed, and so on.

The very extensive rearrangement of the material will make it difficult to use the new volume alongside the old one; it is a pity that there are no cross-references to the earlier edition. Still, students will quickly adapt to Professor Frend's revision, and will find this important volume even more useful and easy to handle than the original.

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GERALD BRAY

**THE MELODY OF THEOLOGY: A PHILOSOPHICAL DICTIONARY**  
**Jaroslav Pelikan**

Harvard University Press, Cambridge, Mass. 1988, 274pp. £15.95 (cloth)

ISBN 0 674 56472 3

This is a curious book, by the Sterling Professor of History at Yale University. It is certainly not a theological dictionary in the ordinary sense, since it is highly eclectic, and some of the information given under the different headings would seem to be unnecessary in a genuine dictionary. What it is is a potted spiritual autobiography, arranged in dictionary form. The items selected for inclusion are those which have made the greatest impression on the author himself, which does not necessarily mean that they are of equal importance for the Church as a whole.

Future students of Professor Pelikan's work will find this book invaluable, since they will discover in its pages the things which have influenced him, and what he thinks about them. There is a heavy leaning towards Eastern, and especially Slavic Christianity, as there is also towards Lutheranism—which is what one might expect from someone with a Slovak Lutheran background. Some of the entries are hardly theological—the comments on Goethe, for instance! There are also striking omissions—nothing is said about John Calvin, and British theology is represented only by Edward Gibbon(!), the Gifford Lectures and John Henry Newman, an unusual combination to say the least.

For all these reasons, it is difficult to see who would want to buy this book. Professor Pelikan has made his name for his magnificent history of the Christian Tradition, which is now complete in five volumes. This book is perhaps a sort of introduction to that work, but it is difficult to see what real intellectual purpose it can serve in the Church at large.

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GERALD BRAY

**SUNDAY SCHOOL: THE FORMATION OF AN AMERICAN INSTITUTION, 1790–1880** Ann M. Boylan

Yale University Press, Yale 1988, 256pp. £20

ISBN 0 300 04019 9

I came to this book as someone who has been associated with Sunday Schools all his life, as a scholar, teacher and as Minister of churches which included this institution. Familiar as I am with Sunday Schools in this country, I was fascinated to read of their development in America. There is, however, a marked difference—to quote: 'Indeed, a comparison of the institutions' variable appearance on two sides of the Atlantic is instructive, for it highlights the distinctiveness of the American version.' This book covers the period from 1790–1880.

It examines the creation and evolution of Sunday Schools in five evangelical Protestant denominations (Baptist, Congregationalist, Low Church Episcopalian, Methodist and Presbyterian) and through the interdenominational American Sunday School Union. Each chapter analyses some aspect of the nineteenth-century Sunday School—its origins and rapid expansion, its educational functions in the era of the common school, its response to changing perceptions of adolescence and childhood, and the creation of national organizations that provide curricular materials and spurred the proliferation of schools.

The writer does this very effectively, showing clearly the aims of those who started Sunday Schools, and those who made it into the institution it is.

Although now primarily an instrument of denominational education, the Sunday School first became an American institution because it promised to fulfil the broad millennial expectations of evangelical reformers.

Recognizing the need to educate children in a broad sense, and to train them for life, the main aim was to bring the child to conversion. This was the driving force, especially of the early part of the period.

The formation of the American Sunday School Union with its rapid growth, clear-cut aims and overall organization became a prime factor in the

forward movement among children. Part of its aim was to reach the unchurched masses through Mission Schools, teach them to read and write, instruct them in Bible teaching, and bring them to a point of decision. As would be expected, there was a difference of emphasis in certain sections of the Church, but in the main this was the motivating force of all Sunday School work. As time went on, denominational concerns became more important, children of committed Christians needed caring for and another force needed to be reckoned with. This was the Convention Movement which had more local origins.

By 1830 the Sunday School was well on its way to becoming a permanent fixture in American life.

Evangelical schools had a dedicated corps of young workers. As institutions for children, they had a potentially large clientele—from the poor and unchurched to the rich and churched. Because they focussed on religious education, Sunday Schools developed in tandem with week-day schools. This guaranteed the institution's growth and permanence.

Blacks, adults and children, became eager clients of Sunday Schools. These met in separate classes and at different times. Women were especially keen to learn, taking advantage of every opportunity to do so. Blacks organized their own schools, but slave masters saw in this the revolutionary potential of black literacy.

The Convention Movement really made its impact in the 1860s. Later in the decade, a Convention was held which brought together more than five hundred Sunday School editors, publishers, missionaries, pastors, superintendents and teachers who put aside their denominational differences and came together to discuss common problems and goals. This completely bypassed the American School Union, proving itself to be a new force in Sunday School work, and organization. All this is covered in the book with thoroughness and interest. The reader is carried along as the picture unfolds, and the differences between England and America are clearly seen.

Teachers were recruited from the seniors in the Sunday Schools, most having been members of Bible Classes. Teaching became for many a means of their conversion, as they studied in preparation for their class and taught on Sunday. As the Secretary of the American Sunday School Union said in 1831: 'There are few posts of duty where the visits of the King of Grace are more frequently enjoyed.'

The methods of teaching changed over the years, although the goals remained the same. Child psychology began to influence teaching material. Teachers were increasingly asked to be familiar with the Pestalozzian Method, 'object teaching', proper blackboard illustration, and the 'art of questioning'. As one writer said, the goal was to render the work of the Sabbath School more like that of the secular school. The aim, above all, was to lay a moral foundation in the young leading to the point where they consciously committed their lives to Christ and were, in the true sense, converted.

This aim is clearly brought out by the writer, who analyzes the tensions that inevitably arose. The divide centred around the questions of the child's natural innocence or guilt. Great theological questions were at stake, Calvinists coming down strongly on guilt and responsibility, while others took a more liberal and optimistic view. This is carefully dealt with in the chapter

on 'Conversion and Christian Nurture'. How were the children of church members to be regarded who grew up under Christian influence, whom many considered as 'under the covenant'? As time went on, 'if in 1828 it would have been natural to press home the importance of experiencing conversion, in 1878 it seemed natural to pass over the subject quickly'. Still, however, conversion remained the goal, especially for those who came from pagan backgrounds.

Ann Boylan has done an excellent job, and her thesis is backed with copious notes. As the jacket blurb says: 'Her book is a signal contribution to our understanding of American religions and social history, educational history, women's history and the history of childhood'. There are numerous illustrations from contemporary literature and tables of statistics.

One thing I do question is the format of the book. It has the appearance of being produced in the period it covers—a factor which could be off-putting for some.

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ARTHUR MITSON

### **THE WOMEN'S MOVEMENT IN THE CHURCH OF ENGLAND 1850–1930 Brian Heaney**

Oxford University Press, Oxford 1988, 144pp. £19.50

ISBN 0 19 82261 3

This uncompleted book is a testament to the scholarship of the late Brian Heaney, a Canadian Anglican priest who had made the study of modern Church history his own. The purpose of the book, which was prepared for publication by friends after his death, is to detail the rise of feminism and of women's movements generally in the Church of England. Most people have a vague idea that Deaconesses came into being in the last century, and would probably think of the Mother's Union as a Victorian institution, but few know just to what extent the women's movement in the Church is the product of forces at work in late Victorian society.

According to this book, it was about 1880 that churchmen began to realize that the majority of their congregations was female, and at a time when it was still unusual for women to go out to work, they represented a vastly underused potential. Far-sighted church people, including women who were fighting for a greater say for their sex in society as a whole, seized on this fact and began to develop a vast network of women's organizations. The movement seems to have peaked about 1914 or shortly thereafter; by 1930 it was in obvious decline and was not revived until the 1970s.

What comes across from this study is that there were basically two types of women involved. There were those (the majority) who accepted that they must always be subject to men, and especially to the parish priest, but who sought to do useful social and evangelistic work within that context. Voluntary parish workers of this kind are now a thing of the past, but it is interesting and instructive to read of the wide range of activities which were open to them at that time, in spite of a general prejudice against women in the Church.

Then there was the crusading woman, closely aligned to the suffragette movement. Churchpeople gave a surprising amount of support to that cause, and when Church Assembly was established in 1919, women received full

voting rights for the first time. Indeed, there were forty women members of the first Assembly—not at all bad going for the time.

The question of ordination naturally also raised its head, but it was regarded as a distant prospect by most people. Nevertheless, it is fascinating to learn that the debate of the 1970s and 1980s is in many respects a re-run of the arguments which were put forward from about 1900 to 1920, with no result.

This book will be essential reading for anyone interested in the history of women in the Church, and although it lacks the polish which its author would no doubt have given it had he lived, it is a good and an instructive read.

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GERALD BRAY

### **TRADITION AND TRUTH David L. Edwards**

Hodder and Stoughton, London 1990, 326pp., £14.95 (cloth) ISBN 0 340 51452 3

After the success of *Essentials*, in which Dr. Edwards examined the theology of John Stott, his publishers have persuaded him to undertake a similar task, using as his targets theologians from the opposite end of the spectrum—the liberals who have gained such publicity in the media in the past thirty years or so. There is no doubt that Dr. Edwards is much more at home in these circles than he was with John Stott, though the latter can be comforted in the knowledge that he, at least, merited an entire book to himself!

This new volume is not especially like its predecessor, largely because so much of it consists of reprints of reviews published over the years in the *Church Times*. This makes it an interesting and valuable collection of historical material, and it must be pointed out that the range of reviews reprinted here greatly surpasses the number of theologians discussed. We must be grateful to Dr. Edwards for having gathered together so much of his own (often incisive) thinking, and for having put pen to paper to assess a movement in theology with which he has been intimately connected, both as a publisher and as a friend of those whose work he discusses.

In reviewing a book of this kind, the Evangelical reader has to distinguish carefully between the book itself (which is very good) and the subject matter, with which he is in profound, existential disagreement. To believe that Maurice Wiles, Geoffrey Lampe, Don Cupitt, John Bowden, Dennis Nineham, John Hick and John Robinson (the most conservative of the group by far) have launched a new movement in theology which will permanently alter the religious landscape is for an Evangelical a step of faith which makes belief in the virginal conception and resurrection of Christ seem simple by comparison. To assume, as Dr. Edwards does, that just because most of these men were/are eminent academics, their views must carry great weight is simply beyond belief altogether.

Let us take for example, the late Geoffrey Lampe, known in the scholarly world as the editor of the *Patristic Greek Lexicon*, an invaluable aid to researchers everywhere. Dr. Edwards states that here is a Patristic scholar of great intelligence and learning, who towards the end of his life stated openly that the Fathers of the Church were completely mistaken in their views and scarcely worth reading today (a theme which reappears in other chapters as well). The first mistake is to assume that the compiler of a dictionary is for

that reason intelligent—intelligence is not necessary for such a labour, and may even be a hindrance to its effectiveness, since intelligent people may be inclined to leave certain things out. Nor does it seem to have occurred to Dr. Edwards that if Geoffrey Lampe found little of permanent value in the Fathers, that will not affect their standing in the least. The Cappadocians and Augustine will continue to be read and appreciated by generations yet unborn, when the only thing anyone will remember about Geoffrey Lampe is his lexicon.

Much the same could be said about the other men discussed in this book, though on the whole they are unlikely to receive even the kind of immortality which we can fairly certainly predict for Lampe. Dr. Edwards is constantly mesmerized by their scholarly eminence, without ever pausing to consider whether there is any substance behind this. As far as he is concerned, if someone is a Regius Professor of Divinity, then he must be worth listening to—whatever he may say! Occasionally, he admits that there are some conservatives of like eminence (like John Polkinghorne), who therefore cannot be simply dismissed, but it is obvious that he is uncomfortable with them, and probably glad that they are not particularly eminent *in theology!*

Evangelicals, on the rare occasions when they are mentioned at all, are totally dismissed—we are ignorant fundamentalists, seeking consolation in an ‘old-time religion’ which cannot stand up to the intellectual challenges of modern times. The fact that we are growing in numbers and influence, when the liberals seem to be talking merely among themselves is explained as a popular conservative reaction to innovation, as if news of Columbus’ great discoveries prompted a sudden revival of flat-earthism. Dr. Edwards ought by now to have come to realize that he is not only unsympathetic to conservatives—he does not *understand* them. When John Robinson revolted against the liberal consensus by redating the New Testament to before AD70, and arguing for the priority of John, his colleagues turned away in (generally discreet) disgust—all Robinson had done was to play into the hands of the ‘fundamentalists’ (for which read ‘Evangelicals’). Dr. Edwards is somewhat more charitable, but he still cannot really understand what Robinson was up to.

This is the basic fact which needs to be grasped if we are to make any sense at all of what Dr. Edwards says in this book. To him, the idea that an intelligent and responsible person could ever submit his mind to the authority of God’s revelation in Scripture is simply incredible. It may have happened in the remote past—one would not blame Augustine for it, any more than one would blame him for believing that the earth was flat—but it is a view which cannot be held by any sensible, educated person today. This of course, is precisely what Evangelicals challenge, and everything else flows from that. If a man is not under the authority of the Word, he may well incline to Dr. Edwards’s views, or not, as the case may be. But if he is, then what Dr. Edwards has to say is just as incomprehensible to him as Evangelical views are to Dr. Edwards. To sneer at one’s intellectual opponents simply because they are not Regius Professors is not merely ungracious—it is un-Christian. The wisdom of Christ is such as to shame the wise of this world, a point which Dr. Edwards and his ilk would do well to take on board more seriously than they have done so far.

In the end therefore we must conclude that this book is an excellent review



of a theological movement which has almost no appeal to a believing Christian (in the traditional sense of that term). It tells us in plain language what to avoid, not what to emulate—a useful service in its way, though sadly not the one intended by the author. However, in his concluding remarks Dr. Edwards draws us back to the Bible as the source of our theology, and warns that the orthodox will not win their battle if they cannot rise to the challenge which the liberals have presented the Church. In criticizing them, we must not rest complacent. We too, must produce theological works of genuine distinction, which will deal with the intellectual issues of our time and answer them in a way which is honouring to the Lordship of Jesus Christ, true God and true Man.

Oak Hill College, London N.14

GERALD BRAY

**HOLOCAUST THEOLOGY Dan Cohn-Sherbok**

Lamp Press, London 1989 xii+312pp. £5.00

ISBN 0 551 01829 1

This is a profoundly moving book. The author is a Jewish Rabbi who was born in Colorado, has served in four continents, and now teaches theology in the University of Kent. In it he examines the reactions of eight major Jewish Holocaust theologians as they have tried to come to terms with the agony of the inhuman slaughter of six million Jews in the Nazi concentration camps. Where was God when all this happened? His plan is to describe the reaction of each of his subjects in turn, using their own words as far as possible, and then to conclude it with a reasoned (and telling) critique of his own. After an introductory chapter movingly describing the horrors of the Holocaust he introduces the Orthodox Bernard Maza, who believes that God brought about the Holocaust to ensure that Torah-Judaism would flourish in the modern world, a view he shows has many inconsistencies. Like Maza, Ignaz Maybaum believes that the Holocaust was the result of divine providence; but unlike him he holds that God chose the six million who died to be sacrificial victims for the modern world, modern Christs according to Isaiah 53. Hitler thus becomes an instrument of God's will, like Nebuchadnezzar. Next, Emil Fackenheim, philosopher and theologian, takes a very different line. In *Auschwitz a Commanding Voice* sounded, God adding a further commandment to the six hundred and thirteen in the Torah—that Jews are not to grant Hitler posthumous victories. They are to view the survival of their race and its traditions as a supreme priority (and today indeed this view seems to be very influential in Israel). Like these three Eliezer Berkovits argues that religious faith is still possible after the nightmare of the Holocaust; the latter differs only in degree from previous sufferings in Jewish history. God is still present with His people in their sufferings, but hidden; this withdrawn 'hiddenness' is necessary for human beings to act as free moral agents. Arthur Cohen leaves the traditional God of Israel and turns to what is frankly a form of deism—a detached God. To him, the death camps constitute a new event in history; he refers to them (using Otto's word) as the *Tremendum*, the monument of the orgiastic celebration of death. Cohen's reformulation of theology to take account of it is thus no longer Jewish, but deistic. Richard Rubenstein goes further: it is impossible to sustain belief in a supernatural deity after the events of the Nazi era. There is now a 'death of

God'. His further response is troubled and uncertain; he values animal sacrifice 'as a channel for containing the dark side of human motivation'; he espouses nature paganism, and he toys with those theologians who have tried to provide a positive response, the novelist Elie Wiesel 'has been a major spokesman for religious protest'. He is determined to castigate God for His failure to care for the Jewish people; yet in one of his later novels he pictures Him as weeping for them. And notwithstanding his views Wiesel is determined to remain committed to the Jewish way of life—despite the religious void. Marc Ellis is a liberation theologian; with feeling he calls his people to 're-examine its commitment to the prophetic dimensions of the Jewish faith' in sympathy with the oppressed everywhere. For him, the Exodus story is pivotal; God is active in history on the side of the oppressed. But he quite fails to grapple with the problem of how this can be squared with His silence during the Holocaust.

So from this summary, what conclusion can we come to? None of the major theologians has offered a convincing theodicy. In his last chapter the author advances his own, suggested by its title: *Conclusion: The Holocaust and the Afterlife*.

Here then is an answer to the religious perplexities of the Holocaust. The promise of immortality offers a way of reconciling the belief in a loving and just God with the nightmare of the death camps.

It is a poignant end to the search, and one without any very firm foundation in the canonical Jewish Scriptures. But it will find a very sympathetic response from Christian hearts, which owe such an immeasurable debt to the people of Israel. For it is Jesus Christ 'who has brought life and immortality to light through the Gospel'. May our beloved Jewish brethren open their hearts to Him soon!

This is a valuable book and one which can be read with profit by anyone who wishes to understand better the predicament of present-day Israel.

Ivy Cottage, Main Street, Grove, Oxon.

DOUGLAS SPANNER

## **PAUL TILlich, THEOLOGIAN OF BOUNDARIES**

**Mark Kline Taylor**

Collins, London 1987, 200pp. £16.95hb.

ISBN 0 283 9938 7

This book is one in the series on the Making of Modern Theology which carries the exegetical note stating it to be, like the rest, exposing '19th and 20th century theological texts'. Actually in the case of Paul Tillich, the texts selected are limited to his three-volumed *Systematic Theology*. This in itself must limit its usefulness and so raises the question, for whom is the volume intended? If for the reader making his first approach to Tillich's views, then it would be altogether off-putting, especially when the selections are subsumed under such chapter headings as 'The Sacred Void-Being and God', and 'Amid Structures of Destruction'. Without some prior understanding of Tillich's basic immanentist religious philosophy and his view of the symbolic nature of religious language, these selected texts from his *Systematic Theology* do not begin to make sense. And it is, indeed, only from a perusal of Tillich's

other philosophico-theological writings that an understanding of such ideas can be gained. (See my article on 'The Symbolic Theology of Paul Tillich', *Scottish Journal of Theology*, 1964; and another on the same title in *Vox Evangelica*, 1988.) On the other hand, the reader who has already read other of Tillich's writings will not be content to limit himself to selected texts from his *Systematic Theology*.

Tillich is referred to by the editor of these texts as the 'Theologian of Boundaries'. In truth he should more properly be referred to as the theologian 'beyond boundaries'; beyond, that is, the boundaries of biblical and historical faith. For any Systematic Theology which purports to be an exposition of Christian Doctrine, must surely major on the Person and Work of Christ. But no clear statement or critique of either doctrine can be found in Tillich's *Systematic Theology*. Furthermore, no amount of special pleading that Tillich is merely seeking to expound the old faith in modern terms can blot out the fact that Tillich's theology is anti-Trinitarian. Rejecting, as he does, the pre-existence of Jesus as the Christ of God, he insists on the human element in Jesus the Christ. Then turning his attention to historical research, he despairs of a secure position there and consequently abandons the Jesus of history for the Jesus of myth.

The claim made for this volume on the back dust-cover blurb that it 'concentrates on the key texts and ideas of Tillich's thought and that it presents the essential Paul Tillich for students and the general reader, cannot possibly be sustained by any number of selected texts from his *Systematic Theology*.

43, The Rough, Newick, East Sussex.

DERMOT McDONALD

### **CREATION AND SCIENTIFIC EXPLANATION Walter P. Carvin**

Scottish Academic Press, Edinburgh 1988, 106pp. £10.50 hb. ISBN 0 7073 0520 9

This is a book on philosophical theology, in the well-known series whose general editor is T. F. Torrance, and whose general subject is Theology and Science at the Frontiers of Knowledge. The author, Dr. Walter Carvin, is a Baptist pastor in Ohio, and he also teaches in the Department of Philosophy and Religion of Youngston State University. The book is well-written and will be a useful contribution to the subject. After a brief statement of the Biblical doctrine of *creatio ex nihilo* it raises the questions: Why is there a world and not nothing? and, Why out of all possible worlds is there *this* world? He starts with Aristotle and outlines his world-view. Aristotle took the world as he saw it, interpreting it in terms of his idea of 'motion' or 'becoming'. This is an idea much richer than our idea of motion, which is merely change of position. Aristotle's proof of the necessity of postulating a 'Prime Mover' means something rather different therefore from what it appears to mean to an unsophisticated modern reader, who may be tempted to find it simplistic. We do a great disservice to ourselves if we fail to see how great these ancient thinkers really were (one feels a similar fault is often evident in critics of the New Testament writers).

From Aristotle the author goes on to Aquinas, who worked with Greek cosmology rather than biblical, for Aristotle's works had by then become available. Accordingly, Aquinas's proofs of the existence of God must be

seen in the light of Aristotle's cosmology, not in the light of our own. In two chapters Carvin deals with Aquinas's treatment of the twin questions, Why a world at all? and, Why *this* world? After Aquinas, with the dawn of modern science comes the 'Wedding of Heaven and Earth', when the distinction between the two becomes (for science) non-existent (this development may be said to have begun with Copernicus). There is a lucid discussion of Descartes here; for Descartes, there opens the possibility of a cosmology without God, that is a world within which there is no place for God to work without 'intervention' (though Descartes was of course not an atheist). Did this new view of things constitute a satisfying explanation? Leibniz thought not; but his mathematical philosophy (he was discoverer of the infinitesimal calculus jointly with Newton) was not one which could be easily grasped. His answer to the question, Why *this* world?—not surprisingly in view of his discovery of the calculus—was, Because it is the best of all possible worlds. He thus relates it to the character of God, who acts 'not by arbitrary whim but with wisdom and for the best'.

So Dr. Carvin draws together the threads of his argument. Today we have a generally-accepted model of the universe on which to build our argument, just as Aquinas and Leibniz had. Some models have in the past seemed more congenial for faith than others, but none is impossible. With respect to the question, Why any world at all? he replies, 'You go ahead describing heaven and earth as best you can. We will continue to assert that they were created by God', and *ex nihilo* too. Such an affirmation can always be made; it vitiates no scientific principle, since it is beyond experience. With regard to the second question, Why *this* world? we have to consider how congenial to faith is the present 'big bang' model. This seems to possess both rationality and contingency; it is knowable by reason but also has a 'givenness' about it which reason cannot subdue. As such, it points to a creative intelligence which creates, not out of necessity but out of will. But it is not conclusive proof, and as the scientific picture shifts from one era to the next so faith has to face the fact that its support from science may go up or down. This seems to your reviewer a reasonable conclusion; but the author leaves out, perhaps on purpose, one highly significant consideration. There is a link, probably contingent and forever unknowable, between the physical and the mental, that is between the world that science examines and our consciousness of it. 'Reasonableness' is an *idea*, it resides in the conscious *mind*; how does it come about that it fits the world of *matter*? Faith can offer an answer, but hardly science. This however is really outside the author's declared subject.

There are references at the end of each chapter, and a Bibliography of two or three pages at the end. The book is well produced. I noticed a misprint on p. 63—'scaler' should be 'scalar'.

Ivy Cottage, Grove, Wantage, Oxon.

DOUGLAS SPANNER

### **SELECTING GOOD SHEPHERDS** Hugh Craig

Church Society, London 1990, 16pp. £2.00

In the guise of giving the 'Church' a greater say in the appointments we have returned to the pre-Reformation position of effective hierarchical appointment:

we have turned the Sovereign and Prime Minister into virtual rubber stamps for a predominantly clerical Committee: while the principle we claimed to be following was that the consent of both clergy and laity should be given, not merely that the laity be given minority representation.

In a closely argued booklet the present Chairman of the Business Subcommittee of the Standing Committee of General Synod, Hugh Craig, explains the above claim and offers some means of reforming the way in which bishops of the Church of England are appointed. His target, the Crown Appointments Commission, was set up just over a dozen years ago when James Callaghan was Prime Minister. It was approved by 390 votes to 29 in General Synod. But in July 1989 a Private Member's motion critical of the balance in the appointments so made drew 80 signatures of Clergy and Laity. By February of 1990 in the House of Laity alone it had risen to 74 or over 29%. In all 105 signatures were appended by then—but no suffragan or diocesan bishops were among them. It is Hugh Craig's conviction that the kind of bench of bishops we have is the kind of commission set up.

Going back to New Testament times he notes that the *Church*, and not mainly the leaders, joined together in the appointment of the oversight. The laity, who are 99% of the Church of England have no such say. The author argues that the old system of appointments did, in fact, work much more fairly. In answer to the objection to the State having any part in appointments he uses the example of Israel which some might not find satisfactory. However, his further observations remind us that the country is much more 'Christian' than might be assumed from actual Church of England membership. 15,000,000 claim to be 'C. of E.', another 8,000,000 belong to other denominations. Both Church and State are divine institutions and God is sovereign over both. In such a situation there is nothing wrong in principle with the State participating in church affairs.

His proposals for reform of the Crown Appointments Commission include a dominant rôle for the laity, the restoration of the idea of appointments by a church/state partnership in a still professing Christian state, 'To use the Prime Minister as little more than a forwarding address should be equally repugnant both to Church and State', to secure means which discriminate in favour of, not against, men with Scriptural convictions and spirituality: and secure a proper balance of view across the bench. Means of achieving these ends including removing both Archbishops from the Commission as has been proposed by the Bishop of Chichester, and adding to the Commission some non-synodical but representative laity. A review cannot do full justice to this powerful challenge to the *status quo*. The booklet needs to be read carefully, and those who would contradict its contentions need to find weapons of equal quality to those in its armoury.

# In Brief

## **WHO IS MY NEIGHBOUR? Martin Goldsmith and Rosemary Harley**

Scripture Union, London 1988, 191pp. £4.25

ISBN 0 86201 477 8

This is an informative and valuable book for anyone seeking an introduction to the various faiths and cults prevalent in Britain today. Both authors are able to study their subject at first hand as they are involved in training candidates for missionary service. Both have also, themselves, served over-seas. Being reasonably priced, it is an introductory study which should be possessed by both pastor and people.

14 Cambridge Road, Stamford, Lincs.

JOHN BOURNON

## **KINGDOM LIFE Martin Goldsmith**

Hodder and Stoughton, London 1988 86pp. £1.25

ISBN 0 340 426 349

What the Kingdom of God means is a burning issue in church circles. Many of the books written on the subject are intended for the student. Martin Goldsmith has, however, written one which is easy to read, yet introduces many of the themes which a Christian will meet. For those who are confused by this subject, this is a book well worth acquiring as it is balanced in its approach, but decisive in its statements. In all, a good buy.

14 Cambridge Road, Stamford, Lincs.

JOHN BOURNON

## **CITY OF GOD, PASTORAL CARE IN THE INNER CITY**

**Nicholas Bradbury**

S.P.C.K., London 1989, 206pp. £6.95 pb.

ISBN 0 281 04351 5

This is indeed a *tour-de-force* for a man who has only been an inner city incumbent for six years. The Director of Pastoral Theology at Salisbury-Wells theological college has written a perceptive book about inner city ministry and few people would fail to gain something from it.

His theological standpoint may be gauged from his estimate of what a church should be, namely, a Worshipping, a Learning, a Healing and a Serving Community. Evangelism is not one of his four basics—which is fascinating.

His stance on the inner city is very much that of the 'Faith in the City' report. He does not agree with the Chief Rabbi's challenging view that the way the Jewish people 'made it' in our society was by their own 'ard work and community self-discipline. Bradbury does not think that this option is open for the newer racial minorities in our midst.

Nevertheless, if one makes allowances for the writer's secular political views and his theological liberalism, one can gain a great deal from this thought-provoking volume in the S.P.C.K.'s Library of Pastoral Care.

Limehouse Rectory, 5 Newell Street, London E. 14

JOHN PEARCE

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- Apollos** D. Guthrie, *New Testament Introduction*, (Fourth Edition Revised), 1990, No price
- Arthur James** F. Blum, *Depth Psychology and the Healing Ministry*, 1990, £0.95
- Banner of Truth Trust** T. Goodwin, *Justifying Faith*, (Works Vol. 8), 1985, £7.95
- Collins Religious Publishing** T. Merton, *The Road to Joy*, 1990, £12.95;  
T. Merton, *The Hidden Ground of Love*, 1990, £14.95
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- Princeton University Press** M.A. Noll, *Princeton and the Republic 1768-1822*, 1989, \$35.00
- Sheffield Academic Press** G.W. Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, 1989, £23.50; P.H. Towner, *The Goal of our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles* 1989 £26.50
- S.P.C.K. M. Barker**, *The Older Testament: The Survival of Themes from the Ancient Royal Cult in Sectarian Judaism and Early Christianity*, 1987, £40.00
- Yale University Press** J. Pelikan, *Imago Dei: The Byzantine Apologia for Icons*, 1990, £25.00

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