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Book Reviews

CALVIN'S OLD TESTAMENT COMMENTARIES T.H.L. Parker

T. & T. Clark, Edinburgh 1986 239pp. £14.95

ISBN 0 567 09365 4

A major reason why Calvin was such a great theologian was that he was first and foremost a biblical exegete. The successive editions of the *Institutes* incorporated the fruits of his continuous and prodigiously extensive work on the biblical text in sermons, lectures and commentaries. Parker's study is not only of the Old Testament *Commentaries*, in the strict sense, but also of the sermons and lectures on the Old Testament (which covered, altogether, about three-quarters of the Old Testament books, though not all are extant). A very helpful chapter discusses these three forms and distinguishes their audiences: the sermons given to early morning weekday congregations, the lectures to teenage schoolboys (in whom Calvin could presume a linguistic competence in Latin and Hebrew which few modern undergraduate students of theology have!), along with ministers and others, the commentaries deriving from neither of these but partly stimulated by the weekly meetings of ministers (*Congrégations*) for exposition and discussion. Calvin himself wrote only the commentaries (on Psalms, Joshua, and his 'harmony' [i.e. rearrangement] of the last four books of the Pentateuch). The sermons and lectures he gave *ex tempore*, apparently usually without any notes at all, and they were taken down very accurately in shorthand by enthusiastic hearers. The transcripts of the lectures were approved by Calvin and published in his lifetime, as were some, but not most, of the sermons. Sadly many of the unpublished manuscript volumes of sermons—sold off as illegible scrap paper by the Geneva library in 1805—have not survived, but a good number have been recovered.

Parker, with the easy erudition which we now expect of him, provides an excellent and very readable introduction to Calvin's work on the Old Testament, his hermeneutical principles and methods, and includes many summaries of his exposition of particular passages. A particularly good chapter on the relation between the testaments is followed by chapters on history, law and prophecy. Especially impressive is Calvin's commitment to historical, contextual exegesis, which restrains him not only from allegorizing but also from too much reading back of New Testament themes into the Old Testament. Despite his strong conviction of the fundamental unity of the one covenant of grace in its two forms of administration (Old Testament and New Testament), he usually sought the meaning which the Old Testament could have had for its first readers. Christological prophecy and typology were by no means excluded, but they do not pervade his exegesis as they did much pre-critical Old Testament commentary. I would guess (for Parker deliberately, in order to keep his work within bounds, refrains from comparing Calvin with his predecessors or contemporaries) that Calvin was the first major Christian commentator to refer the prophecies of the Old Testament prophets largely to the events of their own time.

At times Calvin can seem a remarkably modern commentator; at times he reminds us of what is lacking in much modern commentating; at times he

makes us realise how culturally distant the sixteenth century is from us. It is a great virtue of Parker's book that he allows the many sides of Calvin's exegetical mind to emerge—and thereby even something of the Old Testament itself.

University of Manchester

RICHARD BAUCKHAM

THE ROOTS OF THE SYNOPTIC GOSPELS Bo Reicke

Fortress Press, Philadelphia 1986 X + 191pp. Unpriced ISBN 0 8006 0766 X

This important book is a sign of the times. Bo Reicke is Emeritus Professor of New Testament at the University of Basel, having recently been President of The Society for New Testament Studies and for some years Chairman of its Synoptic Problem Seminar. He argues the complete literary independence of the three synoptic Gospels and dates them all at about A.D. 60 (p.180)—one more indication that the famous problem is back in the melting pot.

There are three strong points in the book.

(1) He takes a positive attitude to the documents (p.X). This includes a belief in the historical value of Acts and of the occasional references in the epistles, as well as a generally positive attitude towards the Gospels. An example of the last is his (perhaps exaggerated) stress on the Transjordanian ministry of Jesus in Luke's Travel Narrative (p.117). Much of the Gospel material, he holds, comes from the preachers and teachers of the Jerusalem Church (pp.49, 57) including of course the witness of Peter in the house church in Mark's home.

(2) He dates Acts firmly at A.D. 62 (p.178) and denies totally any *ex eventu* element in the eschatological discourse on the Mount of Olives (pp.137, 174).

(3) He rejects theories of literary relationships as the answer to the synoptic problem. He speaks of 'artificial source theories' (p.169); literary dependence is 'unnatural' (p.85), has 'bizarre consequences' (p.184); there is a labyrinthine distribution of similarities and discrepancies . . . so that an irrational zigzag pattern emerges (p.109). Here he courageously flies in the face of almost all the synoptic criticism of this century.

After welcoming so much of value one is reluctant to criticize the thesis but it seems to have weaknesses which prevent it reaching its full potential.

(1) There is a dubious stress on the value of oral tradition over against written tradition. In Luke's prologue the traditions 'delivered' to us are arbitrarily said to be 'exclusively' oral (pp.45, 121). Papias's preference for living traditions seems to be misunderstood (p.46). Papias, surely, is concerned with expounding the meaning of the *logia*, the divine scriptures about the Lord. He reckoned that written interpretation of these scriptures by unauthorized persons could well be wrong, and he tried to discover what the immediate followers of Jesus said about them.

(2) There appears to be an over-valuing of form-critical methods in determining how the traditions were shaped. In spite of Reicke's generally positive attitude to the documents, he is too ready to see major changes taking place in the traditions in the 'long' period before the Gospels were composed (pp.X, 116). The result is that he is at times too quick to identify things which are clearly distinguished in the text (e.g. the apostle Philip is said probably to have been identical with the evangelist Philip (p.111)). He is

strangely loth, having argued for ministries in both Galilee and Transjordan, not to recognize pairs of Q sayings coming from the two areas as being similar sayings of Jesus rather than as partially corrupted versions of the saying (p.64).

(3) There appears to be inadequate emphasis on the authority of the apostles in the creation and safeguarding of the tradition. Matthew is regarded as the collector of units of traditions which may have been considerably modified in transmission, rather than as one who was giving his own firsthand recollections (p.158).

(4) The most serious weakness, which vitiates his final conclusion (though not his opposition to literary solutions), is his failure to explain the close identity of order between Luke and Mark. He believes that both books were written in Caesaria (pp.165, 170) and that Luke, when he wrote his preface, had Mark in mind as one of the many who was attempting at that time to draw up an account of Jesus' doings (p.166), yet he insists that the actual writing was done at about the same time without either using the work of the other. His only explanation of the identity of order is that 'some fundamental recollections . . . were apt to be kept in a certain order' (p.49).

It is far more probable that Luke knew Mark's Gospel and followed his order in composing his own. He did not *redact* Mark. All the evangelists wrote as they were accustomed to teach, hence the bewildering variety of likenesses and differences which Reicke rightly stresses. These differences are not to be explained as the outcome of thousands of pettifogging changes by a redactor, but as the individual modes of presentation of each evangelist. A recognition of Luke's knowledge of Mark's Gospel would push back the date of the earlier work even nearer to the time of Jesus and would encourage a greater reluctance to find fault with the narrators. It is to be hoped that Reicke's successors will take his brave argument even further in the direction of confidence in the texts as they stand.

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JOHN WENHAM

THE MESSAGE OF I CORINTHIANS David Prior

Inter-Varsity Press, Nottingham 1985 285pp. £4.95 pb. ISBN 0 85110 750 8

This volume in *The Bible Speaks Today* series adequately meets the 'threefold ideal' that the editors have set for this series: expounding the Biblical text with accuracy, relating the text to contemporary life and being readable.

The technique used in this commentary is to take a section of text and expound the whole. Thus it is not easy to look up comments quickly on a particular verse as the pattern of thought in the section being examined takes priority over the order of verses. However, the advantages of this method are obvious. The progression of Paul's arguments becomes clearer, and the importance of the context in helping us to understand individual statements or sentences is stressed. This approach also makes the commentary eminently readable and allows for modern application to be introduced at any suitable point in the text. Relevant background information is sometimes used to good effect. The exegesis on 1:18-4:21 is especially useful in the way in which Paul's use of the word 'wisdom' is examined.

There can be few books more obviously relevant to church life in this part of the twentieth century than *I Corinthians*, and it is obvious that David Prior recognizes this. Careful application of every section of text immediately reveals his wealth of pastoral experience. His handling of 1:12 and the four groups in the church is a good example of this. His application of the message to the forming of cliques in modern churches is important for all to hear.

However, there are many areas where more direct application would have been welcome and surely would have aided the individual reader as well as those who use this sort of commentary as a guide for discussion groups. One area that only has the most general relating of the text to contemporary life is the section dealing with the resurrection in chapter 15. The author seems to opt for a view that the problem faced here is linked to 4:8 and the triumphalism apparent there. While this is possible, it seems rather a remote application of this all-important passage to apply it to the 'prosperity churches' of this age in which 'there is no theology of suffering' (p.258). While he does point out that Paul is obviously concerned with true resurrection and not just with 'immortality', 'survival', and 'transmigration of the soul' etc., there is no discussion of how these heresies, so abundant today, are dealt with in this chapter.

The sections of the book dealing with the gifts of the Spirit assume that all such gifts are given today. The application is careful and irenic. The need for all people in the body of Christ to contribute to the upbuilding of the community is emphasized. In dealing with chapter 14 and 'prophecy' Prior says this: 'Whatever Paul means in encouraging the gift of prophecy, he does not suggest that any Christian can be on a par with those original prophets as organs of divine revelation' (p.235). He further argues that it cannot simply be equated with expository preaching, which is not available to all members of the community in the way he believes Paul's idea of 'prophecy' should be (p.236). While these conclusions seem sensible enough the argument to defend the position is not presented in any detail, and seems more to be based on *a priori* assumptions.

However, the author is careful to point out in an appendix to his comments on chapter 14 that other views are held on the place of the gifts in the church today. He also admirably shows that terminology implying that some gifts are 'natural' or 'supernatural', 'usual' or 'unusual' is wholly unbiblical and that therefore 'it seems illegitimate to import it into the text as an aid to exegesis, especially in any determinative fashion' (p.254).

This book, like its several predecessors in this series, is valuable and informative. The author shows enough interaction with modern scholarship for the book to be helpful here, but he is obviously more concerned to offer clear exegesis and practical application. Most ministers and Bible-study leaders will find it a good addition to their libraries.

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PAUL GARDNER

COLOSSIANS & PHILEMON N.T. Wright

Inter-Varsity Press, Nottingham 1986 192pp. £3.50

ISBN 9 85111 881 X

This is one of the second generation of Tyndale Commentaries and as such is much to be welcomed. It follows the tradition of being for those who have no

real knowledge of Greek, and yet is sufficiently studious for those who wish to be well-informed theologically. It is, therefore, suitable both for university student as well as pastor. It gives enough background for the preacher who is concerned for exegetical proclamation. In this particular volume the writer, having served overseas, is able to draw from an experience that is wider than just the English scene.

His underlying thesis is that this letter is written like others from the pen of Paul to counter the existence of Judaisers in the Church of Colosse. Although Bishop Moule hinted at the possibility of Judaistic Gnosticism, the Colossian 'Heresy' is not generally considered in that light. He also maintains that the letter was written from Ephesus rather than Rome. So it is that in emphasising its application to the church as a whole, he sees Paul's purpose as being to help his readers to find that genuine and spiritual maturity which God wills for His people. Paul, he comments, writes as a Jew, who believed in the solidarity of the racial people of God. And for this he is seen to draw out of his well stocked repertoire of exegesis and theology only what he needs for each occasion. Thus Dr. Wright does not find such a clear cut exposition dealing with the modern Charismatic Movement as Prebendary Lucas does in the 'Bible Speaks Today' series produced by the same publishers.

It is sincerely hoped that this new generation of commentaries will serve the Church as well as the past ones have and will further encourage both the study and the exposition of the Word of God on orthodox lines.

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JOHN BOURNON

PARADISE NOW AND NOT YET: Studies in the Rôle of the Heavenly Dimension in Paul's Thought with Special Reference to his Eschatology **Andrew T. Lincoln**

S.N.T.S. Monograph Series No. 43, Cambridge University Press 1981

277pp. £15.00

ISBN 0 521 22944 8

Andrew Lincoln, who now teaches in Sheffield University, wrote his doctoral thesis on 'Heaven in Pauline Thought' under Professor C.F.D. Moule, and revised it into this book. The learning and clarity it displays are what we have come to expect from this stable, while the thesis format, despite the revision, means that the book is not particularly exciting to read. Nevertheless, its themes make the task worthwhile, because they are even more important now than when the work was first conceived.

Scholars have long debated whether Paul had a 'realized' or a 'futurist' eschatology, or—more likely—how he combined the two. This debate has had implications for the way the Pauline corpus is read: Colossians and Ephesians, for instance, are often seen as non-Pauline because they have a more 'realized' eschatology than, say, I Thessalonians or I Corinthians. Lincoln's study calls this whole method of approach into question. The bones of the book are detailed exegetical treatments of the Pauline passages which speak of heaven—from Galatians 4, I and II Corinthians, Philippians 3, and Colossians and Ephesians. The individual chapters are models of careful and painstaking exegesis, despite the inevitable disagreements one will have from time to time, and despite the feeling that quite a lot of the raw material is not actually itself about heaven in Paul's thought but is the 'cleaning up' of the

contexts which surround mentions of heaven. It might have been easier, too, to sum up in an introductory chapter what Judaism believed about the heavenly Jerusalem and so forth, rather than introduce it piecemeal, and not without repetition, chapter by chapter. The drift of the whole argument, though, is exciting and important: that Paul did not abandon Jewish apocalyptic hopes, particularly not in favour of a gnostic scheme, so much as subtly to transform and re-express them.

One might wish that Lincoln had gone on to apply his results in more detail to the wider questions of heaven and earth raised in contemporary thought about early Christianity (for instance, by C. Rowlands in his *Christian Origins*). And it is puzzling that, even granted the specialist nature of the work, there is only one reference each in the index, to Pannenberg and Moltmann, both of whom have made notable contributions to the study of eschatology, not least in the New Testament. But this is to ask for another book. New Testament scholars and all who are interested in Pauline eschatology will be grateful for the one now before them.

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TOM WRIGHT

OBJECTIVE KNOWLEDGE: A Christian Perspective Edited by
Paul Helm

Inter-Varsity Press, Nottingham 1987 192pp. £10.95

ISBN 0 85111 746 5

In a recent letter to *The Times* (2 May 1987) the present Archbishop of York, Dr. Habgood, wrote: 'There are no infallible truths in religion, any more than there are in science, in philosophy, in the humanities or in any other human activity'. In the absence of a clear statement about what is meant by 'infallible truths' one can only assume that Dr. Habgood means something like 'statements which it would be irresponsible for any person at any epoch anywhere not to believe and act upon', and in this sense his assertion is clearly untrue. 'To walk over the edge of a precipice is to court death' is surely such an infallible truth. The Archbishop's assertion seems to be one example of a position which is being strongly affirmed and as strongly denied in many quarters to-day: that there is no such thing as 'value-free knowledge', that is knowledge which is not dependent on the particular set of values which the person or culture concerned happens to hold. This position may be illustrated by a quotation from the sociologist Dale Spender cited in the present book:

Gone are the days when we could believe that all knowledge existed 'out there' in the wilderness, merely waiting for brilliant men to discover it and to make impartial records uncoloured by their own opinions and beliefs. Like it or not, we have come to terms with more recent discoveries (to which feminism has made an enormous contribution) that human beings invent or construct knowledge in accordance with the values and beliefs with which they begin.

Is there such a thing as 'value-free' (better, value-invariant) 'knowledge'? Can our knowledge be 'objective' in the commonly understood meaning of that word? Or must it always be subject to flux and change as one culture gives way to another? This is clearly a most important question, not only for hermeneutics and theology, but for science and philosophy too. It has

profound implications for ethics and for the debate about moral absolutes. There is a lot of woolly thinking about; and the present work, under the editorship of Paul Helm (Reader in Philosophy at Liverpool), is a worthy attempt to correct it.

Professor Donald MacKay, whose lamented death occurred earlier this year, opens the barrage with a fine essay on 'Objectivity as a Christian Value'. Paul Helm follows in 'Why be Objective?' with an analysis of the notion of objectivity and the correction of some misunderstandings. 'Objectivity in Science' (MacKay) is followed by Walter Thorson on 'Scientific Objectivity and the Listening Attitude' in which the author, Professor of Theoretical Chemistry and of the Philosophy of Science, uses the epistemology of Michael Polanyi to telling effect. Oliver Barclay contributes an essay on 'Objectivity in Morality' in which, naturally, Situation Ethics comes in for criticism. Erik Fudge, Professor of Linguistics at Kingston upon Hull, in 'Can Doctrinal Statements be Objective?' subjects the 1976 anglican report *Christian Believing* to what seems to your reviewer a withering if rather technical analysis. Next follows an essay ('Who is telling the Myth?') by Mark Ross, whose doctoral thesis at Keele was on Theism and Scientific Method. He deals very effectively with three of the standard arguments for the anti-objectivists' case: that evidence used to try to arrive at objective conclusions is inescapably distorted; that it can never be enough to establish them; and that in any case, what counts as evidence must be a subjective decision. 'If the humanity of the investigator inevitably intrudes on the matter being investigated', he writes, 'it is also true that the nature of reality intrudes on interpretations we give of reality'. That is well said. If the 'objective truth' in which scientists and others have believed is a myth, who is telling the myth? Next comes a fine essay by Joseph Houston, Dean of Divinity and Head of the Department of Theology and Church History at Glasgow: 'Objectivity and the Gospels'. I greatly enjoyed this contribution. It is a scholarly and spirited (but courteous) interaction with Dennis Nineham's views in *The Use and Abuse of the Bible* (1976). He makes some very serious charges about the way Professor Nineham has used Sir Richard Southern's comments on the so-called Donation of Constantine, a document forged in the eighth or ninth century to bolster the power of the See of Rome. It cannot be true, as Nineham implies, that in earlier ages it was a generally accepted custom to make up stories to justify present practice or belief; for if it was *generally accepted* the stories would lose all power to carry conviction! The application to the case of the gospel stories is obvious. How do we account for them then?

The non-factual-history view, according to which the gospels are an expression of the church's faith by some convention that we do not know much about, holds that that faith is occasioned by something, we know not what. That is the one explanation. The other is that the events happened largely as the gospels, taken as recounting what substantially happened, tell.

When you reflect on it, you see that strictly only the second is an explanation at all. The first amounts to the confession that if you try to frame an account of its origins which does justice to the known facts but denies the history-telling intent of the gospel material, and pursue that line, you have to admit that no explanation of the gospel corpus is forthcoming. It is brought about by something we know not what (the Christ-event) in a way we cannot set out.

That is no explanation whatever. Thus if the datum, the gospel corpus, in our hands is to be accounted for, it can only be on the ground that the gospels are substantially truth-conveying in intent and achievement.

The final essay, 'Objective Facts in Social Science', is by Shirley Dex, lecturer in Economics at Keele. It is a splendidly effective piece of hard-hitting polemic. In particular she shows how relentlessly the feminist writer Dale Spender saws off the branch on which she is sitting. Objective knowledge is knowledge of a 'like-it-or-not' quality. This, Spender asserts, is unobtainable. And yet the discovery that it *is* of this quality has that very quality which she asserts (see earlier quotation above) is unobtainable! We know objectively therefore that objective knowledge is inaccessible. Similar logic seems to be commonplace among sociologists, and indeed among anti-objectivists in general. But as Shirley Dex concludes, 'unless we retain the notion of objectivity we cannot take these writers seriously; and if we do so, what they seem to be saying is that as a matter of objective fact, objective statements do not exist'.

Objectivity may be hard to attain. That is agreed on all sides. But as a real goal it is vital to insist on it. This is a splendid collection of essays. It is to be hoped that it has wide circulation. It would be worth producing in paperback.

Wantage, Oxon

DOUGLAS SPANNER

CONFLICT & CONTEXT: HERMENEUTICS IN THE AMERICAS

Edited by **Mark Lau Branson** and **C. René Padilla**

Eerdmans, Grand Rapids 1986 323pp. £11.40

ISBN 0 8028 0172 2

This volume is no ordinary symposium. Certainly it includes a number of prepared papers given literary form, but there is also a great deal of informal discussion between groups talking about special topics. We are listening in to the Context and Hermeneutics in the Americas Conference sponsored jointly by the Theological Students' Fellowship and the Latin American Theological Fraternity, which was held in Mexico from November 24th–29th, 1983. This book is an edited version of the main papers and discussions.

The conference participants were, on the one hand, North American evangelicals interested in hermeneutical questions and, on the other, a large percentage of Latin America's leading evangelical theologians.

The editor's forward says, "'Evangelicals" from the North were not necessarily associated with mainstream American evangelicalism.' Evangelicalism is certainly very broadly conceived here, as the number of contributions accepting documentary analysis of the Pentateuch, for example, reveals.

The volume is divided into three parts. Part 1, almost half of the book, is devoted to four papers, responses to them and discussions of issues raised by them. These papers are 'Our Hermeneutic Task Today', by Samuel Escobar; 'Our Audience: Atheist or Alienated?' by Clark Pinnock; 'Toward a Contextual Christology from Latin America' by René Padilla; and 'Salt to the World: An Ecclesiology of Liberation' by D.L. Watson. Part 2 covers the work of five study groups, dealing with specific Biblical passages. These were from Exodus, Isaiah, The Magnificat, I Corinthians, and Galatians 3. The first and third of these are, of course, of special importance in the debate about Liberation Theology. Part 3 records brief plenary discussions of

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Theological Education and the Church, Theology in the Contexts of Marginalization, the Rôle of Women, and Minority Groups.

This volume is not simply a discussion of general hermeneutical matters, but is concerned almost entirely with issues arising from the American, particularly the Latin American, situation. There is little interest in philosophical issues of the kind A.C. Thisleton wrestles with in 'The Two Horizons'. Moreover there is a tacit acceptance of Moltmann's rejection of Bultmann's existentialist hermeneutic, although his rejection also of more traditional theological concerns is, in effect, discussed, because of its relationship to the theological background of most of the contributors. Virtually all the papers and discussions were really engaging with issues raised by Moltmann and the liberation theologians who owe much to his influence, and, through him, it must be remembered, to the influence of Ernst Bruch's unorthodox form of Marxism.

There is no doubt that such a conference was badly needed. At present most—although not all—North American evangelicals are right-of-centre politically, while the opposite is true in Latin America. In such a situation it is important for Christian brethren to meet, in a loving and prayerful spirit and with the Bible open, to seek to draw closer together in their understanding of the ways of God. The volume shows clearly that the conference participants were concerned not to bury their heads in the sand but to face issues raised by others.

Nevertheless the book disturbed this reviewer. It is one thing to recognize the fierce Biblical critique of injustice and quite another to accept the Marxist analysis of history, and so many contributors appeared to have done both. It is also dangerous to link theology with right-wing Republicanism. There is in fact a danger that social and political issues, important as these are, could come to dominate the theological agenda. At times, too, the reviewer found himself asking himself how broadly the term 'evangelical' can be used without losing its distinctive sense.

Bible Training Institute, 731 Great Western Road, Glasgow GEOFFREY W. GROGAN

MEISTER ECKHART TEACHER AND PREACHER Edited by **Bernard McGinn**

Paulist Press, New York, Mahwah, Toronto 1986 xvii + 420pp.

£13.95

ISBN 0 8091 2827 6

Meister Eckhart, the Dominican mystic of the late thirteenth and early fourteenth centuries, has become the first writer to merit a second volume in the extraordinarily wide-ranging *Classics of Western Spirituality*. For a general introduction to his life and thought the reader is referred to McGinn's earlier collection in the series. Here we are given the whole of Eckhart's selective commentary on Exodus and extracts from his commentaries on Wisdom and John and his sermons and lectures on Ecclesiasticus, and six of his Latin and twenty-four of his vernacular German sermons. (By an oversight, the biblical texts for the latter category are given only in Latin.) The translations are well annotated, and there are good indices and glossaries of Latin and German terms.

Among the most readily accessible parts of this volume is the appended

'Sister Catherine' treatise, long thought to be by Eckhart, and more recently to be strongly heretical, but now accepted as the work of one of his followers and largely, if not wholly, acquitted of heterodoxy. Its special interest lies in Catherine's claim, after a three-day trance, to have achieved the state of permanent union with God, which runs counter to most of the Western mystical tradition. Her talk of 'becoming God' and 'remaining God' merely illustrates the demands much of this book make on uninitiated readers. Spirituality often seems far removed from Eckhart's 'deeply Neoplatonic form of dialectic thought', which finds baffling expression even in his popular sermons. 'The difference [in the Trinity] comes from the oneness . . . The oneness is the difference and the difference is the oneness. The greater the difference, the greater the unity.' Terms like 'indistinct' have a quite special significance in this world of discourse (although the translator could be faulted for not rendering the Latin *indistinctum* into more intelligible English).

The mystical cast of Eckhart's exegesis is evident throughout. 'Put on the Lord Jesus Christ' (Rom. 13:14) becomes 'Put Christ into yourself; interiorize him to yourself.' But there is no denying the winsome suggestiveness of much of his speculative meditations. This volume extends the range of his works available in English translation, but it will be of most value to those who have broken their teeth on Eckhart elsewhere and are ready for a further course of this challenging fare.

University of Edinburgh

DAVID F. WRIGHT

GOD'S OUTLAW: THE STORY OF WILLIAM TYNDALE AND THE ENGLISH BIBLE B.H. Edwards

Evangelical Press, Welwyn 1986 (Third Impression) 185pp. ISBN 0 85234 161 X

This short biography, concentrating on William Tyndale's work as the English Bible translating Reformer, who laid the firm foundation on which others later were able to build, really makes him 'come alive' both as a Christian man in a turbulent and dangerous era, and as one who was called of God to give his life to making known the Holy Scriptures in the English language.

The author wisely starts with a description of the character and activity of the King, Henry VIII, who in the wisdom of God, was to play a major part in putting the Holy Scriptures into the sphere where any and all Englishmen were free to read them or hear them read. In so doing the reader of this book will find himself in the midst of the sixteenth century and of the hopes and fears of that period of dramatic change in the life of the nation. In that change this lonely scholar was to play a major, though mainly, hidden part. On his work of making the Bible available in our own language, the rest of God's work of reforming His Church in England was to depend.

The background of life in the early sixteenth century is further illuminated by a description of the life of an ordinary student in the University of Oxford, and in that life Tyndale received his academic training, and was able to take Holy Orders as a priest at the end of his Oxford career.

At the same time the author introduces us into the intellectual ferment

which was then taking place in Europe and to the great characters of the early days of the sixteenth century; in Germany—what was euphemistically termed the 'Holy Roman Empire' such men as Erasmus and Coleb, are brought into the picture in so far as they have a bearing on the life of Oxford and Cambridge Universities, the government of the Church under Wolsey and the State under Henry VIII. A broad picture of the corruption of the Church of Rome in Europe and of the initial impact of Luther from his professorship at the new University of Worms enable the reader to have an idea of the 'ferment' which was in process all over Christendom at this period.

Tyndale's descent was from sturdy Border Country farmers, who at the latter end of the Wars of the Roses migrated to the Severnside area of Gloucestershire, that is the part of the county now included generally in the Vale of Berkeley. Here they became prosperous and locally well-known so that when Tyndale looked for a post where he could pursue his ambition of translating the Scriptures into English, and at the same time earn a living without a heavy parochial charge he did not confine himself to his own university. The influence of Erasmus's New Testament in Greek had created a centre of influence in Cambridge in which many of the early Reformers of the church in England became aware of the truth of the real Gospel, both academically and then in their own persons. Tyndale had learned from Erasmus's New Testament and other writings and was drawn to Cambridge where his main influence had been exercised and where earnest young men were bent on studying the New Testament and learning its truth in their own lives. So to Cambridge he went and joined the group. But a greater desire came over him there: he must have somewhere to live and support himself and at the same time consider the impulse which was driving him to change the corruption which he saw so widely in the existing church by making known the true Gospel of the New Testament in the English language. That this would probably cost him his life he knew and was eager that it should be so.

The task of tutorship at the Manor of Little Sodbury in South Gloucestershire, the house of the King's Champion, Sir John Walsh, was such a provision, more especially as Sir John and his wife were given to religious thought and concern and their two sons were still young. (The author of this review lives within sight of this ancient manor, still very much as it was externally in Tyndale's day.)

Sir John's household introduced Tyndale into a wide sphere of contact with the higher clergy, and he soon realized that among them there was no hope of interest in the Scriptures in English. So he turned his thoughts to seeking patronage for his work of translation in London, backed by Sir John's support. While at Little Sodbury he had often preached in Bristol, fifteen miles to the West and experienced more of the opposition of the clerical powers-that-be. He was helped by an aged priest who also had discovered the truth of Christ. He was cited to answer for his teaching before the Bishop's Chancellor on account of his preaching the Gospel in the city, but was let off with a warning. Meanwhile news of his views had spread among the higher clergy who were entertained at Sir John's table, and he felt the need to take a stand as well by writing a word against the current clerical unbelief. This he could not do as one of Sir John's household, so with his patron's goodwill and recommendation he went to London, hoping to find the Bishop—Tunstall—a

learned man, would become his patron. This was not to be and Tyndale had to look elsewhere for support. He found it at the house of one of the great merchants of the City, Humphrey Monmouth, himself a 'Scripture Man' and engaged in the prosperous continental trade. Little by little Tyndale discovered as others did, that the reason for the corrupt practice of the Roman Church was her corrupt doctrine. Others who remained within her perceived this too, but failed to see that only those who were totally committed to the authority of Scripture as opposed to that of prelates and popes, could hope to change the situation. In that authority of Scripture they found that Salvation alone was by faith in Christ alone, as experienced in the doctrine of Justification by Faith. The mediaeval doctrine of Rome Unigenitus 1343 promulgated by Pope Clement VI which asserted that 'Mary and the Saints' have added to the merit of Christ and that the Church could dispense this 'merit'—at a price—was totally opposed to the truth of the Scriptures and denigrated the glory of Christ's redemption which He gained for mankind on the Cross.

So the great Reformers such as Luther (and of such was Tyndale) saw that to oppose this and to teach the truth, the Scriptures must be translated into the language of the common people, be it German or English, and they determined to do just that.

Tyndale concluded that he could not safely do this in England and crossed to the Continent, illegally it appears, and went to Wittemberg to learn what Luther had achieved first hand. Tyndale's own name was concealed by a reversal of letters (this device was discovered in the Registry of Wittemberg University in May 1824).

The author of *God's Outlaw* has a point in his title for this book, for Tyndale, having left England without royal permission, was indeed technically an 'outlaw' from then on: he never returned to his native land. A brief resumé of Luther's career is given at this point in the book, but although his 'conversion' by his understanding and accepting for himself Christ's justifying work on the Cross is mentioned, the fact and manner of it could possibly have been more explicitly stated. Other facets of his career, such as his pilgrimage to Rome, 1510–1511; his 95 Theses, 1517; his successive appearances at Augsburg, 1518; Leipzig, 1519; excommunication threatened by the Pope, 1520; at Worms, 1521, before the Emperor Charles V; his concealment at the Wartburg, 1521; his return to Wittemberg, 1522; all come within the period with which we are concerned and must have all been known to Tyndale when he met him in 1524. These events deserve a mention as a background to the Author's comments on pp.76 and 77.

Tyndale was about nine months in Wittemberg and then went back to Hamburg, his landing point in mainland Europe, afterwards going on to Cologne. Questions may be asked as to why Tyndale did not make Wittemberg his centre, when so much help was available. One clear reason is given in the book: Tyndale did not wish to become a 'Lutheran'; and on some important points, such as the Lord's supper he was more scriptural than Luther. The Author suggests that in some ways he was also more acute in his Biblical perceptions than him, viz. his acceptance of the whole of the New Testament just as it stood, without suggesting a greater authenticity for one part as opposed to another—for example, he accepted the Epistles of James and Jude as authentic, which Luther did not.

Tyndale had no previous English translation to guide him (not even Wycliffe's) but Luther had at least nineteen previous German translations to consider, to produce something more accurate.

One concludes that Tyndale gained what help he could from Luther and his translation, and went steadily on with his own work. He kept to his intention of making the English ploughboy able to understand his New Testament English, and in Cologne he found a printer willing and able to print for him, Catholic as he was. The route to England lay down the Rhine to the sea.

Before the work was complete Henry VIII's agents, on the look-out for Tyndale, discovered the press, but Tyndale and his assistant had time to gather up the pages and fly to Worms further up the Rhine. There the first edition of the English New Testament was completed and copies began to be concealed in the bales of other merchandise on their way to England. Their transshipment was aided by near famine conditions in England requiring much corn to be shipped from the North European Coast: with the grain went the Word of God, aided by the German merchants at the London end whose place of business had, since pre-Conquest days, been the 'Steelyard' or warehouse, just west of London Bridge. This traffic started in 1526 and soon the New Testament was being distributed up country. The demand was great and those without coin paid in kind, especially artisans from whom a load of hay would cover the cost of an English New Testament.

As soon as the traffic was known to the Government the bishops acted with unseemly haste to stamp it out. Hundreds of copies were found and destroyed. The Authorities on the North Coast of Europe were enlisted to stop the traffic. Cardinal Wolsey, the Chancellor of the time, sent orders to the English Ambassador, Hackett, to gain the help of the Continental Authorities. Many copies were thus lost but many escaped the hunt.

In England men of known Scriptural zeal among the students and staff of Cambridge were seized. Some recanted, but some stood firm and died. Men like Bilney, Barnes, Garrett and Frith all eventually perished in the flames besides many others who were less well known. But the New Testament won through to the 'ploughboy' as Tyndale had intended.

The Author gives an erudite analysis of Tyndale's style and for this reason: the first New Testament was the prototype of the Authorized Version of the English Bible published in 1611, and in many ways its language reflects his style. Tyndale wrote other books of instruction and devotion, such as his *Parables of the Wicked Mammon*, and translated Erasmus's little book, *The Manual of the Christian Soldier*. That was one of his earliest writings, done while he was at Little Sodbury.

In 1528, because he could not stop the arrival of the New Testament from the Continent, Wolsey demanded that the Regent of the Low Countries should extradite Tyndale and two other heretics, but she had to apologize for the failure of her police to find them! Thereafter Wolsey sent his own agent, John West, in 1528. Tyndale saw his first edition through the press at Worms in 1527 and then went further North.

Having launched his New Testament Tyndale wrote *The Parable of the Wicked Mammon* and then *The Obedience of the Christian Man* in which he attacked directly the lives and teaching of the Roman hierarchy; but without 'railing', and always handling the Scriptures in a true exegesis.

About this time (1528) he began to learn Hebrew with a view to translating the Old Testament and this he did for the first five books of the Bible. By 1529 he had his manuscript of the Pentateuch. He went down the Rhine and took ship to Hamburg, intending to have his books printed there. But, alas, he was wrecked on the way and all his manuscripts were lost. In Hamburg, at the home of the Emmerson family, and in relative safety, he met Coverdale, whom he had known at Cambridge. (It was his Bible, containing Tyndale's New Testament and Pentateuch that Henry VIII ordered to be put in all parishes.)

At Hamburg he completed the Pentateuch and then returned to Antwerp. At this time, just after Wolsey's death from fright, when summoned to give up his Chancellorship, and the taking up of the office by Sir Thomas More, Tyndale went back to Antwerp—a far more dangerous place, being nearer England, and here he met Frith. This city was also near to the seat of government at Brussels, and from there an Edict went out against Tyndale in 1529, which laid down in grisly detail the penalties for printing any book without official sanction. But by 1530 *The Pentateuch* was in England together with Tyndale's marginal notes, some of which were polemical. By this time, the 'war' against the Scripture in any language was 'on' and it was being proscribed in the whole Holy Roman Empire, that is, Germany and the Low Countries: death was the penalty to all heretics, by sword or fire, but still Tyndale went on.

In 1530 he published a fierce attack on the 'Practice and Prelate' and the search for him by all the national authorities concerned was kept up—but God hid his servant. An attempt to lure him out, offering to let him return on a royal pardon, was made by the King who really wanted to use his skills in his own service! Henry's ambassador did have a meeting with Tyndale—because Tyndale chose to—and wanted to protect his loyalty to the King, but to go to England he declined. But he did promise to return if the King would publish and 'send forth' his Translations of Scripture. He also promised never more to write any thing if Henry kept this bargain: but it came to naught, and the English Government resumed its attempt to have Tyndale arrested. Meanwhile, Tyndale had to see from across the Channel the effect of his work. A rising tide of persecution fell on those found in possession of his translation of Scripture. Sir Thomas More had become Chancellor and he pursued those found with Tyndale's Translation without pity and with manifest partiality. He was also urged by the Papal Authorities to use his great literary skill to write against Tyndale and his work in addition to seeking out offenders who were found with the book. Tyndale defended himself ably. The Chancellor had to write in his *Confutation* the whole Roman position against the laity having access to the Scriptures. Tyndale's replies made him take up a position in defence of Rome which was virtually untenable except among those who held that the Pope really was God's anointed representative on Earth. His hatred was bitter against Tyndale and his New Testament and he seemed blind to the fact that he had accused him and others of behaviour of which they were totally innocent but of which popes, bishops, clergy and people were guilty, viz. unchastity. His reward for all this was delayed and only arrived in 1935 when the Pope canonized him!

Henry tried in vain to persuade the Emperor Charles V to find Tyndale; he sent his own agents to capture him, equally in vain. But, nevertheless, the net

was slowly closing round Tyndale and at home his friends were being hunted down and burnt. John Frith was among the number for he went back to England and was captured and imprisoned, but not immediately martyred. He was beguiled by specious men pretending to be true into debating the theology of the Lord's Supper—Tyndale had warned him not to touch the topic—and even to writing his views: he spent five months in a 'loose' imprisonment: Cranmer even gave him an opportunity to escape—but he refused and in the end the dearest of Tyndale's friends paid the capital price of his faith and valour for Christ.

Tyndale felt his loss bitterly and saw signs of increased official persecution of those who adopted anti-papal views outside the protection of the German States where the Lutheran Church was steadily making headway under the protection of the princes who sided with Luther. In the Low Country dominion of Charles V (who was also King of Spain as well as German Emperor) in which Antwerp lay, the persecution was severe. But meanwhile, Tyndale found refuge in the home of one of the English merchants, Thomas Poyntz who enjoyed almost diplomatic status in view of the importance of trade relationships between nations. Here he was safe and could come and go as he felt fit, and had time and comfort to pursue his studies and translations. He here revised his New Testament and sent it to England in 1534. In the year in which he died—1536—Tyndale's New Testament first begun in 1526 at Worms was actually printed, as well as distributed, in England. In 1535 Henry Philips, a ne'er-do-well son of a wealthy West Country family, was contacted in Antwerp by one of the officials in the search for Tyndale and made efforts to be introduced to the English merchants, including Tyndale's host. Soon he was on friendly terms with the Reformer. He could do nothing against him inside the merchant's home but by a ruse, he inveigled him outside into an ambush. Tyndale was kept a prisoner in Vilvorde Castle, the State Prison of the Netherlands. His host was away when it happened and on his return he left no stone unturned to save Tyndale. He rightly held that his capture was a breach of diplomatic privilege and approached Cromwell, the Chancellor who had succeeded More. Alas, Henry Philips, fearful of losing his reward for capturing Tyndale, had Poyntz arrested also, but in due time he was able to escape but could do nothing for Tyndale and had to look well to his own survival for many years thereafter. Strange to say, an attempt was made by Cromwell, the Chancellor, himself to save Tyndale through his agents in the Low Countries. But in the background lay the King's business of his divorce from Queen Catherine, and in that matter King Henry had no cause to be grateful to Tyndale, who stood by God's laws. In the breakup of the monastic discipline many of Tyndale's books and his New Testament were having a decided effect on the monks and nuns who saw the end of their days of continuing idleness and privileged position. But the Word of God was reforming even them!

Meantime a Commission was appointed to try Tyndale by the Queen's Regent of the Low Countries and he was not ill-treated. The work he was engaged upon when he had been arrested continued to be his main business in his prison, and in addition he had written a little treatise *Faith Alone Justifies before God*, at which he toiled throughout the summer. This was to be his declaration of faith for which he would die. A letter to the prison governor shows no weakening of his resolve to stand fast and only pleads for

materials to write with, a light, some heat, and some of his warmer clothes. No word of pleading for his release or for mercy. He had to face many visitors but few of them friends. Nevertheless his keeper, his keeper's daughters and others of his household were converted to Christ by his writings.

Tyndale had been in the Castle for eighteen months before his trial began and a long list of charges had been compiled. Of these, the first two covered: 'Justification by Faith Only', and 'Salvation was to be found to be obtained by belief in the forgiveness of Sin and by embracing the Mercy offered in the Gospel'.

Early in August, 1536, Tyndale was condemned as a heretic and he was publicly degraded from the priesthood of the Roman Church and handed over for secular punishment. But he had to wait two more months before he was executed by strangling and his corpse then burnt. His last words in the stillness of the execution scene, in the centre of the town of Vilvorde, was his prayer cried aloud:

Lord, open the King of England's eyes.

Less than two years later Henry VIII ordered the placing of Coverdale's Bible in every church, and in 1538 he added to Matthew's Bible's Title Page: 'Set forth with the King's most gracious licence'. So all England had its Bible and Tyndale was indeed the heart of the Reformation. A few years later it was Tyndale's Translation of the Scriptures that was changing the times and the whole course of English History.

Tyndale was the Reformation in England. Laus Deo!

Shalom, Horton, Chipping Sodbury, Gloucestershire

RONALD TAYLOR

HOW TO READ PROPHECY Joel B. Green

Inter-Varsity Press, Nottingham 1986 (I.V.C.F., U.S.A. 1984) 154pp. £4.50

ISBN 0 85110 760 5

Dr. Green is a minister of the United Methodist Church now serving as Assistant Professor of New Testament at New College, Berkeley, California. This book, in the How to Read Series, is 'designed for non-professionals who want a professional understanding of Scripture'. How does it succeed?

It can be remarked at once that Dr. Green says a great many things that need to be said. Prophecy has been a happy hunting ground for enthusiasts for a long time. After all, who would not thrill to the prospect of being able to predict—with the help of the Scriptures—the way world history was going to develop within the next few generations? Who would not get excited as he discovered, one after another, momentous events apparently foretold in the Bible becoming the subject matter for headlines in the daily press? And in another direction, what lover of the Bible would not relish the discovery of a prophecy (i.e. a foretelling) that subsequent history has seen fulfilled to the letter? To some extent, all these expectations are legitimate ones, but the trouble is that lovers of the Scriptures have so often allowed their enthusiasm to run away with them. They have given the impression that they have so mastered the Bible and plumbed its depths that they can talk about it with

case and familiarity. Hence arise many unguarded claims that fulfilled prophecy 'proves the Bible', and many detailed programmes of the end of the age and the dawning of the millenium. Dr. Green has writtem much that will act as a salutary corrective to such a handling of Scripture and help towards a more intelligent understanding of the message it was (and is) meant to convey. 'Prophecy as Scripture'; 'Prophecy as Genre'; 'Symbolism: the Prophet's Tool'; 'Prophecy and Jesus'; 'Prophecy and God's Purpose' are some of his chapter headings.

How far does the author succeed in the declared aim of the series? In one respect, very well. Prophecy, he explains, is *forth-telling* rather than *fore-telling*. The prophets were *men*, concerned to convey God's message clearly and powerfully to *their own* generation. That is the first clue to understanding their message, and Dr. Green emphasizes it in scholarly fashion. However, in another respect I felt a slight disappointment. For what is final is not surely what the prophet intended his words to mean, but what the Holy Spirit intended them to mean, and these two meanings are not necessarily co-extensive (1 Pet. 1:10f). So to write that 'whatever Athanasius held, Isaiah 52:13-53:12 is not necessarily as clear a reference to the Messiah as we might think' seems a little bald. 'Not necessarily' may be the right description if we are thinking in terms of logico-grammatical analysis, but the most important truths for faith do not become ours that way (Matt. 16:17). Nor am I quite happy with dismissing too summarily impressions which an 'ordinary' reader picks up quite spontaneously. It may after all be correct to understand passages, even in apocalyptic scriptures, quite literally (c.g. Dan 9:12; Zech. 9:9). One always has to remember that the humble heart, untutored in the techniques of advanced scholarship, may gain true insights which are hidden from the more lettered (Luke 10:21). However, this is a good book and has a lot to offer.

Wantage, Oxon

DOUGLAS SPANNER

A DEFENCE OF THE TRUE AND CATHOLIC DOCTRINE OF THE LORD'S SUPPER Thomas Cranmer

Focus Christian Ministry Trust, Lewes, and Harrison Trust 1987 262pp. £5.50
ISBN 0 907223 06 0

It is apposite to the current Anglican/Roman Catholic International Commission that Archbishop Cranmer's treatise on the sacrament should be re-published at the present time. It has also relevance to the doctrines embodied in the Alternative Service Book's different Eucharistic prayers, as a test of their theological content. The Mass proved to be the main battleground of the Reformation, and Cranmer sets forth the issues in thought and language that can be clearly understood by the lay people for whom he was predominantly concerned. The two important questions which he faced were, whether Christ's humanity is present in the consecrated Bread and Wine, and whether in the sacrament a Priest makes a sacrificial oblation of Christ as the means of salvation of the living and the dead. He attacks both from a biblical and linguistic standpoint, arguing that the Roman case is built on a mistaken and weak philosophy, has nothing of scripture in it, and is

anti-logical. The pith of his argument is that Jesus' words at the Last Supper—'This IS my body . . . This IS my blood'—cannot mean corporal identification with the bread and wine, for a body cannot be in two places at the same time. To eat and drink Christ's body and blood must therefore mean a spiritual eating and drinking by the worthy receiver with faith. Christ's words are thus figurative and representative signs. This he works out in his third book of the thesis where one by one he demolishes the Romanist case. But Cranmer does not deny Christ's presence in the sacrament, yet only to the regenerate and godly receivers who in the Supper remember his death for them and partake of him spiritually and inwardly, their faith being stimulated and strengthened thereby. This, he proves, was the belief of the ancient Church Fathers from whom he quotes lavishly. This is a book to be read by all who care for the future of the Anglican Church. It is a positive corrective of false sacramental doctrine, anaemic ecumenism, and facile hermeneutics, and will draw the hearts of many to a deeper spiritual evaluation of the Lord's Supper.

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ARTHUR BENNETT

**MODERN AMERICAN RELIGION VOLUME 1: THE IRONY OF IT ALL
1893-1919 Martin E. Marty**

Chicago University Press, 1986 386pp. £22.25 (cloth) ISBN 0 226 50893 5

This book is the first of four projected volumes of what promises to be the definitive statement of one of the U.S.A.'s leading Church historians. The series will bring the story down to the present day and will be complete by the end of the century, which gives some idea of the scope and scholarship which will have gone into it. The author divides his material into five strands, according to the attitude which different groups took towards the challenge of what was perceived as 'modernity' at the end of the nineteenth century.

First on his list are the conscious Modernists, those members of the White Anglo-Saxon Protestant core-culture who believed that Christianity could survive only by adapting itself to the changing conditions of modern life. These people began by rejecting the Evangelical Calvinism of their youth and ended by embracing a kind of pancosmic spirituality which ceased to distinguish one religion from another. In the end, they became almost completely secularized, but by the time this happened they were perceived as being largely irrelevant to the generation which they were trying to serve and interpret.

The second group is the so-called Moderns, people who believed that adaptation to changing conditions was necessary, but who did not go nearly as far as the out-and-out Modernists. They believed that Christ could speak to people in an age when the Church was unfashionable, but discovered that it was impossible to promote this creed for any length of time without returning to, or re-creating forms similar to those which they had tried to leave behind. The structures of tradition had a way of reimposing themselves in spite of the Modern ideology.

The third group is labelled the Antimoderns, and consists largely of ethnic minorities who felt excluded from the core-culture and did not relate to it. These people sought to preserve their ethnic identity in a new land, and

became highly conservative as a result. But the irony of this position was that they became Americanized in spite of themselves, and in the First World War often provided the staunchest patriots of them all. The Roman Catholic Church looms large in this section, and Marty demonstrates how it was internally divided by ethnic rivalries which sapped its strength and made its numerical position deceptive.

The fourth group are the Countermodernists, consisting of conservative Catholics and Jews, but dominated by Fundamental Protestants. Marty shows how the latter were in fact the most innovative of all the religious groups in America at this time, producing a new premillenarian interpretation of the Bible and a new form of spirituality (pentecostalism) at a time when they were universally despised as reactionaries by the intelligentsia. He also shows how the First World War, which killed liberal hopes and opened up the possibility of establishing a Jewish state in Palestine worked in their favour, much to the surprise of most onlookers.

The fifth group Marty calls the Transmoderns. These tried to recreate a 'whole' vision of society which would bring back the unified culture of mediaeval times in a new form. They were Social Gospellers and ecumenists, but their efforts to unite merely produced further division and led them, in the end, to rally round the flag. The American dream came to be the substitute for the Kingdom of God, and the Transmoderns hitched their wagon to the rising star of American imperialism.

From a distance of over two generations, much of what Marty writes is amusing, but slightly painful reading. It is hard today to imagine an Episcopalian bishop, for example, maintaining racism on scientific/Biblical principles, and almost impossible to think that anyone would now advocate invading foreign countries as a means of spreading the Gospel. The generation which promoted Prohibition as the answer to society's ills seems light-years away, yet these were the grandparents of today's leaders!

Martin Marty has produced a brilliant synthesis of a very difficult historical period, and offered his readers an illuminating exposition of American religiosity. He is generous to minorities (including the Native Americans) without losing sight of the core-culture, as he calls it. English readers need only two warnings before attempting this book. First, the introduction is difficult to read and somewhat confusing in its attempt to explain the book's method. This becomes clearer as one proceeds, but perseverance is needed! Second, Marty lapses into that peculiarly American form of illiteracy—the use of slightly grandiose language when ordinary words would do just as well. Thus 'cross' becomes 'transit' (e.g. 'to transit the country'); 'vantage point' is reduced to 'vantage'; the Greek genitive *koinotetos* is treated as a nominative; and the Sacred Congregation has a misplaced *de* (*Propaganda de Fide* instead of *de Propaganda Fide*). And so on! This is a minor irritant which afflicts English readers of American books, but it is well to be aware of it before beginning. That way, readers will expect what is coming and be prepared to transcend it in order to reach the genuine gold which this volume contains.

THE RUSSIAN ORTHODOX CHURCH: A Contemporary History**Jane Ellis**

Croom Helm, London 1986 531pp. £27.50

ISBN 0 7099 1567 5

The theme of this solid book from Keston College is the history of the Russian Orthodox Church during roughly the last twenty years, in the period since the books of Nikita Struve and Michael Bordeaux on the Russian Church, published in the 1960s. There is a brief introduction on the earlier period, after which the authoress proceeds to the two main parts of her work. The first part is an analysis of the situation in the Russian Orthodox Church, under the nine headings of Churches and Dioceses, Parish Life, the Clergy, Theological Education, Monasticism, Publications, the Laity, the Episcopate, Church-State Relations. The second part is a narrative of events, concentrating on the Orthodox Dissent and the state's reaction to it, divided into four phases. The book is well annotated and indexed, and includes a bibliography of sources.

The narrative part of the book contains well-known names, as well as others less well-known, and gives moving stories of courage and suffering. It was written after Gorbachev's rise to power, but too soon to record or comment on his release of prisoners. For some readers, the analytical part of the book will be of less interest, but not for all. It tells us much about the age-old character of the Russian Orthodox Church as well as its present difficulties. Regrettably, as the authoress is acutely aware, it is based on fragmentary information and needs often to resort to conjecture. This is inevitable when dealing with a country where the church is repressed and news is restricted. It is a laborious compilation of all that can be known, not of all that we would wish to know, about a contemporary church of great vitality, though in the circumstances it reads more like the reconstruction of a vanished civilization from the past, based upon what has been left to us by the wrecks of time.

Latimer House, Oxford

ROGER BECKWITH

A HISTORY OF THE CHURCH OF ENGLAND 1945-1980**Paul A. Welsby**

Oxford University Press 1986 300pp. £8.95

ISBN 0 19 826689 8

It is a bold man who attempts to write contemporary history of which he has been a participant in some of its leading events. He faces the danger of subjectivism, personal selection, and lack of critical analysis that a future historian could summon. Canon Welsby admits as much. It is therefore to his credit that he offers to the reader a factual sensitive panorama of an exciting period in Church history that may well alter the character of the Church of England. He places his study of it within the matrix of three Archbishops of Canterbury from Fisher to Coggan, it being too early to assess the significance and influence of Robert Runcie, though he writes some wise words about him in his conclusion. Of value is his analysis of the temperament and spiritual standing of each Prelate: Fisher with his headmaster's approach to people and problems, and his misuse of retirement; Ramsey with his detached manner and scholarly gifts; and Coggan, a

man whom he regards as an outstanding evangelist and pastor.

In Welsby's hands the impression which future historians will derive from this survey is that the Church of England in the post-war years was more concerned for its structures than in spreading Christianity. The Report, 'Towards the Conversion of the Church of England' was soon supplanted by the Canon Law Revision, which in turn gave way to endless liturgical wrangling and the creation of Synodical Government, to be followed by increasing momentum towards union with Rome and the movement towards the ordination of women.

Nor does he ignore cultic secular events such as the Suez Crisis, the Profumo Affair, the slide towards moral permissiveness, the development and impact of Television on a gullible public, Church and State relationship with regard to the appointment of Bishops, the dwindling influence of Christianity in Britain, and the growth of theological radicalism directed towards the doctrine of the Trinity and the Person of Christ. Nor is he against severe criticism, as with Leslie Paul in his Report 'The Deployment and Payment of the Clergy', charging him with failure to recognize clergy shortcomings.

Short of possessing original documents, Welsby's book, first issued as a hardback in 1984, gives clear outlines and substantial content that is necessary to know and understand Anglicanism during this period. It is an outstanding, objective, well-written survey of what may in the future be judged a momentous epoch in the life of the Established Church. It is warmly commended by the present Archbishop of Canterbury in his Foreword.

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ARTHUR BENNETT

A NATION UNDER GOD David Holloway

Kingsway Publications, Eastbourne 1987 190pp. £4.95 ISBN 0 86065 479 6

In certain circles of the church at the moment there are those who are anxious to promote the gift of prophecy. If anyone displays such a gift in realistic terms it is the Vicar of Jesmond. The contacts he has and the positions he holds enable him to survey the present scene in a privileged manner. He is one who believes that our nation's public faith is symbolized by the Queen as 'The Supreme Governor of the Church of England' and that we are clearly a nation with a Christian ethos. Against this, however, he maintains that 'no study of contemporary society is complete without reflection on the influence on the culture of television and radio'.

His opening chapter illustrates how evangelical Christianity, so often portrayed as being 'pie in the sky' does in fact have a powerful and political influence. With an increasing number realizing the decay of public morals and the decadence of national life, not only are evangelical Christians praying, they are also taking action. Using, in particular, the events of April, 1986, he points out the significance of the success of the 'Keep Sunday Special' campaign. In this he is convinced of the strength of the new evangelicalism, which has highlighted that the United Kingdom is by no means as secular as it is sometimes made out to be.

He draws a very similar conclusion to that drawn by David Frost in a programme comparing the '80s with the '60s. 'We are better off, better

informed and more efficient in our use of time. Our homes are brighter, we have more amenities and we are more hedonistic. We also have less peace of mind, we are more frightened and more insecure. The country itself feels more ill-tempered, self-centred, more looking after No.1.' What is needed is a new vision, but this, by and large, is not being achieved. Recognizing that there exists a crisis of values. Mr. Holloway makes it clear that this can only be overcome by shared values and shared goals. It cannot be found in the acceptance of pluralism, for in so doing Britain would no longer be considered a 'Christian society', despite its wide acceptance in some Christian circles. Surveys both by Gallup and the Bible Society have shown this to be untrue.

The author is concerned by so much pessimism expressed by Christians in these days. If there is concern for the well-being of our nation it will not be found in the lack of theological integrity and the loss of the sense of God's rule. The low attendance at church has caused a vacuum and this calls for definite action on the part of all who have this concern at heart. He makes it clear that this action must be undertaken publicly from a deep sense of Christian commitment.

And this is where the analysis of the situation given in this book comes in. Being easy to read, it will enrich both our knowledge and our Christian discernment, and should lead us to an active support of those (individuals and organizations) seeking to restore our nation to its true historical heritage, theologically, socially and, ultimately, economically. And in Mr. Holloway's opinion this is needed mainly in recognizing the forces that at the moment are behind broadcasting and the media in this country.

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JOHN R. BOURNON

AFTER THE DELUGE edited by **William Oddie**
S.P.C.K., London 1987 193pp. £6.95

ISBN 0 281 04258 6

That the Christian Church, and especially the Church of England, is in a crisis caused by the spread of secularization is now too well known to be seriously contested by anyone who takes the slightest interest in Church affairs. It was a cry heard in the 1960s, when the new radicalism was in vogue; it survived during the 1970s to take on new life after the publication of the *Alternative Service Book* (1980) and it is now the common cry when any 'modern' issue threatens to dominate Church life.

Rebuttals of this trend are also far from new. C.S. Lewis was fully engaged in anti-rationalistic polemic as early as the 1930s, and each new crisis has produced its crop of opponents, ready to do battle for the traditional faith. The appointment of David Jenkins as Bishop of Durham in 1984, and the impending ordination of women have merely been the latest rounds in an ongoing debate which is now at least a generation old.

Given this state of affairs, one is entitled to ask what *After the Deluge* has to offer that its predecessors in the field failed to deliver. One must also ask whether it has any more chance of success than they had, or whether it is doomed to become yet another feeble protest against an apparently irreversible tide.

In its favour, it must be said that *After the Deluge* has a positive side which

many earlier works of this kind lacked. There is a good assessment of the Christian roots of science by Peter Hodgson, and a venture into ethics by the Bishop of London. Roger Beckwith reminds us that the Bible speaks of progress in the wisdom of God, not in the wisdom of men, and James Munson chronicles the decline of Christian influence since the nineteenth century. William Oddie offers a philosophical introduction to the whole question, and Wayne Hankey presents a masterful analysis of Biblical criticism which is probably the best piece in the book.

The contributors have generally produced work of a high standard, and that is much to the book's credit. But at the same time it must be asked whether there is anything here which is really new? If, as some of the authors remark, the tide of secularism has finally turned, is it not time to be moving on to something else? It is hard not to think that anyone who is willing to listen to the complaints of this book is already fully alert to the dangers (if perhaps not always in such detail) and is now looking for constructive alternatives. It is encouraging to see how Anglo-Catholics and Evangelicals have united to produce a volume like this one—can they not now unite to sponsor a genuine theological renewal in the Church as a whole?

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GERALD BRAY

THE BLIND WATCHMAKER Richard Dawkins

Longmans, Harlow 1986 332pp. £12.95

ISBN 0 582 44694 5

Reading this book reminds me of a little rhyme made up by the students of Balliol College in the 1870s:

First come I: my name is Jowett,
There's no knowledge but I know it.
I am the Master of this College:
What I don't know isn't knowledge.

A certain air of omniscience still emanates from Oxford dons: one gets the impression that even if the author himself does not quite know everything, yet Darwins + friends + colleagues together come very close to encyclopaedic learning. To be compared with Galileo (back cover blurb) is enough to turn the head of any scientist; so the reader must brace himself to resist intimidation.

Dawkins is a full-blooded Darwinian evolutionist, a missionary with a gospel to proclaim to benighted Lamarckians, creationists, theists, nay, even to deists. He is Richard the Lion-Heart, attacking the armies of 'infidels' who espouse the Argument from Personal Incredulity and refuse to believe (e.g.) that spiders' webs could have evolved by minute modifications over millions of years. His reply to this heresy is simple:

I, Richard Dawkins, have some experience of spiders and their webs . . . and I firmly believe that the web could have been produced step by step through random variation.

In other words, the Argument from Personal Incredulity. So, what Dawkins believes must be true, with or without evidence. Living as he does in the

post-Christian era, he can afford to be much bolder than Darwin—who had to tread cautiously through the Victorian religious minefield. He admits he writes as an advocate as well as a scientist—which reminds me of the story of a famous Greek advocate who allowed a friend to read over the speech he was going to make on behalf of a client. ‘The first time I read it,’ said the friend, ‘I thought it excellent. The second time I thought less of it, and the third time it seemed full of flaws.’ ‘Ah, maybe, but the judge will hear it only once!’ replied Demosthenes. Dawkins’s *Watchmaker* is more a brief than a textbook, and the oftener one reads it the more tricks of advocacy are discovered—special pleading, begging the question, false analogies, demolition of straw men, imputing guilt by association (with Jehovah’s witnesses), denigration of opponents, and withholding of vital evidence. He is most persuasive when playing with computers, and least convincing when writing about real live animals.

It was Dr. Samuel Johnson, I think, who remarked that ‘one may scold a carpenter who has made you a bad table, though you cannot make a table. It is not your trade to make tables.’ Nor is biology my trade, but I do not have to be a biologist to notice facts ignored or misconstrued. When Dawkins says that ‘no serious biologist doubts the fact that evolution has happened, nor that all living creatures are cousins of one another’, one has to assume that he reads only those authors who agree with him. Michael Denton’s *Evolution: A Theory in Crisis* completely refutes that allegation, and one might have expected Dawkins to make some attempt at answering Denton’s objections; but the book is not so much as mentioned. Inevitably one forms the impression that he is writing for the cosy coterie of Oxford students and scientists who regard him as a near-infallible authority, who know little of American or Australian science and much less of creationism—except from the pen of its opponents. Not a single modern creationist book is listed in the bibliography, and even G.R. Taylor’s *The Great Evolution Mystery* is excluded, no doubt because the author dares to doubt Natural Selection as an omnipotent miracle-worker. Dawkins gives no reference for his quotations . . . perhaps just a matter of style, but unfortunate when the quote happens to be inaccurate. The opening paragraph of the book states

‘. . . our own existence is a mystery no longer because . . . Darwin and Wallace solved it . . .’ (emphasis added)

In fact, of course, Wallace did *not* agree with Darwin about the Descent of Man from Monkey; he believed natural selection could not account for man himself, thus provoking Darwin to protest:

‘I differ grievously from you and I am very sorry for it. I hope you have not murdered too completely your own and my child.’

Dawkins’s inexactitude, at the threshold of a scientific treatise, does not inspire confidence.

Now we shall look at some of the methods by which he seeks to persuade the world that Darwin got it right, utterly, gloriously right, whereas poor old William Paley was ‘wrong, utterly, gloriously wrong!’ Fortune favours the bold, so he begins by directing our attention to one of the most complex systems in all Nature—echo-location in bats. By describing this in some detail

he elicits our awe and wonder; but then, *instead of explaining* how it could/must have evolved by infinitesimally small stages, he wades in to attack the Bishop of Birmingham's *The Probability of God*. This book includes (a) an exceedingly weak argument against the whiteness of polar bears being due to natural selection; Dawkins has no difficulty in refuting it; (b) a paragraph on spiders' webs (see above); (c) a paragraph on eyes, which Dawkins answers thus: 'Eyes don't fossilize . . .'. It is hard to believe he did not know this statement is untrue. One of the most impressive pages of *The Great Evolution Mystery* describes the discovery of fossilized trilobite eyes by Levi-Setti and Clarkson in 1973. Right at the bottom of the ladder of life, among the most 'primitive' of all creatures, we find absolute perfection of material (calcite, chitin) and of mathematical construction. Why was this very important piece of evidence omitted from Dawkins's assessment? He goes on to brood over the difficulty we have in imagining geological time:

In a few thousand years we have gone from wolf to Pekinese . . . think of the total quantity of change involved in going from wolf to Chihuahua, and then multiply it by the number of walking paces between London and Baghdad. This will give some idea of the amount of change that we can expect in real natural evolution.

Here is a classic example of false analogy, for the following reasons:

(1) There is no evidence that dogs were originally bred from wolves. Historical records in every ancient civilization mention them as distinct species from the beginning.

(2) All freaks such as Chihuahuas are *man-made*, artificial breeds. They would never survive in the wild; so there is no true parallel with 'natural evolution'.

(3) Are we to believe that because we now, after 2,000 years of breeding, have dogs as diverse as the Great Dane and the Peke, therefore by 4000 A.D. we shall have dogs weighing a ton, and others weighing *one ounce*?

Extrapolation is a risky sport: all farmers know there is a limit to breeding, both up and down. So it is highly misleading to use this analogy to 'prove' that anything can be changed into anything, given enough time.

Another argument in the Bishop's book is the Cuckoo Story. Canon C.E. Raven, a fine ornithologist of the 1930s, pointed out that cuckoos require:

(a) a mother who won't build her own nest but lays her eggs in others.

(b) a chick that will turf out other chicks and eggs from its host-parents' nest

(c) a foster-mother willing to feed the monstrous intruder who has murdered her own offspring.

For the system to work, says Raven, 'the whole 'opus perfectum' must have been achieved simultaneously.' 'Not so!' replies Dawkins. 'It isn't true that each part is essential for the success of the whole.' But instead of showing *how* the system could have developed bit by bit, *he walks right away* from the whole question, and contents himself with the feeble unsupported assertion that '. . . a simple, rudimentary . . . cuckoo parasitism system, is better than none at all.' Since it is obvious that a chick that pushes its *own* brothers and sisters out of the nest would be *worse* than none at all, even a non-ornithologist might be tempted to doubt whether Professor Dawkins has thought this one through. This time it is Canon Raven, we opine, who is

utterly, gloriously right.

Meanwhile all this peripheral argumentation has diverted our attention from the central problem of bat-evolution: how did a ground-mammal ever become an air-mammal? Dawkins entirely omits two vital facts:

(1) the oldest bat-fossil skeleton is exactly the same as a modern bat's, bone for bone;

(2) all bats have their pelvis twisted 180° from that of ground mammals, and no fossil ever discovered shows any sign of a 90° or any other degree of twist.

What has happened to all the intermediates? The question is not even raised. So, in the chapter 'Good Design', after twenty pages expounding the marvels of echo-location, the 'proof' that this evolved from nothing is reduced to the meagre proposition that half a loaf is better than no bread, half an ear better than no ear, *therefore* echo-location and the bat must have been evolved, not created!

What about the famous bombardier beetle? Here is Dawkins's explanation: 'The bombardier beetle's ancestors simply pressed into service chemicals that already happened to be around. That's often how evolution works.' Translated into human terms this could be: 'My 6-year old *simply* pressed into service some loose gunpowder and metal that *happened* to be around, constructed a double-barrelled 12-bore gun and cartridges, and fired them at the burglar.' (Children are much more intelligent than beetles.) A tall story; but no taller, we think, than Dawkins's fantasy. And why is the world not overrun with bombardier beetles, if its armament is so easy to make, so effective in use?

It is refreshing to find *one* phenomenon of zoology that remains a mystery even to our learned Professor. This is the periodical cicada which divides into three species, and each species has both a 17-year and a 13-year variety. All attempts to explain this in terms of evolution have failed. Why not 10, 11, 12, 14, 15, 16, 18, or *any* number of years? and why have not all three species been ousted by the much faster-breeding two-year and five-year species (not mentioned by Dawkins)? By the Darwinian law of differential reproduction, the race is to the swift and the battle to the baby-boomers. But here the slow are equally successful, and show no signs of becoming extinct. Once again the mysterious balance of nature points to an all-wise Creator whose arbitrary arrangements defy human analysis.

He takes a whole chapter to explain what he calls the 'arms race' between cheetah and gazelle, each animal running faster and faster (another 'Just So Story') to catch or escape being caught. How much more convincing the theory would be if fossils had ever been found of a slow cheetah or a slow gazelle. But Dawkins is very economical indeed in his references to fossils . . . and he leaves untouched the far more basic problem: why should any animal *become* carnivorous when surrounded by an abundance of vegetable food which requires *no* catching?

Throughout the book, superficial resemblances are stressed and real difficulties are evaded. When trying to persuade us that fish turned into amphibians, he talks about different kinds of lung but says not a word about the revolution in *skeletal* design that was necessary to enable a fish to walk on four feet—a revolution for which, of course, there is no scrap of evidence, living or dead. Likewise the transformation of an amphibian egg into an

amniotic (reptilian) egg—involving eight separate ‘improvements’—is nowhere discussed. Again, he asks, how did wings get their start?—then goes on to wing *flaps*, as if they could automatically be turned into proper wings with feathers! The origin of feathers is not even mentioned. Snake venom gets the same treatment. ‘There is a continuous graded series from ordinary spit to deadly venom.’ So . . . ‘Once upon a time the cobra was a beautiful harmless creature . . .’—or was it? He makes no attempt to explain what *advantage* accrued to the poisonous snake by reason of its poison, when it is obvious to all the world that non-poisonous ones have survived and multiplied just as well as their dangerous ‘cousins’. In fact 92% of all snakes are non-poisonous. The Blind Watchmaker that produced the other 8% must have been not only blind but barmy. (The creationist, of course, has quite different and satisfactory reasons for the existence of venom in some snakes.)

Much space is devoted to ‘convergence’, a word invented to disguise the fact that evolution cannot account for similarities in unrelated creatures. Flight technology and sonar are supposed to have been ‘discovered’ quite independently by several kinds of animal. But if these extraordinary powers were acquired independently, why should not every other piece of specialist equipment have been invented ten, twenty or a hundred times? Wriggle as he may, he cannot prevent us from seeing that sonar is explicable only as God’s gift to bird, bat and dolphin for their particular needs in different environments. And if the common possession of extra-ordinary faculties does not point to a ‘common ancestry’, why should the possession of ‘ordinary’ faculties prove it? Why should not the Creator have given to all vertebrates *independently* that very useful organ, a backbone? When he comes to D.N.A., Dawkins says that human genes’ 99% similarity to chimpanzees’ must prove our close cousinship and common ancestry. He overlooks the fact that (a) this may well be another case of ‘convergence’, and (b) there is a wide variation of D.N.A. among frogs, which ‘proves’ that we are nearer to chimpanzees than frogs are to frogs!

Dawkins boldly repeats Darwin’s challenge:

If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous successive slight modifications, my theory would absolutely break down . . .

He overlooks the fact that instincts, though invisible, are just as really part of an animal as an organ, and need explanation no less. Hence, he leaves bird-migration severely alone. It is easy to say that a short flight would be better than none, and a bird *might* be naturally selected by being able to fly one mile further than his fellow-bird. It is absolutely impossible to say that an experimental flight of ten miles from Alaska towards Hawaii would be better than none, for an American golden plover. The bird would certainly drown—*unless* it had the capacity to cover the 3000 miles non-stop, with correct navigation, the *very first time it tried*. When the penalty of failure is death, all theories of trial and error can be immediately discarded.

Coming to sexual selection, Dawkins fills twenty pages of solid print to ‘prove’ the reasonableness of the black widow bird having evolved an eighteen inch tail. This is a lot easier, of course, than explaining the peacock or the Argus pheasant, whose tails are much more conspicuous and an encumbrance to flight. Even so, it cannot be said that he has succeeded.

because the anomalies of the bird-world are legion and (it seems) wholly arbitrary. Tailless birds find mates just as easily as black widows; crows reproduce no less plentifully than peacocks; birds that nest in tree-tops have no more progeny than ground-nesters. There seems to be absolutely no correlation between beauty, brains and babies. Why are ducks and drakes different, but male and female swans indistinguishable? To these and a thousand other questions there is no answer except, 'God made them like that!' Dawkins's abstract reasoning avails nothing against (e.g.) the field-evidence adduced by Norman Macbeth (*Darwin Re-tried*, 1971), who concludes:

Have the birds, through their patterns of sexual choice, established a system in which the race is not to the swift and the battle is not to the strong? If so, they have shaken the whole structure of Darwinism.

The next chapter is 'Puncturing Punctuationalism' and it will be interesting to hear Stephen J. Gould's reaction to the author's thesis—that there is no real difference between the two schools of thought: in fact, punctuationalists are gradualists in disguise! This is a familiar ploy in politics. If your party feels threatened, form a coalition against the Enemy. In this case the enemy are creationists, and at all costs they must not be allowed to overthrow the Establishment. To an impartial observer it seems obvious that the gradualists are right in pointing out that Nature knows nothing of 'hopeful monsters', and the punctuationalists are right in retorting that the fossil record knows nothing of gradual evolution. Each group can clearly see the beam in the other's eye, and each group is blind to its own.

The climax of his fallacious thinking is reached in these words: 'The genetic code is universal. I regard this as near-conclusive proof that all organisms are descended from a common ancestor.' So—what kind of world would he expect to find if a Creator had populated it with a variety of creatures who all need to breathe the same air, enjoy the same sunlight, drink the same water and eat (somewhat) similar kinds of food? Must a horse have six legs to prove it is no relation of the cow? (In fact, of course, evolutionists cannot even account for the different digestive systems of these animals.) Ought we to expect apples to use one kind of photosynthesis, and oranges another? But, to quote Michael Denton:

. . . the new molecular approach to biological relationships could potentially have provided very strong, if not irrefutable, evidence supporting evolutionary-claims . . . all that was necessary to demonstrate an evolutionary relationship was to examine the proteins and show that the sequences could be arranged into an evolutionary series. [In fact] . . . the molecules reaffirm the traditional view that the system of nature conforms fundamentally to a highly ordered hierarchic scheme from which all direct evidence for evolution is *emphatically absent*. (emphasis added)

So, what the author regards as the strongest evidence *for* evolution is considered by a specialist in this field to be decisive evidence *against* it.

The Professor's crowning unwisdom is to out-Darwin Darwin in atheism. Whereas Charles Darwin postulated '. . . life breathed into a few forms . . . or one' by the Creator, he will not allow the Creator even one finger in the pie. To set the ball rolling 'in the beginning' required no one and no-thing:

only the laws of physics. One is reminded of Francis Bacon: '... a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.' The whole book illustrates the fact that Darwinism is a folk-religion, an object of genuine piety (loyalty to the Guru), and passionate devotion, on the part of its disciples. He is unable to show any hard evidence for the evolution of the eye, the ear, echo-location, long tails, or indeed of life itself; but unshakeable faith in the great god Natural Selection lends wings to his imagination and carries him soaring into Cloud-Cuckoo-Land. Notionally he peoples the world with intermediates between humans and chimpanzees, and seriously suggests that we have been spared many headaches by not having to discriminate (in law) between various levels of ape-men. 'It is just sheer luck that these embarrassing intermediaries happen not to have survived.' No evidence is offered that any of them even existed: it is simply *assumed* that Lucy & Co. were a thriving company. Unsurprisingly no mention is made of Nebraska Man, Java Man, and all the other failures.

One great virtue of this book is to demonstrate the incompatibility of Darwinism and theism. The author points out the inconsistency of these sophisticated theologians who wish to appear in step with modern science, while at the same time retaining a corner for God in their cosmogony. But the great weakness of *The Blind Watchmaker* is its total failure to come to grips with creationism and deal seriously with the objections to evolution. 'It would obviously be *unfairly* easy to demolish some particular version of this theory [that life was created] . . .'—thus he excuses himself from entering the tournament, because, forsooth, no foe is worthy of his steel! Instead, he uses ridicule: '... the Genesis story has no more special status than the belief of a West African tribe that the world was created from the excrement of ants.' So—from Olympian heights our professional zoologist dismisses in a sentence those magnificent chapters which men of real genius like Bacon, Newton, Boyle, and Galileo, were content to receive as divine revelation, which Christ himself quoted as literally and historically true, and which the finest scholars of Europe, masters of ancient lore, have recognized as superior beyond all comparison to all rival cosmologies. In a last desperate attempt to win support for his party, Dawkins besmirches the motives of his opponents. They are all either cranks (Bible-thumpers), snobs (who don't relish kinship with monkeys), or journalists (making a quick buck by attacking the Establishment). The idea that some anti-evolutionists may actually be interested in *truth*, the whole truth, and nothing but the truth, never seems to have crossed his mind. So writers like Macbeth, Denton, and Geoffrey Harper, who are neither Bible-thumpers nor snobs nor journalists—yet disbelievers in Darwinism—are kept carefully locked in the cupboard.

The Professor is very concerned that his name should go down in history, and I believe it will . . . much the same as that of Titus Lucretius Carus, who flourished 2,000 years ago. Lucretius was a Roman philosopher, a fervent believer in the atomic theory, and disbeliever in the traditional gods. A keen observer of nature, and a fine poet, he is still read with pleasure today even though his science is hopelessly out of date. Similarly Richard Dawkins is an elegant writer—humorous, satirical, sparkling with felicitous comparisons. It is just an enormous pity that these golden gifts should be wasted in defence of the indefensible, in keeping the life-support system going on a body of

pseudo-scientific ideas which must soon join Ptolemaic astronomy and phlogiston in the Mausoleum for Extinct Hypotheses. As Professor Fred Hoyle has written, William Paley is still in the tournament, with a chance, a very *good* chance, of being the ultimate winner.

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DAVID C.C. WATSON

THE EARLY EARTH Dr John C. Whitcomb

Baker House Book Co. 1986 174pp. \$8.95 (available from reviewer at £6.00 + postage) ISBN 0 8010 9679 0

Books on creation/evolution are in plentiful supply these days. Some are popular and not too concerned about accuracy; others are sophisticated and difficult reading for the non-scientist or non-theologian. My advice is: if you can afford only one, buy this one. John Whitcomb is a scholar and a gentleman: concise, clear, good-humoured, deeply spiritual (about 350 Scripture references), and very well informed. Much of the book is addressed to Christians who go along with Darwin because they do not know enough science to refute him, and are willing (too willing) to be persuaded that Genesis Chapter 1 can be re-interpreted without destroying the fabric of Christianity. Gently, but firmly, Dr. Whitcomb demonstrates the fallacy of this viewpoint.

Whitcomb enjoys several advantages denied to other writers on the subject. He is co-author of one of the most successful religious books of this century (*The Genesis Flood*, twenty-eight printings, many translations—the latest into Korean) and for twenty-five years has been fielding criticisms, corrections, misunderstanding and ridicule. This has produced a rare maturity of outlook on the whole question of Origins: objections are answered with care and courtesy.

Secondly, he has travelled far and wide to mission fields, conducting seminars on Creation at high and low theological levels all over the world. This experience has enabled him to 'boil down' the message to its basic elements, making it both attractive (there are twenty-one excellent illustrations) and digestible to a wide range of readers. Also, the book is right up to date. Many, if not most, of the references are to books published in the 1980s. In particular, he makes good use of two powerful critiques—*Adam and Evolution* (1984), by Michael Pitman, and *Evolution: A Theory in Crisis* (1985) by Michael Denton, a professional biologist. At the same time he effectively answers three recent salvos from the theistic-evolutionist camp: Charles Hummel's *The Galileo Connection* (I.V.P., 1986); Howard Van Till's *The Fourth Day* (Eerdmans, 1986), and *In The Beginning* (I.V.P., 1985) by Henri Blocher. So—this is no rechauffé pot-boiler, but a vigorous contemporary defence of the Faith against 'science falsely so-called'.

'Superficial was supernatural—creation was sudden—creation involved a superficial appearance of age.' Many analogies have been dreamed up in the attempt to bring Genesis into accord with scientific theories, but Dr. Whitcomb points out that the safest analogy is of Scripture with Scripture. Nearly all Christ's miracles were instantaneous: water into wine, and the feeding of the five thousand, and striking examples of 'appearance of age' in the finished product—but no deception.

Whitcomb points out the total incompatibility of evolution with Genesis: light and botanical life before the sun; life on land before life in the sea; birds and whales before land animals; man a distinct creation, and woman made from man; all land creatures vegetarian before the Fall. He answers objections based on the 'impossible' length of the Sixth Day, and the fallacy of the 'never-ending' sabbath. He exposes the failure of evolutionary predictions and explanations in biology, geology, and palaeontology. Without elaborating the detailed arguments of *The Genesis Flood*, he briefly shows how the Ark was large enough to carry two of all land animals, the Deluge was the cause of (nearly) all the fossils, and New Testament references prove it must have been world-wide. The book concludes with a scholarly refutation of the Gap Theory.

In *The Times* of 3 February 1986, under the headline 'BISHOPS LIKELY TO DECLARE DURHAM'S OPINIONS ON VIRGIN BIRTH LEGITIMATE', Clifford Longley wrote:

. . . theologians have long assumed the licence to extract the spiritual meaning from scriptural passages, leaving behind as dross the historical detail given. To take the most obvious case, not even strict fundamentalists believe that God created the world in six intervals of twenty-four hours, as described in Genesis . . . *By implication therefore* [my italics], the Church of England cannot insist on the literal acceptance of the Resurrection narratives, as if they alone were accurate . . .

The author would agree that Clifford Longley's logic is impeccable: Durham is first cousin to Darwin. Many evangelicals, cowed by the 'consensus' of science, have lived and died in the fond delusion that evolution may be true. They will be judged by the light they had. But today, when Darwin's blindness and blunders have been exposed as never before in 130 years, it is high time for Christians to awake out of sleep and challenge the pseudo-scientific basis of all Biblical criticism. The message needs to be thundered from every pulpit in England, and *The Early Earth* will supply enough ammunition for a year's preaching. 'The God who has revealed Himself in the Lord Jesus Christ and His written Word, *cannot lie* . . .' (p.161)

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DAVID C.C. WATSON

RESTORING THE KINGDOM Andrew Walker

Hodder and Stoughton, London 1985 303pp. £5.95 pb. ISBN 0 340 37280 X

Subtitled 'the radical Christianity of the House Church Movement', this book is an important introduction for those who would find out more of this relatively recent but significant phenomenon. The author's interest in it began in 1979, and his researches in connexion with the Radio 4 documentary on the House Church Movement made him aware of the fact that this is largely a misnomer and that he should concentrate his study on 'Restorationism' and what he likes to call the 'kingdom' people.

Even with this attempt to simplify the scope of his investigation he has to identify two parties within it. One, which he designates R1 (for Restoration One) he identifies with increasingly adhered-to 'house rules', the magazine *Restoration* and the Dales Bible Week, while R2 appears to be less

structured, though at one stage it came under the banner of the now defunct *Fulness* magazine. He also gives, in the introductory chapter, a brief explanation of how these two main groups relate to other movements within this area.

Writing as a member of the Russian Orthodox church who was brought up in a Pentecostal denomination (one longs to know what led to the change), the author has moved freely among the leaders of restoration, and is able to make perceptive comments from an objective standpoint. With such a background he is able to consider sensitively the similar movements for 'perfection' in previous eras, and he has a good chapter on Cateolic Apostolics and Christian Brethren as the forerunners of restorationism.

Readers who are familiar with the movement will be aware that one of its strong, and to some of us questionable, features is the insistence of the rôle of apostles in the church restored to New Testament principles. An interesting Appendix gives the transcript from tapes of the ceremony of sealing of George Tarleton (later to retire from Christian work in apparent disillusionment—p.110) as an apostle at Chingford in 1974. The Restorationist argument for apostles is spelt out in chapter 7, especially on pp.144–5: it would be interesting to hear how the restorationist supports that claim against Paul's apparent emphasis in Gal. 1:1 that it is God alone who appoints apostles.

This emphasis has, in his analysis, led to the emergence of strong personalities (some, as those disenchanted with the movement described on p.270, would call them power-seekers), and one wonders whether his comment on p.29 on Pastor North, that it is difficult to envisage his perfectionist teaching having much success without his personal charisma, may not apply to some of these Restoration churches.

The reviewer noted a couple of apparent slips. 'Deaconate' on pp.101 and 166 should surely be 'diaconate' and the Brethren evangelist commended on p.235 is Eric Hutchings.

In many ways the book makes sad reading. It tells a tale of divisiveness and authoritarianism which tends to replace the liberty of the Gospel with a new legalism. But the tragic comment we need to face is that most of those who are leaving the mainline churches to join this movement are doing so because they do not find in the traditional church fellowships the freedom, love, spontaneity and authentic marks of New Testament Christianity for which they are looking. We owe it to them to see that they do not need to look beyond our fellowships for that experience.

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DAVID WHEATON

THE PRACTICE OF GODLINESS Jerry Bridges

Navpress, Surrey 1987 272pp. £2.25

ISBN 0 948188 35 9

It is not often that a former officer of the U.S. Navy, now a principal member of the Navigators, sets forth a book on godliness. Jerry Bridges has given to the Christian public a deeply spiritual and heart-renewing study soundly rooted in Scripture. His aim is to outline what constitutes a godly character in terms of the Christian's relation to God and man. Disclaiming any in-depth analysis of the various topics with which he deals, he desires to create in the

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reader an awareness of the various characteristics of true godliness, and offers practical advice on their attainment.

The need to re-discover a dominant fear of God in place of what he conceives to be the modern day 'flippant familiarity' towards Him is paramount. 'In our day,' he stresses, 'we must begin to recover a sense of awe and profound reverence for God.' This he sees can only arise from a sense of godly respect.

A motif running through the book is the necessity of action by the Christian to discipline himself in the pursuit of holiness. It is insufficient, he argues, to take the quietest stance of leaving all to the Holy Spirit's inward work; there must be a willed training in spiritual athletics. Hence, the regular reading, hearing, memorizing, and obeying of Scripture; and a daily glorifying of God's attributes if the believer is to become God-like and God-centred. Only so will he be pleasing to Him. But this is only possible through the activity of the living indwelling Christ producing the fruit of the Spirit.

This note will be to many readers the most challenging portion of Bridges's book. He majors on the graces of the Spirit as distinct from supernatural gifts, in that they form spiritual-mindedness and produce a Christian behaviour pattern. To be content with one's possessions, position in life, personal characteristics, and daily avocation; to be thankful as a means of honouring God; always to be joyful; to cultivate absolute holiness, and, above all, to exercise self-control, are but a few of the elements of godliness that Bridges believes constitute wholeness of Christian character. Spiritual gems are to be found on every page. This is a book to be studied on one's knees.

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ARTHUR BENNETT

FIRST AID IN PASTORAL CARE edited by **Leslie Virgo**

T. & T. Clark, Edinburgh 1986 276pp. £6.95

ISBN 0 567 29122 7

This volume is intended to replace C.L. Milton's *First Aid in Counselling* published in 1968. Canon Leslie Virgo has edited a book of twenty-two essays by a variety of different writers including clergy, doctors and a psychotherapist.

The subjects covered include many of those problems which are commonly met with by the minister including, for example, Midlife, Unemployment, Marriage, Drug Abuse, Breakdown, Suicide, and Ageing. Each essay is inevitably very brief, usually only about ten pages in length and this makes the task of the writers very difficult. Nevertheless the standard of writing is remarkably high.

Having said that, it must be stated that this is a profoundly unsatisfactory book for anyone who believes in Biblical and traditional ethical standards. Most essayists approach their subject from the point of view of situational ethics, being so concerned not to be judgmental that they seem reluctant to provide any signposts for their lost clients. There is no absolute morality. God makes no demands upon people for their greater happiness. Indeed one wonders whether some of these writers could not do as much if they were writing as agnostics. On the whole therefore this is a book against which ordinands and curates should be warned.

However, there are some essays of the very highest quality. Canon Virgo's own contributions are particularly outstanding and this is especially so in his chapter on 'The Skills of Pastoral Care'. Bishop James Thompson's chapter on 'Midlife' is very good indeed and in many ways better than his full length book on the same subject. Kenneth Leach's chapters on 'Drug Abuse' and on 'Race and Racism' would prove an invaluable introduction to these two major subjects. Mrs. Joy Thompson writes with great insight on 'Marriage' and the ex-Director of the Samaritans, Barbara Swanyard is superb on 'Suicide' as might be expected. But the most helpful of the chapters is Irene Bloomfield's on 'The Needs of Those Giving Pastoral Care' which must be essential reading for many pastors. There are other useful chapters but there are also six chapters which are simply sub-Christian. This is therefore a book to be used with caution. The reader needs first to sort out his own position on Christian Ethics. He may then find, that using all the skills of empathy, he will still need to point people to the God who said 'You shall be holy as I am Holy'.

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JOHN PEARCE

BEYOND IDENTITY Dick Keyes

Hodder and Stoughton, London 1986 262pp. £4.95

ISBN 0 340 38692 4

Subtitled 'Finding yourself in the Image and Character of God' this book is not just another American book on the topic of the day: 'self-esteem'. In fact it is one of the most relevant pastoral books that I have read in a while. It is about some of the most intractable problems faced by twentieth-century Christians. Why is it that people from the most privileged countries the world has ever known are full of fear, and anxiety? Why is there so much confusion morally, and spiritually? Why is it that man seems to have lost his way: to have lost his identity and purpose?

Dick Keyes, former pastor of the International Presbyterian church in Ealing, London, and now head of 'L'Abri' in the U.S.A., here sets out to show how the Bible deals with some of these issues. He does not offer guidance for counselling people with such problems, but he does open up the Scriptures and help the reader to come to a deeper understanding of the nature of our society and its problems. He highlights *why* people have lost their sense of identity and the tragic consequences both for them and for society, and then he expounds the Biblical understanding of the person before God as sinner, but also as one made in the image of the Creator.

The first chapter ('Identity under Attack') examines the complete sense of powerlessness that many people have these days in their families and jobs. Here is a potent reminder of how serious things are as we read of lack of job security, lack of family security, machines able to do better what people are paid to do, changes in the rôle of the community, changes in the rôle of the church, the lack of rôle models or 'heroes' as Keyes calls them, and so on. Broad as this survey is, it is important, for it is the lack of ability to assess the impact of modern culture on the ideas and values of today's people that, I believe, has most hindered the church's ability to help, for we have failed to apply the Gospel appropriately. Too many of those of us who are ministers in the church have come from secure and traditional backgrounds and find these

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modern problems alien.

Here is the analysis that all should read, for it also shows how inadequate are modern substitutes for what has been lost. Keyes challenges the 'New Victorianism':

It resembles the old Victorianism in its deeply rooted materialism. Personal security is to be found in one's possessions . . . life insurance, investments, and prospect of job advancement (p.27) . . . The middle-aged New Victorian shows little sympathy for anyone experiencing problems of identity . . . He sees these questionings as the fruit of idleness and affluence . . . (p.28)

To this reader much of his description here sounds like many in the church today! Thus it is deeply refreshing to find a writer showing that these great questions of life are not neglected in Scripture.

The second chapter ('Identity Lost') examines the biblical view of man in the Image of God before and after the Fall. After the Fall man's identity is hurt deeply. His relationship with God is broken, and 'God becomes a threat and man dislikes him'. The image of God in man is distorted, and 'the whole of creation including man groans under the abnormality of a world infected by sin and death' (p.43). Here Keyes makes a most important distinction that is usually neglected in modern Christian attempts to tackle this subject, for he distinguishes between man's 'worth and worthiness'. He carefully defends himself against much of the legitimate criticism of 'self-esteem' theology. He insists that man, after the Fall, 'deserves only judicial punishment for his rebellion against God'. He is 'unworthy of the blessing of God in any form'. However he goes on to say this:

Worth and worthiness are often confused in Christian teachings. But merit—what a person deserves—is very different from value, what a person is worth. Some Christians, rightly trying not to minimize the sinfulness of man, have wrongly called man worthless. We do not honor the Creator by belittling the highest part of his creation on earth—mankind. (p.44)

This is a valuable distinction that remains with us for the rest of the book. It allows Keyes to deal biblically and unambiguously with man as sinner, but also with man in the image of God—man who can therefore find his true identity in God his Creator.

The rest of the book examines many problems arising from the 'identity' issue. He looks at the sense of guilt and shame experienced by so many. He talks at length of how Christ as Redeemer does answer the needs of twentieth century man. He talks to the Christian suffering with similar problems of identity, shame, anger and so on, and shows how the restored relationship with Christ can deal with these problems. This book is practical, for it sends the reader out to put into practice the Biblical theory. Forgiveness, dealing with anger, guarding the tongue, are all areas that receive considerable attention. The penultimate chapter looks at 'Identity and the Family'. The final chapter looks at Romans 7 and is entitled 'The Problem of Living with Myself'.

The practical, pastoral and biblical approach of this book is impressive. I have already given sections of the book as 'homework' for Christians with particular needs in some of these areas, and have found that whole new

avenues of discussion have subsequently opened up with them, leading to a great maturing in the faith. It is well worth buying.

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PAUL GARDNER

SWIFT TO HEAR Michael Jacobs

S.P.C.K. New Library of Pastoral Care, London 1985 141pp. £3.95

ISBN 0 281 04177 6

The central message of this most practical book is contained in the following words of James 1:19 'Slow to speak', since the author stresses throughout the priority of listening properly to what is said to us, or conveyed through 'body language'. If his previous book *Still Small Voice* dealing with the rôle of the counsellor is seen as more advanced, here we have the basics, written clearly and simply in non-technical language. While not denying that there are situations which require 'professional' skills, he is convinced that many ordinary people can be trained to listen and respond. After expounding some simple rules, there are guidelines for listening and responding, followed by help in facilitating small and large groups. This is not, however, a book for reading through at a sitting, since there are valuable exercises (twenty of them!) covering the points he makes, in order to apply the teaching given. Early exercises, for instance, encourage the student to listen with undivided attention, to remember what has been said, to listen to the 'bass line' (what is felt but not openly said) and to pick up non-verbal cues. Few will be intimidated by the subject, since the language is mercifully free from jargon (with the possible exception of 'client'). This is a book not just for ministers, but should be made available to group leaders and other responsible Christians.

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ANTHONY SMYTH

CHOOSE HEALTH, CHOOSE LIFE Dr. Kenneth Vickery

Kingsway Publications, Eastbourne 1986 212pp. £5.95 ISBN 0 86065 388 9

Dr. Vickery obviously feels strongly about the poor diet that many people have and has repeated this belief throughout the book; unfortunately this repetition does not make it a very interesting book for the casual reader.

Dr. Vickery deals not only with the poor choice of food, but the poor production of food, and the importance of a good soil. He feels that a deficient diet has far reaching effects on our health and is the cause or contributory factor in many diseases.

Today, a fair proportion of the diseases that Dr. Vickery mentions would not be attributed to a dietary cause by most of the medical profession. However, over recent years the medical profession has realized that dietary fibre has a rôle in many diseases, previously not thought to be related, and it maybe that Dr. Vickery is nearer the truth than his colleagues realize.

The emphasis of the book is very much one of healthier living by better eating. Although Dr. Vickery mentions the importance of emotions and the spiritual life, these aspects are almost lost in the over-emphasis of the dietary problem. I cannot help feeling that though our physical health is important

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and has tended to be neglected by some Christians; nevertheless the wholeness of man only to be found in Jesus is much more fundamental.

Hailsham, Sussex

JOHN CHAPLIN

NOTEBOOK FOR NEW CHRISTIANS Short Helps for Confirmation Candidates and Others John Andrews

Mowbray, Oxford 1987 58pp. £2.25

ISBN 0 264 67043 4

This is an excellent book not only for confirmation candidates and new Christians but for all those who sincerely want to know what Christianity is all about. It is indeed 'short and readable', simple but not over simplified. It contains enough information for an honest enquirer to be able to make an intelligent decision about the Christian faith. Each chapter is divided into four sections: a contemporary explanation of a theological concept 'without using difficult theological language', a recommended Bible reading relevant to the subject under consideration, a short prayer, and Questions for Discussion. It is a remarkable achievement that each chapter consists of an average of only *four* pages. A useful index of some theological and ecclesiastical words commonly used within the Church of England is attached at the end.

The author's description of the human race as God's 'children' (p.9) needs to be understood in the light of his strong emphasis on 'believing' and 'accepting':

you can't just share in a vague general acceptance of the claims of Jesus and do nothing about it. You have to make your own, individual act of acceptance, and if you do that it will change your life. It has to (pp.13-14).

By weaving his central message around the questions usually put to candidates for baptism and confirmation, the author has done the faithful clergy a great service. 'Christian living' declared the author 'is chiefly about three things: **believing**, **behaving** and **belonging**' (p.44). It is a message that permeates the whole book. Do not be put off by the price tag—the content is priceless!

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YEMI LAPIDO

WHO'S THE GREATEST? Rosemary Nixon

The National Society for promoting Religious Education, London 1985 80pp.

£2.75

ISBN 0 901819 06 9

As Rosemary Nixon makes clear in her title, children are the people Jesus called the greatest in his Kingdom, and she would like to see them brought into the centre of the Christian worshipping community. Sunday Schools have tended to separate them off, and are even thought necessary sometimes to protect adult worshippers from disturbance.

The author has done a great deal of research into the whole subject of Sunday Schools: their past as sole means of education for the poor (and the prevention of crime resulting from Sabbath idleness); the subsequent aim to

convert 'lost' children; the developing theology of childhood; the reasons for Sunday Schools' decline this century. She probes the guilt that churches feel about the near-demise of their Sunday School, and the difficulty of combining adult and child-based Christian teaching. She uncovers the fallacy that children cannot worship liturgically because 'they do not understand it', and questions whether Sunday Schools should still be patterned on day-schools, as at their inception.

Altogether this is a useful and timely little book, which propounds some important suggestions for 'ways forward' with our children. Sad that at £2.75 its proof-reading could not have eliminated the errors in punctuation, spelling and grammar, and the repetition of a whole paragraph. The illustrations by Philip Spence are quite delightful.

Dale Garth, Harmby, N. Yorkshire

HELEN R. LEE

HOW TO REALLY LOVE YOUR CHILD

HOW TO REALLY LOVE YOUR TEENAGER Ross Campbell

Scripture Press, Amersham 1987 160pp. £2.25 each

ISBN 0 946515 21 2

Parents who cringe at the appearance of another book of psychological advice on bringing up children, especially one with such an American title as 'How to REALLY love your child' or 'your teenager', can set aside their prejudice in the case of Dr. Ross Campbell's books. They provide sympathy, support and common sense rather than producing guilt and despair! Dr. Campbell, father of four, including a mentally handicapped daughter, constantly includes his own in his identifying of mistakes. He has two or three motifs which run throughout both books: that a child who feels personally loved and valued, seldom turns delinquent; that love needs to be expressed in ways that can be appreciated (by eye-contact, physical contact, the gift of time); that parents' marriage bond is the most important factor in any child's happiness; that there need to be rules, and, in the last resort, punishment. In all my reading and experience', he writes, 'I have never known of one sexually disorientated person who had a warm, loving and affectionate father.' He has useful chapters on the control and expression of anger, and understanding teenage depression and frustration. Again and again he emphasizes that love for children must be *unconditional*.

Dr. Campbell writes from a deeply Christian point of view as well as a qualified medical one. What a relief to hear him say the same things as many of us have been trying to say for a few decades with no qualifications but a small pinch of common sense! The encouragement to parents to share their spiritual life with their children from earliest years rather than to teach them religion, is wisely given.

These are helpful, readable books, and Scripture Press has done a service in bringing them across the Atlantic.

Dale Garth, Harmby, N. Yorkshire

HELEN R. LEE

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- Arthur James** W.K. Kilpatrick, *Psychological Seduction*, 1985, £3.95
- Darton, Longman & Todd** F. Lake, *Clinical Theology*, 1986, £12.95
- Eerdmans** R.K. Johnston, *The Christian at Play*, 1983, £7.95
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